

WORLD UNION

*Monthly Journal devoted to
the Cause of Human Unity and World Peace
on a Spiritual Foundation*

WORLD UNION

January 1981

*A New Spirit of Oneness
will take hold of the Human Race.*

Sri Aurobindo

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WORLD UNION

December 1981

*A New Spirit of Oneness
will take hold of the Human Race.*

Sri Aurobindo

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A CALL TO ALL

WORLD UNION

A non-profit, non-political movement for human unity and world peace and progress on a spiritual foundation:

The ordinary humanitarian and religious outlook and motivation are inadequate to meet the demands of the recurring world crisis and the New Age which is already in the process of manifesting under the inevitable programme of evolution on earth. To collaborate in this process our spiritual development must match our scientific and technological achievements.

THE INSPIRATION: Founded on 26th November 1958, World Union completed 20 years of creative and constructive work and progressive developments on 26th November, 1978. It was inspired by the teaching of Sri Aurobindo and the Mother, particularly by the two books of Sri Aurobindo: "The Ideal of Human Unity" and "The Human Cycle".

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LETTER FROM THE EDITOR

Dear Reader,

Our country today presents a sad picture: social disintegration, political bankruptcy, moral breakdown, economic chaos. Constructive efforts are distorted and questioned. But there is one silver lining. There is a turn to Religion—and this trend is world-wide. Many hope that Religion, if revived, will tone up our life and restore our values. But this can only lead to disillusionment as shown where religious fundamentalism has had its sway. What is going on is revival of forms, of formulas, not the spirit of love, unity, understanding. Revivalism in religion—institutional religion—will only lead to rebirth of bigotry, fanaticism and narrowness—all of which will put India back by centuries: see what is happening in some of our neighbouring countries. Before that happens, we must take steps to emphasise the need of cultivating and practising spiritual values which are indeed the essentials of all religion and culture.

There are certain truths which are operative irrespective of race, sex, religion, ideology. Truth, character, integrity, love, universality are some of them. They are psychological and soul values and powers which alone can re-vivify mankind and set its face towards a fruitful future. We, who believe in this approach, must try and form small units of character, faith, hope. Like-minded persons must pool their moral and spiritual and mental resources and form small cohesive groups. These groups are to forge a common solidarity by means of common aspiration, meditation, study and perform common work in the society.

There should be no leadership of the old type. It is an outmoded concept. There must be group functioning, rotative office where such procedure is necessary. Education, child welfare, health, free legal aid, use of contacts for public welfare and helping those who have no access to seats of power, developing areas of commonality in religious, political ideologies, study of political systems and their applicability to local conditions, building an order of workers of proved integrity, developing a code by which corrupt persons or those whose corruption in any field is proved by bodies of accepted integrity will not be sponsored for office by any political party—these are some of the lines on which we should develop.

We are workers for world unity, true. But unless we set our own house in order, what are we going to contribute to the world at large? Before we think of the country, let us think of our immediate environment and build bridges with other like-minded groups for working in commonly accepted areas of community welfare and progress. Let us not proceed on any institutional basis. Let us form local Unity Projects or Forums of Service.

Think that out. If you have suggestions or offers, please let us know. Our organisation will put it across and lend its weight to your effort. Everyone can help: children, students, housewives, adults in whatever profession. We will chalk out respective areas and get to work.

Yours fraternally,
M. P. Pandit

15-11-80

January 1981

INTER-SPIRITUAL FELLOWSHIP MEETING—7

7-3-76

M. P. Pandit

Indian Spiritual Tradition: A Survey

In our last session we ended on the note that Sri Ramakrishna Paramhansa represents the first towering figure who initiated the new age of spiritual renaissance in India. At that time a suggestion was made that we could briefly review the growth of spiritual thought and life in India, showing in what way Sri Ramakrishna came to represent the emergent spirit of Indian renaissance in spirituality.

We do not know what happened in pre-history. Mohanjodaro, Harappa, and the other archaeological surveys testify to some kind of faith, some spiritual life, represented by icons and figurines which can be interpreted in many ways. Different authorities have interpreted them differently and they have even tried to work out some kind of history of the period which I am sorry to point out is full of inaccuracies and does not stand the test of scrutiny. However, Indian history starts quite credibly with the Vedas. The Vedic period is said to be the beginning of the present cycle of civilisation which still continues all over India. In other countries of the world, the civilisations of identical period, have passed into the limbo of oblivion. But somehow, because Providence has some special purpose in the evolution of India, the Indian Spirit has been kept alive over the last five thousand years.

The seeds of Indian spirituality are to be found in the hymns of the Veda. The Vedic seers were not philosophers nor were they poets in our sense of the term. They were specimens of early humanity. And early humanity all over the world, whether in Greece, in Egypt or the countries today known as South America, were all distinguished by one feature. They did not proceed by mental logic or reasons; that faculty was not yet developed in them. But there was a certain spontaneity about their lives, a freedom with which they responded to the impacts and contacts of nature and their hymns are full of responses to Nature, invocations to the powers in Nature, which shows that they were always attracted to subtler powers that work behind the exterior. When they spoke of the sun, Surya, they had in their minds the sun of the divine Truth; when they spoke of wind or air, they always had in mind, the Life-breath, and so on. They had a system of symbolism of the worlds to which the ancient Rishis stand testimony in their hymns. They perceived divine Powers ruling the cosmos; those Powers were active both in the universe and in the individual. These Powers were adored as Gods and Goddesses, Deities presiding over particular functions in the individual and also over identical functions in the universe. They prayed to the Gods to bless them and to grow into them. The birth of God meant the activation of particular

energies; mental energies, physical energies, vital energies and so on. There was a direct, luminous interchange between them and the Gods, the Powers of the Supreme. They spoke of the profound experiences of their interchange, how the Gods come down into their bodies, when the invocation was accompanied with a mighty life-effort, when they are sincere, intense. They never argued or tried to prove the existence of God apart from themselves. So the first testament of the spiritual faith in India is a spontaneous recognition of the Divine Powers in the cosmos and the same Powers in the individuals, and a looking upon the whole earth as a heaven in the making. They did not make rigid distinctions between heaven and earth. They always spoke of them in interchangeable terms. The idea of the rejection of life, the idea of a shadow on light was absent. Everything to them was full of harmony, beauty, joy. They spoke of immortality and of the 'luminous eyes' and the 'brilliant light flooding the earth'. They spoke of the mighty gods destroying obstructions in man's way. That was about five thousand years ago.

The Rishis, the sages who had glimpses of the truth were also the leaders who guided the society. There is reference to kings and their assemblies, but all under the directions and super-intendence of these mystics. That was the first age of Indian spirituality. After some centuries, life ebbed and there was an interregnum. Then in the course of time there was again a revival. People were looking back after some generations at the heritage that they had received from the past and they sought to revive it. This movement of the revival of their heritage took two forms: that movement which concentrated on the Wisdom, i.e., the Knowledge-part is represented by the Upanishads. The other line which concerned itself with the ritual part (even the rituals are symbolic), and the attempt to resuscitate those symbolic truths from the outer shells of rituals into which they had been submerged, is embodied in the Brahmanas. We need not concern ourselves at this moment with the Brahmanas but look at the Upanishads. Many scholars, particularly those from the West, think that the Upanishads represent the true beginnings of Indian spirituality, forgetting that the Upanishadic seers themselves declare that they are set to rediscover the truths that had been given by the Vedic seers; and each time they come to a conclusion, they end by saying, "This has been said in the Veda", "This has been said by the Rishi". Their standard of reference, their sanction was the Veda and the Vedic Rishis.

The spirituality of the Upanishads is positive in its content. There is no negative note of rejection. Also nowhere is there emphasis on the individual salvation. They seek to verify the utterances and declarations that have come down from the Vedas celebrating the unity of Man, Nature and God. And they have evolved a number of disciplines called Vidyas. They approach the Divine in different ways; some by concentrating their consciousness inward, some by extending and enlarging their consciousness and trying to embrace the divinity in the cosmos, becoming one with the cosmos, one with all; and some by perceiving the divine above the individual and cosmic formulas and trying to transcend themselves. They point out that the Reality is neither He nor She but THAT. They start with logic, with reasoning and seek to prove their propositions, but ultimately they say that both mind and speech fall back from that Reality when they seek to grasp it. They affirm that the divine Self, the divine creative Spirit has created this universe and has entered into each created form. So it is there in them, around them, and it is there as them. This triple approach leaves nothing out-

side the range of the divine extension. They look upon the whole universe as an extension, as a projection, as an emanation of God—as so many sparks from a central Fire, says the Upanishad. And they declare that the whole universe is meant for the habitation of the Lord. Should man then leave it to God and retire? They reply, "No, that renouncing enjoy, enjoy for a full period of a hundred years." So you must renounce your egoistic claim on the world, look at it as God's habitation, fulfil your role in the assignment given to you, but with the spirit of an inner renunciation. This spirit of inner renunciation got perverted much later on in the period of decadance, into a formal outer renunciation. But to that we will come later. This period of the Upanishads reached the high summits of the intuitive mind.

Thereafter the development of the spiritual genius of India took another term. With the necessity of developing mental intelligence, reasoning, logic, there came the period of philosophies. All that the rishis had said before in the ages of the Upanishads and the Vedas, was sought to be established by the philosophical systems through vigorous logic. And once the approach from the philosophical stand point began, there were divisions. When you see anything from the heart, or from above the mind, you see things as a whole, there is an integral approach. But when you start dissecting with the mind, analysing things, you fragment them. And no wonder, even the One Reality got fragmented in the mental logic of the philosophers, into so many segments. The philosophers were like the blind men each touching different parts of the elephant, swearing that the elephant was only like the leg, like the tail, etc. Similarly each philosopher started asserting that his vision and his philosophy alone was true. And you may recall the dialectical warfare that characterised the Indian philosophical scene thereafter. The period was called the age of the philosophers. Of course, philosophy in India is different from the philosophy in the West. In India, they have been careful to point out that the philosophies are *darshanas*. Darshana means what you see and experience and not what you speculate and think out. Philosophy in the West as a rule, does not have its roots in spiritual experience. Those who have spiritual experience, like Blake, Wordsworth, do not care to erect philosophies around their perceptions and experiences. But in India, philosophies have been based upon essential experience, though the form in which they have been presented may be severely intellectual. But during this period of the reign of the philosophers, say, from the fifth century B.C. onwards, the wave of spirituality receded giving place to the cacophony of different philosophical systems. Sects were formed and everyone forgot by and large the true spirit of philosophy. They lost themselves in their sectarian and credal interests. The result was that spirituality ebbed and took extreme forms—asceticism, self-flagellations, denial of oneself, on one hand, and on the other hand, a superstitious involvement in ritualism. Forgetting the spirit, concerned only with the outer rituals which had already fallen into the hands of priest-craft, people blindly followed the priest and this led to a great deterioration in the spiritual and the religious state of the people. It was then when the general masses were steeped in ritualism, and the intellectuals in their philosophical wordy warfare, that the Buddha appeared.

Buddha is a special descent of the Divine which took place to clear the field. After years of Tapasya, he found that there was absolutely no meaning in physical austerities, no meaning in philosophical speculations. He meditated on the problem of life and found his own solution. That broke the back of ritualism. Followers of Buddha went to the other ex-

treme and denied even God and the soul. But that is not surprising. Extremes have always been cured by extremes. After the Buddha, there was an interval and after a hundred years or more, Buddhist assemblies came into existence and formulated their own doctrines which were certainly not the original teachings of Buddha. That teaching underwent substantial revisions and unrecognisable modifications in the north.

Buddhism was followed by the rise of Adwaita-vedanta. In answer to the Buddhist position which denied God, the Divine, the Adwaitins declared that there is a Reality, Brahman and the soul of man is one with that Reality, but they considered the world as an illusion and asked man to reject it and withdraw from it. Acharya Shankara, one of the greatest spiritual figures of India and the mightiest intellect of that age, had a powerful influence in moulding the spiritual and religious mind of India for more than a thousand years. So the old spirituality with its integral approach, accepting the world as an emanation of God, as something glorious, something to be perfected in the eyes of God, was forgotten and the Indian Spirit received a twist away from the material world and its consciousness. And when in the course of history, the Western civilisation with all its material resources turned to the East, India had no strength, no power to oppose the onslaught of the occident. In the scheme of Providence it was certainly necessary for a tired race like the Indians, with a long past behind them, who had forgotten their spiritual heritage, taken to the path of rejection, and were steeped in superstition, to be exposed to fresh winds of progress. The impact of the Western Thought and Spirit was an essential part of the divine scheme, for the reclamation of India. The British occupied India for hardly three or four hundred years. And three or four hundred years is nothing in the life of a nation that has a known history of at least five thousand years. As usual, the trade followed the flag, and the missionary followed the trader. Whatever may have been their motive they did solid work in the field of education, in the field of social amenities. And when it looked as if the Indian values of the spirit were completely going under, and were in danger of being supplanted by those which were alien to the Indian soul, the period of the Indian renaissance began.

The Indian soul had to wake up and in the long history of India any kind of meaningful progress, any movement of resurgence has always been signalled by a spiritual outburst. For India is essentially a spiritual land. Each country in God's world has its purpose, has its contribution to make to the total humanity. Rome contributed order and law; Greece mental aesthesis and logical thinking; Egypt mysticism and occultism. Each country, each people let us say, has a certain genius, which it has to evolve, as long as it evolves according to that genius, it is helped by Nature. Once it forfeits its destiny, thereafter the decline starts. India is meant to be a spiritual centre, to contribute to the progress and the advancement of humanity from the spiritual angle and when the resurgence of India was destined in the middle of nineteenth century, it was through Sri Ramakrishna Paramahansa, the illiterate villager, that Indian spirituality revived. He did not go through the training of Shastras. He was born a missioned soul and he took up each discipline, each line of spiritual progress, verified it, imbibed it, showed its excellence and then went on to another. Altogether it was flaming apocalypse of the spiritual genius, an outburst heralding the renaissance of India.

And this message of Indian spiritual renaissance was carried forth by Swami

Vivekananda to other lands and we are still reaping the fruits. In what sense is Sri Rama-krishna's life a message of renaissance? It is in the manner in which he synthesised all the past spiritual traditions and the contributions of Indian civilisation in the realms of ethics, morality, social advancement, religion, yoga and spirituality. He made yoga and spirituality available to the common man. He was the first to declare that everyone has a right to lead a spiritual life and do yoga. He revived India's interest in its own spiritual heritage. He created twelve powerful men, his disciples, who spread this truth of the unity of religions, of the oneness of the spirit, all over the world. It is only after his work was substantially done that most spiritual movements started their work and today we see many movements contributing to reawaken the masses, reawaken the countries of the world, to the spiritual destiny of humanity. The disciples heralding their teachers claim that they alone are true. But in the very nature of things it cannot be so. The Reality or God is many-sided, many different approaches are possible, all men do not have the same swabhava and do not have to develop in the same way. There is what is called adhikara-bheda, variation in competency, which is a special feature of Indian spirituality. All spiritual movements have to pool their resources. They have to accept each others bonafides, and recognise the areas which are specially served by each one. And it is towards this purpose, to make people aware of the essential truth of all approaches to the Reality that movements like the Inter-spiritual fellowship, under the auspices of which we are meeting, are floated. They are not organisations, they are movements and each individual represents a channel for the outflow of that movement, for action. Each one of us must accept this central fact that God is one, life is one, all religions and all movements are so many approaches to Him and the whole world is the concern of every-one. If we accept the existence of God, then God is not there in the skies, nor in the prayer-room or in a temple, but here as a vishwa-manav, he is here as a universal Being, Vasudeva. And each has to recognise Him and serve Him in the way he is best fitted, in humanity, in creation. For when I say humanity, it does not mean only human beings, but all orders of creation, the animal world, the plant world and more. 1

FORGET

In order to get along in this life there are so many things we have to remember. But there are also many things that we need to forget, Baltasar Gracian once wrote, "The great rule of Life: Learn to forget." It does us no good to hang on to past hurts, regrets, mistakes, and the host of other adversities that detract from the quality of today's living. So learn "The great rule of Life: Learn to forget." Once you have set those past errors aside for good, you will be ready to get about the business of purposeful living.

From The WORD

VISIONS IN THE ARYAN LIGHT: SELF-REALISATION & SUPERMIND IN THE RIG VEDA—9

David Frawley

[Continued]

The Seer as Indra-Varuna

The Supreme Awesomeness and Majesty of the Self in the Veda

Rig Veda, Mandala 4, Sukta 42

Deity—Indra-Varuna

Seer—King Trasadasyu or Vamadeva Gautama

The relationship between Indra and Varuna is one of the most significant subtleties of the Vedas. Sometimes as here they are lauded together. Other times Varuna, a seemingly greater and nobler god than Indra, is subordinated to him. The great seer Vasistha in a hymn to Indra-Varuna (R.V.VII.82.2.) makes their relationship quite clear when he states: 'O Indra-Varuna, you mighty ones most rich in light, one of you is called World-Ruler, the other Self-Ruler. All the gods in the Supreme Ether have combined all vigor and strength in you great Bulls.' Indra is the Self-Ruler, Svarat, the prototype of the pure power of the Self. Varuna is the World-Ruler, Samrat, Ishvara or God in the ordinary sense. All the gods in the Supreme Ether (Parama Vyoman) that is all the powers and principles of the Divine in the Supreme Realm of Brahman are centered in these two principles. We see therefore why in many hymns Varuna, God, the World-Ruler, must be subordinated to Indra, the Self and Self-Ruler, for in the Aryan religion, in all true spiritual teachings, the worship of God is subordinated to the search for Self-realization, the external God our Creator and Lord is subordinated to the internal God our true Self. We see also how these two principles can function together and how to gain one leads to gaining the other. In the ultimate sense through Self-Rule we gain World-Rule also, Self-Rule being not an escape from the world but a conquering of it from within.

We have studied the miraculous transformations of the seer Vamadeva. He renounced all gods and relationships and found the truth for himself in his eighteenth hymn. He realized his identity with all men and the Solar Self and soared away as the Divine Eagle in the twenty-sixth hymn. He learned the births of all the gods even while in the womb and continued his eagle flight in the twenty-seventh hymn. In this, the forty-second hymn of his fourth mandala of the Rig Veda, he enters upon another great transformation. He becomes King Trasadasyu, the royal terror of the destroyers, the ultimate awesome warrior against all the powers of ignorance. He becomes a demi-god like Indra as he realizes his identity with Indra-Varuna, becoming both Self-Ruler and World-Ruler of all. These mythic transformations

of Vamadeva can serve as an introduction to the psychic realizations of all the Vedic seers, whose realizations went far beyond the rational mind to the innermost archetypal realizations of the Cosmic Mind. Vamadeva, whose name means Divine Beatitude, shows us the real glory of Self-realization in the innermost depths of the psyche, an awesome truth, beauty and majesty where the purely human and rational seems but a weakness. Let us dare to tread in that power where our true Self dwells and where all the demons of darkness and limitation will be thoroughly vanquished and annihilated.

1. "Mine is the twofold empire. As under my power is all life so are all the immortals. The gods hold closely to the will of Varuna. I am the King of men's supreme vesture."

The twofold empire, *dvita rashtram*, is again Self-rule and World-rule. The seer has realized his Self as the internal and external ruler of all. Varuna is the King of the gods, the One God of gods, which they all reverentially follow. The seer however is more than King Varuna, more than God. He is the supreme, *upama*, the most excellent, vesture, *vavri*, of God, his mantle of power and authority as it were, for the World-ruler only has power insofar as he is sanctified by the Self-ruler. The power of God rests upon that of the Self. The term *vavri* can also mean secret or mystery, from *vavra* meaning cave or concealment. The secret power of God is the Self. The key to the mystery of God is in the power of the Self. The seer, knowing the secret Self, has come to know God and realize God as his own Self-power operating in the worlds. Hence the real deity of this hymn is the Self-power, Indra, who shall emerge in this hymn as the real power behind Varuna.

2. "I am King Varuna. To me were given these original Almighty sustaining powers. The gods hold closely to the will of Varuna. I am the King of men's supreme vesture."

The seer states his identity with great Varuna, the monotheistic God, the One Almighty God of the semetic peoples. His original Almighty sustaining powers, *prathama asuryani dharayanta*, are his powers of creation, maintenance and destruction of the universe.

3. "I Varuna am Indra. In their greatness these two vast, profound and well-formed regions, Heaven and Earth, have I sustained and held together as the Creator who knows all the worlds."

Varuna, God, is here realized as the Self, Indra. To this Self is attributed the lordship of the worlds, including the powers of the Creator or Fashioner of all things, *Tvasta*, who sometimes Indra is said to destroy as the Self who goes beyond subjugation to cosmic law.

4. "I made the invigorating waters overflow. I caused Heaven to be established firmly in the seat of Truth. By the Truth, the Son of the Infinite Mother, the Truthful one, has spread forth this threefold universe."

The waters, *apas*, are the waters of life and immortality. Indra-Varuna is simply the power of Truth, *Rta*. It is by the Truth that he creates this threefold, *tridhatu*, consisting of the realms of body, life and mind, universe, which is the manifest expression of truth. Indra-Varuna, the Self-God, is the Truthful one, *Rtava*, or Truth-bearing. He is the son of Aditi, the Infinite Mother who is pure indivisible Consciousness-Force.

5. "Men with good horses, seekers of the plenitude of power, chosen ones, invoke me in the encounter. I, Bounteous Indra, win the race, lord of surpassing vigor, I stir the dust."

Men, *nara*, not just ordinary men, but men with courage and insight, heroic men with

the will to be gods, who are vajayanta, seekers of the plenitude of power of the Consciousness-Force, men who have good horses, svashva, whose mind-horse is well-controlled, who are chosen ones, vrita, chosen by God or the Self for his manifestation, invoke, havante, Indra, the pure power of the Self within themselves, samarane, in the encounter or battle for truth and power. This struggle for truth, metaphorically a battle, is further likened to a race, the Veda frequently combining metaphors for added effect, which proves the purely metaphoric nature of the statements. Indra who is Maghavan, Bounteous, who bestows all energy and glory states that I, aham, krinomi, make or accomplish, ajim, the battle or the race; he makes the battle or wins the race. The spiritual path is like a race wherein we are seeking the speed of energy and consciousness to surpass the powers of ignorance and death. Only when our mind is swifter than the senses can it become master of them and the world they reveal. Indra is abhibhutyoja, of literally over-being vigor, as the pure Self-power he transcends all things by his very nature, he overcomes all things by the power of his own nature. Hence he is the lord of surpassing power, winning the race, surpassing all things or the lord of overcoming power, winning all battles. Power or vigor, ojas, is the highest spiritual vigor. In his great victory, demonstrating his transcendent prowess, Indra stirs up the dust.

6. "I accomplished all this. Even the Divine conquering power cannot obstruct me whom none can oppose. When hymns and Soma-wine exhilarate me both unbounded regions tremble with awe."

This Indra-power accomplishes everything from creation to liberation. This Self-power goes beyond all powers demonic or divine. Even the Divine conquering power, Daivyam sahas, cannot obstruct or limit the Indra-Self who is greater than the gods, greater than God. The Indra-Self is aprati, without foe or equal, matchless, incomparable, irresistible, for no one can oppose their own Self, nothing can equal the Self which is the prototype for all things. All of Indra's battles in the Veda are just a glorification of the all-conquering independence of the Self, to which we must subordinate even God and all the gods. Our Indra-spirit of independence must free itself from all external powers demonic, human or divine, proclaiming its independent transcendence forever. It is our hymns, uktha, the utterances of our heart seeking freedom, and Soma, our ecstasy born of Self-abidance that fill the world with our awesome Indra-power.

7. "All the worlds know these deeds of yours. Tell them to Varuna the Ordainer. You are renowned as having destroyed the Obstructors. You made to flow the rivers that were obstructed."

This is an urging to us to proclaim the glory of our Indra-Self before Almighty God, Varuna, that we might realize the Self as God and God as the Self. Indra destroys all powers of obstruction, Vrtra. Anything that limits the Self is the Obstructor who must be destroyed. Even God and the gods insofar as they obstruct our ecstasy in our pure Self-power are Vrtra, demons of obstruction to be slaughtered. When the last verse stated that the Divine conquering power could not obstruct, varate, Indra, it meant that even the Divine conquering power was an obstruction to be cast off by those aspirants for the Indra-Self. As long as we do not know our own Self all that is external from the demons to Almighty God are just illusions born of ignorance. They are just obstructions to be cast off, demons of obstruction

to be annihilated. It is not that this wonderful and magnificently beautiful universe of creation is actually an obstruction, a delusion or a mere product of ignorance. It is that the externalized vision, seeing things not as Self-creations within us which we freely project but as external and binding realities on which we are dependent, turns this blissful creation into Samsara, the futile wheel of sorrow, the only hope of which is escape from it into the pure Beyond. Conversely once we gain the inner vision of seeing the Self in all and all in the Self, all these apparently binding and often terrible externalities reveal themselves as our own creative Self-formation, entirely in harmony with the oneness and uniqueness of our own being, while ignorance, illusion and sorrow become complete non-entities. It is not that the creation is false or is to be rejected but that the vision of the non-Self, which turns the world from a blissful Self-vision to an oppressive external materiality, which is total ignorance and falsehood is to be avoided in every way. As we shift our vision from the not-Self to the Self the apparently external world becomes subordinate to our inner vision. The same ignorance which hides the truth of the Divine Self also hides the truth, the beauty and the glory of the Divine Self-creation. The same knowledge which reveals the Self reveals the true beauty and glory of creation. Thus Indra's actions free all beings, put the whole cosmos in order, release the rivers of truth and delight which all things have hidden within them by our ignorance of the true Self of all. This is the great deed of Indra, to replace the obstructive vision of the non-Self with the freely creative vision of the Self.

8. "Our fathers then were the seven seers when Purukutsa, the son of Durgaha, was in bondage. For her they generated through sacrifice Trasadasyu, the Terror of the Destroyers, a demi-god like Indra, conqueror of the Obstructor."

9. "The wife of Purukutsa gave offerings to you, Indra-Varuna, with prostrations of surrender. Then you gave to her King Trasadasyu, the demi-god and destroyer of the Obstructor."

There are many of these Puranic like verses in the Rig Veda, particularly in the hymns to Indra. They refer to names, stories and legends which though commonly known and recognized then have been almost entirely forgotten and can only be presently guessed at. It was one of the methods of the seers to express their teachings in such legendary lore. Such verses are among the most obscure in the Veda and belong to only a very advanced stage of Vedic study which is presently too remote from our understanding to merit much attention when so many more clear statements of the Vedic teachings are available in other verses. These legends, though perhaps based on actual events, all have symbolic inner meaning that can probably be reconstructed by taking all the terms and names of the stories as mantras of inner meaning. Purukutsa must be symbolic of the Divine spirit of man oppressed by the Ignorance. His mother and wife must be his inward seekings of Divine help, his surrenders to God. These generated King Trasadasyu who is symbolic of the all-conquering Self. But the story must have had much more depth and subtlety than this. Trasadasyu is mentioned several other places in the Veda and is a type-figure for the Indra man, as well as for the Indra-Varuna man who is the two-fold King, Self-ruler and World-ruler. This must be the record of Vamadeva's realization of the status of Trasadasyu.

10. "May we delight in the acquisition of the treasure, the gods by the offering, the

cows of light by the pasturage. Give us always, Indra-Varuna, that Milch-Cow which is inexhaustable."

The treasure, *raya*, is in this hymn Self-rule and World-rule the status of Indra-Varuna. It is by the offering of ourselves that we obtain the Divine. It is by the making an open field of pasturage of our mind that we obtain the cows of light. The Milch-Cow, Dhenu, is Vak, the Divine Speech, which ever yields the milk of truth by the milking of the contemplative mind.

It may be objected that we are reading far too much of the spiritual philosophy of later times into the myths and gods of the Veda, that such hymns are just glorifications of particular gods of polytheistic worship and cannot be rightfully interpreted as standing for such more universal truths as God or the Self, that if the ancients knew of such vaster truths they would have spoken about them directly instead of clothing them in an obscure and cumbersome language of myth and symbol. Yet we must remember that the ancients were renowned as seer-poets who comprehended the language of mantra and symbol. We would not expect philosophy from a seer-poet but a more imagistic and symbolic rendering of spiritual truth, couched in stories, parables and riddles as well, which is exactly what we find in the Veda. We further know that ancient man employed a more symbolic language as language originated in pictographs which in turn became hieroglyphs, that ideas were originally presented metaphorically and pictorially and that it took a considerable evolution of language before a purely abstract terminology for the direct expression of ideas could be developed. We know further that ancient man was more spiritual, that in fact his lesser development of pure rationality and the capacity for purely abstract thinking gave him in turn a greater capacity for the direct experience of the Spirit in the world which most men then felt however vaguely, that the very growth of what we regard as civilization was also to a great extent the spiritual decline of man. Just as we find children more aware of the spiritual beauty of the world, more in touch with their souls, so we find mankind in his childhood had the same power which was similarly greatly diminished by his later growth and development. The Veda then is exactly what we would expect from the intuitive, spiritual childhood of the race before the coming into predomination of the rational intellect. They comprehended spiritual truths directly and concretely, having not yet had the time to develop a special abstract terminology for their refinement, rationalization and systematization, which are not signs of the original direct experience but of subsequent diffusion and decline. Nor is the Rig Veda alone in its obscure symbols. Nearly all the major accepted revelations of world-wide religions, like the Bible, the Koran, the I Ching and many that have been forgotten in religions that past away, have much obscure symbolism. Even later teachings like the Tantra and much poetry east and west uses many such devices. Considering also the vast differences in human culture and language we must be ready to discover that much we find objectionable in the expression of ancient teachings from our cultural bias could be found to be an excellent and appropriate means of expression from theirs. What we must discover is the background from which the ancients spoke and not just impose our cultural background upon their expressions which will certainly not be congruous. That background again by all evidence was a visionary and poetic apprehension of the world and the realities of the human psyche, which was expressed in as concrete and vivid a language as possible without catering to the need to

refine it according to either our aesthetic or rational considerations. The ancients wished to convey the direct and raw energy of the concrete spiritual experience which not only has its beauty but its terror, its rationality but also its super-rationality, which the limitations of ordinary beauty and rationality must be given up to find.

GRACIOUS

To be gracious is to be generous with good feelings toward others. As Plato once said, "If a man is imbued with a generous mind, this is the best kind of nobility." Be generous with your expression of graciousness toward others, and you will add a dimension of nobility to your life. The gracious person is always attractive because he or she is courteous and kindly. Graciousness is the sign of a big person. Be generous with your good feelings toward other persons. It is a magnanimous trait.

From The WORD

MOBILIZING CONSTRUCTIVE HUMAN CHARACTERISTICS FOR GLOBAL LOVE

Robert A. Smith, III

February 20, 1980

*Time-spirit demands that we become fully aware of the
oneness of creation and the essential unity of mankind.*

A. B. Patel

Dr. Roze has issued a provocative challenge to FORUM members. That challenge is to learn how to love those beyond our immediate small pale, to love, even as Jesus did, our enemies. This is a love that is all encompassing, a love that overcomes the reductionist tendency to bring all things into a boundary we can control. It is the Omega point of Teilhard, the love of neighbors and the love of the universe.

But love is a personal thing, something that begins as a seed and is nourished and enriched and shared. A mother's love for her children, whether there is one or ten, is a love shared by all and given freely. It is as a child gathering pebbles on an endless shore. Sometimes love is nourished through sacrifice, as that great sacrifice of Christ on the cross, or of Dietrich Bonhoeffer whose courage lifted him into eternity. True spiritual life, wisdom and love surely influence the magnificent achievements of humans—the deeper insights of the philosopher, the enduring songs of the poet, the masterpieces of artists and musicians, and the snatches of vision of that world which mystics obtain in exalted moments of feeling a fusion with all. This is the wisdom that fosters unselfish love.

But Dr. Roze wisely sets the tone for a pragmatic openness of the mind to receive and give of ourselves and share the potential of our own resources so that we find creative ways to solve our problems. Jesus was a spiritual pragmatic—he recruited fishermen and was himself a carpenter. So our search for love should lead us away from elitism and from ontology to changeology. For the ecological and existential problems of our time are due to the failure of religion to spiritually integrate humans in the cosmic process of becoming. This means involving all persons—fishermen, farmers, laborers, *children*, physicians, nurses, teachers, administrators and even the bureaucrats.

In approaching change let us view it taoistically. Death is both the ending and the beginning of life. Death and birth are one in two different poles of process. If we, as humans, are microcosms of the universe, then the universe is a collective hologram of humanity. Pollution of nature is really the pollution of our own body for water is the symbol of our

blood, air the symbol of our breath, and soil the symbol of our flesh. For this reason the harmonious union of external change and inner change is humanity's highest goal. The person of peace and harmony is a part of the universe and senses the whole universe, as Blake did, in himself or herself enjoying the music of nature and the voice of silence. It is an expression of the magnificent humility of Jesus.

Tragedy provides the opportunity for change. For tragedy makes us feel helpless and the need for others. Tragedy penetrates to the depth of ourselves. The crucifixion was a tragedy that permitted a glorious resurrection—a symbolic rebirth of human nature. Tragedy is a cleansing process. It reconciles our personal and impersonal existence. Resurrection restores the changing process and makes clear that love is the union of opposites. Love is a social lens for a constructive synthesis of cosmic humanity. There is a persistence of this transformative vision, the "eternal return" of Mircea Eliade. It is a primordial process by which we receive cosmic consecration through identification with transcendent forces, those spiritual forces related to the cycles of the universe. It is the will to harmony.

Each of us is the center and creator of our own universe. Could we but vision with Blake: "Awake I awake O sleeper of the land of shadows, wake, expand." Come to the new Jerusalem, the city of peace.* Let us rise from our fall and reunite in Jerusalem beyond 2001 and above the dreams of technocrats. This is a vision of the space age Arthur Clarke saw in *Childhood's End*, an innocence recaptured. It is a reopening of the door to the psyche which techne closed to hide the primal identity of humanity with nature. It is the new dawn healing the split of the archetypal self. It is when we see the universe in a grain of sand and ourself in the core of another. It is a cosmic experience of creation, Teilhard's universe of ever-evolving love. It is the love which transfigures the universe.

The social evolution of humanity is not automatic. It is something that must be carried forward by men and women in an ongoing dialogue with one another and with the world. The mystic is the builder of the future because he or she loves and sees the future as did Blake. If, as Reza Arasteh observes, more Moslems become Sufis, more Jews become Mystics and more Christians become spiritual, the building of the future would take on a unity with all its differentiation. This is the dialogue Roze pleads for so eloquently to FORUM members. It is a step forward resolving that great problem identified by Arnold Toynbee where mutually incompatible revelations were given by a mutually compatible God to three of world's great religions.

Love needs the opportunity to be expressed, exchanged, and nurtured. Networking, a popular term for our efforts to make connections with others, to achieve a goal or to learn about new ideas, perhaps offers an excellent first step to achieving global love. Grassroots networks have sprung up all over the globe. At this time many are unconnected with others. With good reasons they are avoiding the tendency for over centralization. For our purpose, the crucial issue for these decentralized networks then is how to maintain egalitarian ideals while pursuing an effective strategy for social change essential to achieving global love.

* Ron Hays, a young American visual artist who uses computer art, perhaps comes close to Blake. Hays, working a musical arranger like Pierre Boulez, could develop an audio video Pulsating Mandala depicting integration differentiation inherent in World Unity.

Virginia Hine gives us an important clue to our dilemma. She says "While a bureaucracy is segmented in the sense that it has divisions and compartments, it is an organic whole in that its parts are designed to perform specialized tasks necessary to the functioning of the whole. Decapitate it, or destroy a vital organ, and the social organism ceases to function effectively." Continuing she maintains that "A [network], on the other hand, is composed of autonomous segments which are organizationally self-sufficient, any of which could survive the elimination of all others." In other words they are difficult to control and, at this stage and for our purpose, are not collectively focused. They represent special interests. They do not represent consensus.

How Do We Accomplish A Global Communicating Love?

Networks possess the power to influence and linked, as the futurist Robert Theobald suggests, offer a democratic and effective mode for gaining consensus. More importantly, the added component of conferencing suggested by Murray Turoff does provide means for discussion and for effecting change. I am suggesting that if the multi-faceted special interest groups could submerge their interests into the purpose of obtaining a global community and global love we could be well on the way to meeting Roze's magnificent challenge.

Interconnected networking provides the opportunity to share experiences and to give us a globally shared community memory. While sharing these experiences we could determine through democratic consensus what global tasks need priority consideration. We need to work toward this end even while we "render unto Caesar those things claimed by him such as income taxes" until we are free of Caesar. Electronic information processing, telecommunications, global satellite television and laser holography used to connect these various networks make possible a radical world-wide transformation to global love—a sharing of love, the bread and the fishes to the multitude. It helps in fostering the global community values about which the U.N. Secretary of the Economic and Social Council, Robert Muller, pleads so eloquently. A paradigmatic revolution in consciousness, values, perceptions of interests and societal institutions at both the local and the global scale is essential. This surely means creating and living the transformed reality in the midst of prevailing order among the Caesars and replacing that order by consistently expanding the liberated space and voting the Caesars out of office, and, as Max Lerner puts it, "When human beings are transformed, the media will report the transformation" and in doing so will itself be transformed, into a true tool for humanity.

Aurelio Peccei, founder of the Club of Rome, believes that there is "an overarching nexus of shared interests uniting all nations, whatever their economic condition or political regime—for they all need, ultimately, to abide by global imperatives of social justice and good earthkeeping." It is that reverence for all life Albert Schweitzer urged us to recognize. As Robert Muller says "Humanity is a vast cosmos made up of innumerable social groups . . . only through reverence for life and centrality of purpose will we be able to establish a common foundation for peace." Perhaps it is, as Max Lerner states, a synergistic arrangement that links humans to humans.

I believe that we are moving "steadily toward a world brain, linking together the knowledge and awareness and decisions and actions of mankind" as John Platt maintains. Hazel Henderson states it as the creation of "The image of the hologram of an information system

where every bit contains the program of the Whole . . . a key metaphor for our time." That metaphor, of course, is the world commons popularized so effectively by Garrett Hardin. Shared knowledge coupled with a spiritual awareness of belonging to the world family is the surest way for global peace and happiness.

Many are already engaged in helping to facilitate the development of a world brain. Marilyn Ferguson has identified the "conspiracy of love and transformation" in her *The Aquarian Conspiracy*. Buckminster Fuller has developed the *World Game* to facilitate the display of resource allocation and distribution on a global basis. Peter and Trudy Johnson-Lenz and Robert Theobald have developed a human linkage system to share these interests and to develop incremental consensus. Murray Turoff designed the Electronic Information Exchange System (EIES), a computerized conferencing system, as a means of using the computer to facilitate human communication. Three years of operations have provided EIES with a great deal of experience on how such a system could be used globally when tied in with satellite transmission and transcultural group meetings. EIES is already operating under Telenet arrangements with 150 U.S. cities and several foreign countries. As Peter and Trudy Johnson-Lenz point out "In an era of great social complexity, such tools and broad participation in decision-making and problem-solving may improve our governance, management, and other cooperative group activities, while respecting individual points of view." What these practitioners are doing is building community intelligence and community memory. Some others who deeply involved in this effort are Starr Roxanne Hiltz, Jacques Vallée, Gordon Pask, Jessica Lipnack, Roger Pritchard, Manfred Kochen, Sandy Emerson, Stafford Beer, Gene Youngblood, Harold Linstone, Luther Gerlach, Richard Wakefield, Kent Myers, Richard Beharil, Michael Ben-Eli, Stewart Umpleby, Jeff Stamps, Seymour Sarason, Monica Armour, Richard Ericson, Linda Nunes-Schrag, Amitai Etzioni, Ithiel de Sola Pool, Valarie Ransone, Wes Thomas, Luba Zarsky, Lee Felsenstein, Alex Inkeles, Elizabeth Lorentz, Tom Abeles, Rick Ingrasci, Hans Esser, Max Croft, Genevieve Marcus, Julian Scher, and Walter and Nancy Strode. To help facilitate transcultural group meetings on EIES, I would suggest that Martin Lakin, who has worked with mixed Israeli Palestinian groups, and Bryant Wedge, who has worked with various transcultural groups, be consulted. Gerald and Patricia Mische of Global Education Associates could provide global education overview. Norman Cousins and Max Lerner could help promote this idea which corresponds closely with some of their own.

I have tried to bring together, in synthesized form, the initial participants and the ingredients necessary to bring about Roze's "Network of love." I would suggest that the United Nations under Robert Muller's direction take a leading role in developing EIES for global consensus use and to add the essential elements of global psychodrama, a la Moreno, to enable a global audience to feel a sense of participation in the cooperative sense of common task fulfillment. I would suggest that Aurelio Peccei and the Club of Rome help fund such a development by making available to the U.N. the talents of professionals such as Turoff, Bennis, Theobald, Ken and Elise Boulding, the Johnson-Lenzs, Robert Junck, Manfred Kochen, Luther Gerlach, Seymour Sarason, M.P. Pandit, Virginia Hine, Donald Keys, Martin Lakin, Barbara Ward, Hazel Henderson, Marshall Mchuhan, and Bryant Wedge. I also suggest that Buckminster Fuller's world grid used with his *World Game* be considered. I

urge that FORUM members give positive support to Senator Adlai Stevenson's proposal before Congress for the development of a Satellite Information Cooperative for use by all member nations of the U.N. and that members also support current efforts underway to establish a U.S. Academy of Peace and Conflict Resolution. This proposed academy would tie into the International Peace Academy and the proposed Satellite Information Cooperative. It would use multimedia displays and world order simulation models. Mike Mapes, Jim Laue, Bill Spencer, and Bryant Wedge are leading proponents. Finally, all these efforts should not be allowed to end up in a highly centralized bureaucratic system. The various decentralized networks should remain linked together to gain world consensus. 1984 doesn't have to be a nightmare.

Dr. Roze is to be congratulated for this effort. Richard Falk, Willis Harman, John Platt, Saul Menlovitz, Hazel Henderson, Sol Tax, Mark Markley, Warren Bennis, Kenneth Benne, Ervin Laszlo, Jim Dagenais, Tatsat, Elise Boulding, Kenneth Boulding, Eleanora Masini, Reza Arasteh, Warren Wager, Jean Houston, Marilyn Ferguson, Jerome Frank, Herbert Shepard, and all FORUM members can assist in bringing his dream to reality. Auroville and similar international communities can help demonstrate local/international operations. We need this global network before we begin settling in space which, beyond doubt, we will. When the "flesh of the world throbs with its every movement", we will hear the music of the spheres and feel the harmony of the universe. For, as William Johnson says, "the love that builds the cosmos is universal love, the highest love that can fill the heart" and that which enables creation at last to recognize itself.

The key to the future may very well
be conceptual rather than organizational.

Virginia Hine

Resource exchange networks can intersect
with a freedom that the formal agencies cannot.

Seymour B. Sarason

The resurrection of the body is a social project
facing mankind as a whole, and it will become a
practical problem when the statesmen of the world
are called upon to deliver happiness instead of
power. . . .

Norman O. Brown

It is, in all truth, in this way, and
for this that I love you above all things.

Pierre Teilhard de Chardin

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REVIEWS

SUFIS, PEOPLE OF THE PATH By *Bhagwan Shree Rajneesh*. Rajneesh Foundation, Poona. Vol. I, Price Rs. 100, Pp. 531.

The theme of these seventeen lectures delivered in 1977 by Bhagwan Shree Rajneesh is the Sufi. Answering the common question whether Sufism is a part of Islam, he points out that Sufism is not only older but the very life-breath of Islam. "Sufism can exist without Islam; Islam cannot exist without Sufism." Sufism, he explains, is the ultimate relationship with God. This is not to be found in books; it is a transmission from heart to heart, not mouth to mouth. The special word for this *parampara* is *silsila*. A Master is essential on this Path; Love is the relation initially between the seeker and the Master and through him with God. One lives in absolute trust from moment to moment; the past is left behind, the future is not relevant.

Three are the planes of Sufism: *sharia*, the body—the outer life of the Master. The second: *haqiqa*, the truth, the centre to the circumference of *sharia*. The third: *tariqa*, the path, the method, the radius from the centre to the circumference.

The way is to transform unconsciousness, heedlessness, *ghafala* into a state of remembrance, *jikr*.

Bhagwan Shree Rajneesh weaves his presentation on the basis of a series of legends and anecdotes pertaining to the subject and of course, as usual, brings in a good deal of contemporary stuff to illustrate or to explode. Among the many interesting points he makes in the course of his discourses are:

Speed is unspiritual. Live rather each moment fully.

Meditation through movement: "You go on dancing and dancing and dancing and a moment comes of such ecstasy, of such extreme movement of energy, that in that movement the rock-like ego cannot exist. It becomes a whirlwind. The rock disappears and there is only dance. The movement is there but the mover is no more there." (p. 126)

The Sufis deny knowledge but admit knowing. "Knowledge is a theory, knowing is an experience. Knowing is authentically your experience, knowledge is pseudo."

Someone asked Rabia al-Adawiya, 'What is the difference between truth and a lie?' And Rabia said, 'Four inches.' 'I do not understand, what do you mean?' 'The difference between the ear and the eye is the difference between the lie and the truth. The lie is all that you hear from the ear; the heard is the lie and the seen is the truth.' (p. 354)

"The world is God although God is not the world. God has infinite potential. The world is just some small part of God that has become actual."

And then there is a typically Rajneeshian touch: "Sufism is existential, though not exis-

tentialist.' According to this approach existence is not a system but an experience. And yet they have made an elaborate system of this philosophy. 'Sufism has no ism in it, it is an experience, an experiment.'

And so on. Amidst this brilliant play of words passing into concepts, concepts melting into experience, it jars somewhat to read uniformly unfavourable comments on contemporary or near-contemporary personalities, particularly when the reports on which they are based are not true. (*Vide* Vivekananda story on page 290).

M. P. Pandit

TANTRAVILASHIR SADHU SANGA By *Promode K. Chatterji* in three volumes published by Mitra Ghosh & Co., Calcutta.

These are accounts of some remarkable people who had come to realise in their own lives the truth of Tantras. Not content with mere theoretical knowledge of the tantras, Promode Babu took into his head the idea of interviewing each of the great tantrics of whom he came to know in course of his peregrination in upper India in his ardent search for the truths embodied in those ancient scriptures. What he learned in the course of his contact with those great Masters he has recorded in a clear and forceful language. It is to be understood from the very start of our study that those tantrics were not social beings and did not lead a social life like ordinary men and women. They are to be regarded as social renegades but not outcastes ostracised by society. There was a special reason for their leaving the ordinary social environment to seek their great spiritual quest in silence and solitude. They mostly lived in the outskirts of towns and villages near some ancient temples dedicated to the Shakti, the Mother and creatrix of the world to propitiate whom was their principal endeavour. For that special environment was needed so that they could pursue their life's quest in all seriousness undisturbed by the presence of the crowd. When their goal was thus achieved, they lent their services freely and unstintedly to social service and were easily accessible to all who sincerely sought them out in their own interests. To have lent their services to society before their goal was reached would be to defeat the purpose of their lives.

The Tantras regard three statuses of human life: the animal, the heroic and the divine. It is redundant to mention that at the beginning men are more like animals than human beings. Their principal interests in life centre round their ego and instincts of self and race-preservation dominate them. They hardly have more control in these respects than the animals. The principal obstacles to our rise to the second status of life are passions and instincts ingrained in our nature. They are the six internal enemies, namely, lust, anger, greed, delusion, pride and jealousy. To these lists the tantras add a few more like shame, hate and fear etc. The whole endeavour of the initial stages of the tantric discipline is to overcome these forces of nature which pull men and women downwards, control and discipline them so as to attend to the status of heroic men and women. The third status, i.e. the divine and spirit-

ual is attained when there is perfect and complete control of the lower nature, an unperturbable peace in the mind, the peace which passeth understanding and the enjoyment of divine knowledge, power and bliss.

Promode Babu's stories are unconventional in the sense that they do not follow the traditional ways of story-telling, dealing with all mundane affairs, the hopes and aspirations, the joys and griefs, the failures and successes which are the predominant features of mere worldly life devoid of any longing for a higher type of existence. The various types of tantric sadhus with whom he came in contact had all to undergo severe spiritual discipline under the auspices of a realised Guru. When they had finished their apprenticeship and attained to self-realisation, they were free to go out and set up elsewhere to spread enlightenment amongst their less enlightened fellowmen. Thus the service rendered to society by these enlightened souls was invaluable. They taught men and women who sought refuge in them that we are not mere bodies, lives and minds but embodied souls free from all bondage to nature who came from the Shakti, the universal creatrix with whom union was possible by propitiating her and gaining control over our lower nature instinct-dominated and self-centred. We need not go into the details of the stories. They are varied and numerous and subtle and miraculous, often incredible to critical human intelligence.

Promode Chatterji is well-known in India as an artist of great calibre and repute who dominated the Indian scene for more than three decades along with many of his other well-known contemporaries including such great names as Abanindranath Tagore, Asit Halder, the Ukil brothers; Deviprasad Roy-Chowdhury, Nandalal Basu and others of the Oriental School of Arts. But another side of his genius is less known. That is his obsession with the Tantras and their practical application in the case of many siddha tantric of his times with whom he spent considerable time and observed them from close quarters to see their activities and record their precious conversations on tantric matters. These he subsequently published in a series of books known as *Tantravilashir Sadhu Sanga* (Association with Tantric sadhus). These books became immensely and immediately popular and brought him a reputation no less than that as an artist. He continued his travels all over India in search of sadhus, mostly trantrics, and wrote down his experiences with them from day to day. These stories based on realities of life are not only illuminating and instructive but are also of absorbing interest to the reader. Each of them, whether long or short, is a gem by itself.

His descriptions of the various Himalayan regions with their superb sceneries are not only fascinating but take the readers with him through the ups and downs and the green tangles and crystal fountains of the terrain. The encounters with various types of holy men, their spiritual experiences and the lofty idealism which took them out of the grooves of ordinary life are singularly interesting for the lay readers who are not content with the novels and romances of our daily lives and seek a higher content of life than the merely material and vital with which most men and women are satisfied. Those who seek to know something of the knowledge, power, peace and love of these great souls will certainly turn to these stories with ever increasing interest.

Jibendra

JUNG, MAN & MYTH by *Vincent Brome*, Granada Paperbacks, 1980, 327 Pages, £1.95

Vincent Brome, the author of some 20 books, has written a very thorough and readable book on Jung, who died in 1961. Brome met him twice, and interviewed many people associated with Jung.

He traces Jung's development from his early years to his qualification as a doctor and work as a psychiatrist. He describes the beginnings of psychoanalysis and Jung's earlier and harmonious relations with Freud, the clash and final break between them, and Jung's separation from the Viennese school. We are told the story of an outstanding intellect, struggling to discover vital new truths about the human psyche even during Jung's own breakdown. Finally there emerges the author's view of the truth behind the myth of the semi-mystical Messiah in this first full length biography of a towering complex figure who has helped to mould western man's basic thoughts about himself during the twentieth century. It is an absorbing account; each chapter has its notes and sources and there is a comprehensive bibliography and index and a list of Jung's collected works—it is scholarship at its best.

One of the first requirements of any spiritual pioneer is to question all existing orthodoxies. For Carl Jung, whose father and relations tied him so closely to the church, this meant tormented struggles with orthodox religion. We are shown how communion turned the young Carl against the Church, which became for him a place of death. He sympathised with his father who seemed to him to be caught in a web forcing him to mouth empty platitudes beyond his father's comprehension (p. 52).

Jung's questioning went beyond certain superficial religious thinking and dogma and set him free to set out on his quest for understanding. Paradoxically this break with dogma seemed to give him a state of exhilarating grace. God existed—and many years later, aged 83, he answered John Freeman's question on television in 1959; *'Do you now believe in God?'* with *'I don't need to believe, I know.'*

Jung had to decide on a career. He was interested in both the spiritual and the scientific and finally, at the University, he hit upon the answer. He wrote (p.70). *'My excitement was intense for it had become clear . . . in a flash of illumination, that for me the only possible goal was psychiatry . . . Here was the empirical field common to biological and spiritual facts, which I had everywhere sought and nowhere found. Here at last was the place where the collision of nature and spirit became reality.'* He applied for a post in the famous Burgholzli Psychiatric Hospital in Zurich and arrived there in December, 1900, to take up his arduous duties in what was, in effect, a psychiatric monastery.

Jung, aged 28, married Emma, aged 21, the daughter of a wealthy industrialist, in 1903. His money troubles were over, and his style of life reflected this fact.

Correspondence with Freud began in 1906. Freud was something of an academic outcast, but this did not stop Jung and, eventually, the two great men met in Vienna.

Vincent Brome deals with the relations between them—Jung's ranged from a father complex to, at last, a loss of respect when Freud refused to give information about a dream

because he might lose "authority" (p.116) Jung said of this; *'At that moment he lost it altogether. The sentence burned itself into my memory.'*

Gradually, with visits to America by Freud, Jung, and others, psychoanalysis was spreading round the world with societies springing up in Germany, the U.S.A. and Australia, although there was much bickering in both Zurich and Vienna among various members. Jung was delving ever deeper into western mythology leading towards his discovery of the collective unconscious and archetypes and becoming more and more doubtful about the sexual role as seen by Freud.

In a letter to Freud, Jung noted; *'The pre-requisite for a good marriage it seems to me is the licence to be unfaithful'* and the author deals with Jung's relationship with Antonia Wolff, aged 22, daughter of a rich businessman and member of one of the oldest families in Zurich, who came to Jung as a patient. Jung does not say whether his prerequisite applies to both partners or not.

Gradually Jung's divergence from Freud's theories widened until Jung was able to say (p.145); *'The incorrectness of the conception of infantile sexuality' was 'no error of observation . . . the error lies in the conception.'* From Freud's point of view this was heresy although Jung continued to pay tribute to Freud's courage and single-mindedness. For Jung libido became no longer specifically sexual energy but generalised psychic energy (p.146). All this built up into a real break between Freud and Jung which the author deals with fully in Chapter 17.

On the one hand Freud could write in a letter (p.154); *'So we are at last rid of them, the brutal, sanctimonious Jung and his disciples.'* On the other hand, Jung was to write at the age of 80, *'After the break with Freud all my friends and acquaintances dropped away. My book was declared to be rubbish; I was a mystic and that settled the matter.'*

At this time Jung became uncertain, with a loss of orientation; he began self-analysis and gave up his lecturing at the University. He feared his own disintegration or psychosis. His suffering was immense but, (p.167.) the author notes; *'In the end his breakdown became a creative illness and from it emerged a new man.'* In addition (p.168), had Jung also come face to face *'with the person . . . who took his wife's devotion for granted, insisted on incorporating his mistress into the family and showed very little interest in his children?'*

Jung seemed now much clearer in his own mind about the collective unconscious, the anima, the self, and individuation, and his work *Psychological Types (1921)* was progressing—by 1950 the Swiss edition had gone through seven reprints or 15,000 copies.

In the twenties Jung was also concerned with his famous synchronicity. What could appear as an accidental coincidence brought about by chance became for Jung (p.192) a meaningful coincidence produced by a-casual laws. The author notes that on this subject Jung *'writes like a man struggling to explain the inexplicable.'* Perhaps many threads or streams of consciousness and/or events overlap at certain points to create a series of coincidences making it unnecessary to introduce laws which are a-casual even while giving a glimpse of the immanent Puppetaer at work. As Dreiser said, there seems to be Something which needs billions of us to express Itself—what could amuse it more than a series of well-timed coincidences to impress and puzzle us its puppets?

The author deals with Jung's brush with the Nazis and the Anti-Semitic legend, and with his travels to Africa (where he met Ruth Bailey, who was to become a life-long friend), New Mexico and India.

As Jung aged he had spells of illness, and had to absorb the deaths of Toni Wolff and Emma. In 1955 Jung invited Ruth Bailey to become his companion-housekeeper. In his eighty-fifth year there was general deterioration. He wrote (p.271), to Hugo Charteris; *'With existentialism our words come to an end in complete meaninglessness and our art in total inexpressivity and our world has acquired the means to blast us into cosmic dust.'* He concluded; *'To hell with the Ego world! Listen to the voice of your daimonion.'*

On the 6th June, 1961, Jung was in a coma and 'drifted off' quietly, his heart simply ceasing to beat from old age.

The author's first appendix deals with Jung's model of the Psyche. On p.221, we find that Jung's general approach to the unconscious differed from Freud's in three ways. First, Jung saw the unconscious following an independent self-controlled path of development; second, it was the source of archetypes or universal primordial images—figures existing since the beginning of human time; third, the unconscious, as Jung saw it, was complementary to and did not conflict with consciousness.

The Ego is a complex of ideas which constitutes the centre of the consciousness with a continuity and identity of its own. Consciousness is the activity which maintains the relation of the psychic contents with the Ego. With our Ego (the No.1 person) we deal with worldly matters carving out our social place and bodily survival. The Self, the real inner "No.2" person in each of us is deeper within the unconscious; it is involved in a process of Individuation whereby, over the total span of our lives we 'come to ourselves' at the beck and call of the Divinity which shapes our ends; coincidences can be included to punctuate the journey.

The collective Unconscious is the deposit of mankind's typical reactions since primordial times to universal situations such as fear, love, hate, power, birth and death.

The Psyche operates through the four functions of thinking, feeling, sensation, and intuition.

Vincent Brome deals with Jung's model of the psyche in twelve pages, and these are just the introductory pointers. He also deals with Jung's Sources and Influence.

The whole book is thus a valuable contribution, helping Jung to give modern man back his soul in the process of Individuation, which at least has the important merit of reintroducing purpose and direction into modern life again. It is a fine achievement.

Desmond Tarrant

CHILDRENS RIGHTS AND THE WHEEL OF LIFE

A publication of Transaction Books, Rutgers—The State University New Brunswick, New Jersey-08903, USA: by Dr. Elise Boulding, Prof. of Sociology and Member, Council of U.N. University, Tokyo. A book of about 200 pages with as many as 26 Tables and 4 figures

and long list of bibliographicals and index thus making the book more useful to researchers on this most important subject of human life. The book is mainly a product of the most eventful time when United Nations celebrated the International Year of Child during the year 1979 all over the world and the new ideas and projects generated throughout the year all over the world will pave the way for greatest good of the greatest number of children. The book is treatise of Children's Rights and the Wheel of Life and the data and analyses provided therein will greatly assist social scientists, policy makers, citizens of the world and above all the educationists of the world. The book begins with Wheel of Life as a picture drawn to illustrate how the child is born and moves from childhood to youth and then on to old age and when the physical body goes out of the world it leaves an impact of a great human being in a particular field of life. The author has significantly emphasized two most important aspects of personhood. The personhood that is continually growing and differentiating throughout life and those qualities of life which have significant implications for the creation of more humanistic, egalitarian and peaceful societies. But the author has cautioned that these qualities of personhood are mismatched by the increasing industrialisation and thus a good human being in the making is turned what is the existing manifestation of population of the world. Apart from very many other interesting contributions on the subject the learned author has made a plea for a realistic evaluation, by the United Nations and its specialised agencies, of the capacities and contributions to society of children, youth and the aged. There is a similar plea for the involvement of children, youth and aged in all sectors of civil life, social and political decision making bodies at every level right from the local to the global levels. There is a complete chapter on the physical abuse of children and youth both at home and in the schools and also on the vulnerability of children to deprivation and death from diseases, accidents and malnutrition and study has been made of how many children become victims of various educational systems prevailing all over the world. The most important feature of the book is that the author has discussed the issues for many years with children and young people all over for many years before the author brought out the book. I commend the book for study by every educated person irrespective of the status or station of life in which one is. May be that soon the time will come when we in India will have a paper-back edition for the readers in this sub-continent.

J. N. Puri



WILL THE GOVERNMENT AND THE PARLIAMENT OF THE UNION OF INDIA ACT FOR INDIA AND THE WORLD?

In view of the ever worsening world situation and the dangerous threat of nuclear war and other global crises portending the doom of world civilization and life on planet earth, the government and the parliament of the Union of India ought to remind themselves of the statement of the first Prime Minister of free India Pandit Jawaharlal Nehru: "I have no doubt in my mind that world federation must and will come, for there is no other remedy for the world sickness"; and recognise the urgent need for the establishment of a democratic federal world government in order to achieve permanent world peace, to serve human welfare and to take humanity in an orderly way to the next higher evolutionary step. The Government of India ought to give a lead to the nations of the world for the formation of a democratic federal world government, in which no nation will remain subordinate to any other nation, and for according provisional ratification to the Constitution for the Federation of Earth now being circulated world-wide consideration.

TO OUR MEMBERS AND FRIENDS

World Constitution and Parliament Association Convention:

We have received from Shri Puran Singh Azad, the General Secretary of the WCPA (India Committee), the minutes of the meeting held at New Delhi on the 5th November 1980.

It was published in the December 1980 Focus that the next Convention of WCPA will be held in New Delhi from 21 to 24 February 1981 under the Presidentship of Shri Balram Jakher, the Speaker of the Lok Sabha, and which Convention the Prime Minister of India, Smt. Indira Gandhi, is expected to inaugurate, though final confirmation by her is still awaited. The Agenda of the Convention was also published.

The New Delhi meeting decided that the Convention be held preferably at Vigyan Bhavan as the Prime Minister is expected to inaugurate it; but if for any reason it was not possible to obtain the reservation of the Vigyan Bhavan, it will be held at the Constitution Club Mavalankar Hall or Parliament Annexe Auditorium. The meeting also decided that the

registration fee of Rs. 100.00 per head would be charged to Indian delegates and \$.25.00 to overseas delegates. It was also decided to have a Reception Committee for which the minimum contribution of Rs. 500.00 will be made by its member, but in case of MPs and MLAs the contribution will be Rs. 50.00 only to become a Reception Committee member. Bank account will be opened to be operated jointly by the President and General Secretary and Treasurer. Decision was taken to constitute Committees: for Souvenir, for Hospitality, Social Function and Accommodation, for raising Finance, for Transport, for Registration of Delegates, for Documentation and for Mottos, Banners and Posters.

The Inter-University Seminar on "World Government and Its Constitution" at Calcutta:

The members of the WCPA, Local Chapter, West Bengal, conducted a very thought-provoking and significant Seminar on "World Government and its Constitution" on Sunday, the 7th December 1980, at Students' Hall, College Square, Calcutta. Sri Amiya Kumar Majumder presided and Sri Nirmal Sengupta of All-India Radio, Calcutta, was the Guest-in-Chief. Among the participants were Dr. Sobhanlal Mukherjee of Rabindra Bharati University, Dr. B.N. Goswami and Dr. Shyamal Roy of Burdwan University and Prof. Ashok Mustafi of Barasat Government college. During the discussion the participants dealt with the most critical and serious problem of the present day world as a result of the stock-piling of various kinds of nuclear weapons, capable of annihilating humanity from the planet earth. They also indicated emphatically that there was only one 'Escape-Route'—the formation of a world federal government for providing and maintaining a New World Order. They discussed at some length the role played by different non-governmental organisation, especially by the WCPA during the last two decades in drafting and adopting "A Constitution for the Federation of Earth". The participants estimated critically a few salient features of the Constitution. A few questions were asked and Dr. Sobhanlal Mukherjee dealt with them. The Guest-in-Chief, Sri Nirmal Sengupta, briefly appraised of the proceeding explaining and elucidating a few more points.

Sri Amiya Kumar Majumder summed up, in his concluding address, the discussion and appreciated the endeavour of the WCPA in performing a great task of preparing such an all pervading and need-based Constitution for the first time in the political history of the world to save our posterity from total annihilation. He recommended that the Constitution be provisionally ratified by National Parliaments, including India's Parliament, and the provisions be put into effect stage by stage as so wisely and meaningfully provided in the Constitution. The Seminar was attended by Professors of different colleges and eminent personalities of the metropolis who solemnly endorsed the deliberations by ratifying the Constitution in writing.

Sri Samar Basu had read out the message received from Sri A.B. Patel before he delivered his introductory speech. Sri T.K. Sinha welcomed the President, the Chief Guest, the distinguished Professors, who took part in the Seminar and all members and interested persons who attended it. A vote of thanks was proposed by Sri Purnendu Prasad Bhattacharya.

Third National Convention of World Union Centres in India

As has been published in the November Focus, this Convention will be held at Bangalore on the 7th, 8th and 9th June 1981. Readers are advised to peruse the November 1980 Focus for details concerning the fees to be paid as Patrons, Donors and Reception Committee members and for charges of advertisements to be published in the Souvenir Voulme in the October 1980 Focus.

The last date for registration as Reception Committee members or delegates is the 15th of March 1981. All concerned are requested to register themselves as early as possible by sending a bank draft or cheque in favour of "THIRD NATIONAL CONVENTION OF INDIA — WORLD UNION NATIONAL CENTRE-INDIA". For any information needed by anybody regarding the Convention, please write to Dr. H.S. Lakshminarayana, Secretary, World Union National Centre-India, 197, 7th Main Road, 4th Block, Jayanagar, Bangalore 560011.

An Open Letter to the President of USA and to the Premier of USSR:

Dear World Leaders:

As the leaders of the two most powerful countries of the world, your responsibility for maintaining world peace and for securing a safe future of the human race is very great. We are writing this with deepest concern for the people of the world and the planet earth itself. Your two nations were founded on principles of creating social and economic justice for all people. Today, your two nations are locked in conflict because of differences in how to achieve similar goals. Both are re-escalating the nuclear arms race, and are off again on the path of confrontation. Therefore the threat of nuclear holocaust hangs above all the people of the world.

We want to establish right human relations and a spirit of goodwill among all nations and all people. We realise that the pressures you face in your daily decisions are formidable.

Today, the world is experiencing an unprecedented renaissance in science and creative thought in all fields. For the first time in history, the world has the skills, tools and wisdom to begin to solve global problems. For the first time, you have the potential to explore together the frontiers of earth and space for the common good of humanity.

Two decades ago, your two countries set an impossible goal: to put people in space and on the moon. In less than a decade, you succeeded. We believe that your two countries can reach a great goal: You can end the threat of nuclear war within a few years and reach a conclusive world peace if you so strive.

We believe that the race of your two countries for strategic superiority can only weaken the national security your two countries now pursue. It can only increase the fears and risks of disaster. We believe that any nuclear conflict, however limited, will destroy the hope of all humanity and devastate the environment that supports the people of the world.

We are convinced that you, as world leaders, can achieve this goal, if you endeavour for it and have the strong support of the citizens of your respective country and all the peoples of the world. Humanity would wish that you make a new choice to act for peace

which the present political system and situation do not seem to permit you. You can pursue global security if you so choose.

People of the world will be happy if you earnestly and sincerely work for peace and they will support willingly in your quest for true peace. We ask you to act on the initiatives which can help create a climate of cooperation and trust. You can for the purpose (i) affirm a commitment never to launch a first-strike nuclear attack; (ii) state your nation's intention to achieve safety from the threat of nuclear war as early as possible and work for conclusive world peace; (iii) affirm a six-month moratorium on testing, development and deployment of all nuclear weapons and systems. Extend this indefinitely if reciprocated; (iv) establish large exchange programmes in science, education, culture and other fields between the USA and USSR.

We are aware that such paths may be risky for you, but you owe a duty to humanity to do this. We hope that you will have the courage to take positive and decisive action. The risks you will undertake are less than those of pursuing the path of nuclear armament.

Paper presented by the New India Movement, New Delhi:

A. INTRODUCTION

1. Mankind today is at a crucial crossroads in its long and tortuous evolution on this planet. Science and technology have given it tremendous power which, if used wisely, can eliminate poverty, illiteracy, malnutrition and unemployment by the end of this century. If used unwisely, the same power can destroy the entire human race and most other forms of life on earth. The gap between wisdom and knowledge continues to grow, leading mankind to a dangerous precipice over which it may plunge at any moment. The old is dying and the new is struggling to be born. There is a tremendous quest for new certitudes, a new spiritual impetus which would light a new path for humanity. And India, which for millennia has kept alive the torch of spiritual faith and given birth to several of the world's great religions, is the country which would perhaps give a new lead at this critical juncture.

2. But what is the position in India itself? An all pervading feeling of discontent and despair stands out as the central fact of the current situation. This has been caused by the fact that moral and spiritual values in the lives of our people are rapidly disintegrating, not only undermining the structural unity of India, but weakening the inner vitality that has kept Indian civilisation alive despite centuries of social and political degradation. The crisis of morality has dangerously strengthened the exploitative nature of economic relationships, resulting in gross social injustice and growing corruption in all walks of life. Despite a measure of economic development, which itself has been largely diluted by the population explosion, there has been a steady degeneration in many aspects of public life, specially the qualitative aspect. Indeed this has now reached a point where the nation must either enter a new spiritual and moral renaissance, or risk serious moral and political erosion.

3. Political action and political institutions have failed to cope with this crisis and indeed to expect a political solution of this fundamental problem is unrealistic. What is required to check the worsening crisis and restore the faith of our people in their nation and

themselves is a movement of cultural renaissance for developing a climate of mutual help and self-reliance, and strengthening the character of the people. What is needed, in fact, is nothing less than a new society and a new man, which together can constitute a new India. The New India Movement is directed towards an integral transformation of the Indian personality, a spiritual liberation movement as comprehensive and multi-faceted as the great movement that led to our political liberation from foreign rule. This task enjoins upon every one of the responsibility of adopting way of life which effectively expresses the fundamental values enshrined in the cultural heritage of India.

4. A clarion call at this hour is urgently needed for the consolidation of the positive, creative and constructive forces in the country working individually or organisationally in the spiritual, educational, cultural, social and economic fields. The intention is not a physical tying together in a mechanical frame but an organic relationship between them so that together they can undertake the tremendous task that lies ahead. A considerable amount of work is being done at present, but it is disjointed and lacks any clear focus or orchestration.

5. With this approach we can strive towards an integral transformation of society in consonance with the needs of the present age. In the process we must, as in the past, welcome the assimilation of healthy and valuable elements in the thought or experience of other civilisations which are in harmony with the basic quality of our own culture. A National Convention for Spiritual and Moral Values in a New India would be the first concrete step in this direction. It has been decided to hold this on the 11,12 and 13 April, 1981 at India International Centre, Lodhi Estate, New Delhi. A broad spectrum of institutional and individual delegates are being invited to attend the Convention.

B. AIMS AND OBJECTS

1. To foster spiritual, moral and social regeneration in the individual leading to a new society rooted in India's cultural heritage which will minister adequately to the material, moral and spiritual needs of India; rid the country of every form of exploitation and injustice, narrow down economic and social disparities to the extent possible and ensure optimum utilisation of the human material resources of the nation.

2. To promote healthy nationalism that will sustain and strengthen the unity of India, and to harmonise the culturally, religiously, linguistically and ethnically diverse people of this nation on the basis of their shared heritage and aspirations.

3. To synchronize and co-ordinate cultural forces and institutions in India in order to create a dynamic front of positive values and to work for the broader unity and welfare of the human race.

C. PROGRAMMES

1. To identify individual and institutions who subscribe to the aims and objects of the Society, and to promote co-operation and co-ordination between them.

2. To seek cooperation with international organisations and institutions working for the betterment of mankind and to encourage national and international cooperation and institutional mobility through exchange programmes of various types.

3. To promote studies, research, publications, symposia, debates and conventions in order to strengthen the climate of moral and spiritual regeneration that is necessary for India's survival.

4. To organise training programmes, specially in the educational field and to help in designing a curriculum for moral and spiritual education and working out a methodology for effectively disseminating this curriculum.

5. To utilize and influence the mass to the extent possible towards developing a positive value system in the nation, and in this content to utilize television, radio, and the press to the maximum extent possible.

6. To recreate the spirit of social reforms in all religious communities and in particular to mobilize public opinion against such negative aspects as obscenity and violence in films, the dowery system, alcoholism and other social evils.

D. ORGANIZATION

1. The New India Movement will have both Institutional and Individual membership. The Bharatiya Vidya Bhavan has kindly offered us their widespread organisational base as the platform from which this new movement can be launched.

2. There will be a General Body consisting of those chosen at the National Convention to represent the various institutions who attend and also individuals. Two thirds of the membership of the General body will be institutional and one-third individual.

3. There will be an eleven member central Executive committee with its headquarters at Delhi, and eleven member committees in each state. These will be chosen by the General Body.

4. There will be the following office bearers:-

- i) National Convenor
- ii) Secretary-General
- iii) Secretaries
- iv) Treasurer

5. All accounts of the New India Movement will be regularly audited both at the Centre and the States.

ORGANIZATIONAL ACTIVITY

SPECIAL NOTE FOR CENTRES:

(1) **Subscriptions:** In the Executive Committee Meeting held at New Delhi in November 1979 it was decided to open the World Union National Centre-India at Bangalore. The said National Centre-India was inaugurated on 6th July 1980. As the Executive Com-

mittee Meeting had decided that 5% of the annual subscriptions will be passed on by the headquarters to the National Centre-India, each Centre's share had to be reduced from 25% to 20% with effect from 1st July 1980.

(2) Reports: Report of activities should be brief and must cover the actual activities of the Centre and should be written or typed in double spacing.

World Union Centres

Bangalore: In the meeting held on 7th December 1980 Sri Haneef Jaweid spoke on "Foreign Policy—How it can Aid World Unity". He emphasised the need for the elite to interest in foreign policy matters and form informed opinion about it. He said foreign policy of states functions in a milieu. That milieu is international system that obtains at a particular time. At present the world is divided among independent, sovereign, nation-states. They have certain interests and objectives. They interact among themselves. Foreign policy forms a part of this interaction. "Foreign policy is a course of action undertaken by a state in pursuance of national objectives beyond the limits of its jurisdiction". As the characteristic of international system is anarchical in the sense that there is no supranational authority governing their relationships each state has to defend itself with its own resources. They are concerned only with their survival. Very often they employ force. At present science has placed in the hands of man enough destructive weapons which would destroy the whole of mankind and civilization in a matter of hours. This has increased insecurity, which has led to arms race which inevitably has led to further insecurity. The vicious circle activity goes on and on. At present therefore the only objective of all foreign policies of states is 'self-preservation'. The other main objectives of well-being of the people is very often relegated to the background. If there is to be peace in the world foreign policy should be regarded more as a responsibility and concern for the people of the world as a whole along with concern for the particular national interests. The new theory in international law the "Minds of Men" theory is a pointer in the new direction. It places man in the centre and emphasises the fulfilment of his genuine needs. A comprehensive theory of foreign policy has to have both these aims in view and humanise itself. In short a foreign policy of states should aim at the unity of the world and not try to divide it.

Bon-Hooghly: The monthly meeting was held on 7-11-80 at 3:00 P.M. at the residence of Sri Ashok Ray Choudhury. Dr. B. Bhattachary read out from a portion of an old writing of the Mother. Sri Dulal Chandra Paul read out the "Durga Stotra" of Sri Aurobindo. The Chairman of this Centre Sri Kalidas Karmakar presided after ten minutes group concentration. It was the day of "Dipawali". On this occasion the members took the privilege to meet together for group concentration for a long time. Sri N.C. Ray, Chairman, C.N.S.C. discussed at length the "Kali Puja". The meeting ended with a vote of thanks to the Chair.

Chandernagore: The Seminars held on 14-9-80, 19-10-80 and 1-11-80 were dis-

cussed on two different topics. The first one was done in conjunction with Regional Centre to discuss the topic "India won Freedom but the Goal is not achieved". The Seminar was opened by Dr. B.N. Baral and concluded by Sri Samar Basu. The main speakers were Prof. Subodh Moitra, President, Sri Aurobindo's Action and Prof. Pulak Narayan Dhar. Prof. Moitra stressed on the spiritual side of Sri Aurobindo's philosophy and Prof. Dhar discussed the political side and lastly Sri Samar Basu made the conclusion nicely quoting from Sri Aurobindo's writing "Why India Needs Freedom?" Also some sayings and their subsequent explanations were highly appreciated by the highly classified audience. These are: "The European sets great store by machinery. He seeks to renovate humanity by schemes of society and systems of government; he hopes to bring about the millenium by an act of parliament", and similar other quotations. Nice songs were presented by Smt. Suparna Sarkar and two girl members of Uttarpara Centre. Sri T.K. Sinha, Secrerary, Regional Centre gave thanks to all.

The last two Seminars discussed the 15th Chapter of Geeta. The Speaker was Prof. S.K. Bhattacharya who told that this Chapter deals with how to achieve 'Purusottama' where physical being has been transformed into spiritual being. These two meetings were presided by Sri M. Ghosh.

Delhi: 6th December 1980: J.N. Puri, Secretary, World Union Delhi Centre met Dr. Kenneth Boulding, world famous economist, thinker, writer, founder of the Institute of Behavioural Sciences, University of Colorado at Boulder in USA and well known world famous Peace Researcher who founded the famous Conflict Resolution Centre at Ann Arbor (Michigan-USA). He was apprised of the work being done by the World Union International for Human Unity based on Sri Aurobindo's philosophy. He was very much impressed by the working of the Centre and took literature to get in touch with the World Union by writing articles. He had recently visited United Nations University at Tokyo and will contribute his articles off and on for the World Union journal.

8th December 1980: A talk by Dr. Prof. Leo Elison was arranged on "Alternative, systemic (more integrative) approaches to learning in increasing pathological (sickening) environment" at Vishwa Yuvak Kendra (International Youth Centre). The talk was attended by large number of young people and it was presided over by Dr. D. V. Sridharan, Director of the Kendra at New Delhi. Dr. Elison currently teaches Economics and System Science at Colgate University New York State, USA and has done research in comparative economic systems with emphasis on the USSR and has done in the past years intensive field work in Kaira District in Gujarat. He proposes to visit India with a group of his students next year and will enable the American students to study the spiritual, economic and social life in India as a course of study for the students.

Prof. Dwight W. Allen, an Educationist and a Bahai, gave a very enlightening and provocative lecture on education at the Bahai House. Among other things he asserted that teachings of Baha'ullah are the most important thing in life. Dr. Allen advocated human unity all over the world and commended the work being done by World Union and all other organisations throughout the world. A number of Bahai and World Union members have been working for mutual support.

13th December 1980: Servants of the People Society, Lajpatbhavan, has in the past years been organising "Thinkers Forum" to enable academicians, writers, politicians and other intellectuals to meet and discuss matters of topical interest. This Centre decided to revive the Thinkers Forum and as the first programme to start this, invited Dr. M.M. Nath to open discussion on "Problem of illiteracy in India". The meeting was chaired by Dr. R.K. Bhan who not only introduced the subject but also the Speaker. As an educationist of repute Dr. Bhan spelt out the various dimensions of illiteracy and gave details of the steps taken in the past years. The participants then listened to the learned discourse from Dr. Nath who also gave very concrete suggestions.

14th December 1980: Members of the World Union Delhi Centre were invited to attend the meeting of the New India Movement to discuss and finalise the first draft document framed by the sub-committee that was set up earlier. Swami Poorna Swatantra, Shri Chhedi Lal, Shri D.D. Gupta and Shri J.N. Puri attended the meeting and participated in the discussions. (See draft in Focus part in this issue). All the Centres of the World Union are requested to respond to the call for the growth and development of New India Movement and to send delegates to the Convention to be held at New Delhi from 11th to 13th April 1981. Dr. M.P. Chhaya, is the Convenor and may be addressed at Bharatiya Vidya Bhavan, Kasturba Gandhi Marg, New Delhi 110021.

In the afternoon the Secretary of This Centre visited Gandhi Peace Foundation to meet Prof. Jim Hunt and Mrs. Jane Hunt and presented to them a book "The Future Vision of Sri Aurobindo" edited by Swami Poorna Swatantra. Prof. Hunt is on a short visit to India helping Shri Pyarelal to prepare the next volume of Mahatma Gandhi works. Prof. Hunt is a Professor of Religion in North Carolina University in USA. When his attention was drawn to the working of the World Union he was very much anxious to know that and expressed his desire to get in touch with the World Union International Centre soon after his return to USA.

Hyderabad: On 25th November 1980 Viswa Sahithi, under the presidency of Sri Pothukuchi Sambasiva Rao had arranged a meeting on National Integration in the YMCA Hall-Narayanguda and invited the World Union Centre to participate in the function. Dr. P.N. Bindu, President, World Union Hyderabad Centre and Sri Kasinath, the Hon. Secretary with other friends attended. It was largely attended by the members of Viswa Sahithi, the cream of Youth, including the budding poets. At the commencement, Dr. P.N. Bindu was called to speak on National Integration and he spoke for half-an-hour explaining the deeper sense of the terms integration and the necessity in the present day world for integrated human personalities to realise the unity and oneness of universal existence and the unity in diversity which was the main objective of World Union.

Lastly, he quoted from the Upanishad that he who sees his own self in others and others self in himself, he shall have no fear, no doubt and no illusion. He quoted Mahatma Gandhi also who said that Nationalism is not the highest concept, the highest concept is World Community and that we should work for that and for the brotherhood of mankind. Then only real National and International Integration was possible. Later, many young men and women read out their modern poems in telugu and they were full of revolutionary thoughts and patriotism and great appeal for national integration. The President, Mr.

Pothukuchi Sambasiva Rao and the Chief Guest of the evening Mr. Bhasker Rao showed great interest in encouraging the younger generation to the patriotic citizens of India. After the President's remarks the meeting came to a close.

New Alipur: On 6th November the eve of Kali Puja was observed in a memorable manner amidst delightful illuminations and fireworks all around. The Mahakali aspect of "The Mother" was read and elaborated by Dr. Sukumar Mukherjee. In this connection, the Mother of Pondicherry Ashram—the background of the book "The Mother" was remembered in her other aspects with deep respect. The present turmoil and chaos in the world was explained to be the action of "Chinna masta"—an aspect of Mahakali to destroy the old virtues, prejudices and ideas, so that a new light of harmony is established in this earth. After prayer and meditation, the meeting ended with a devotional song by Mira Mukherjee.

Dr. Mukherjee with his family undertook a goodwill visit to Allahabad and Varanasi in last October. In Allahabad they were cordially received by Sri R.K. Nehru. A free and frank discussion about world affairs and the idea of Sri Aurobindo was held in a courteous atmosphere. Sri Nehru, though a little pessimistic, finally admitted the value of sincere prayer by aspired souls. In Varanasi they visited Sri Aurobindo Mandir, where Dr. Mukherjee talked on the "Widening of Consciousness" exemplified by Sri Aurobindo's life. There, they also paid goodwill visits to "Anandamoyee Ashram" "Sant Ashram" and "Ramakrishna Mission Hospital".

North Bantra : The monthly meeting for November 1980 was held on 15-11-80 at 27/2 Natabar Paul Road, Howrah-1. Sri Jiban Kr. Ghosh presided. It started with devotional song by Maya Chakrabarty. Sri Samar Basu attended the meeting and delivered a long speech about World Community. Miss Mohua Ghosh sang many devotional songs in Sanskrit. Maya Chakrabarty and Sri Brojendra Nath Bhattacharjee sung many devotional songs during intervals between speeches. Sri Basudeb Paul and Sri Aninda Chatterjee also spoke about Sri Aurobindo and the Mother. Sri Prokash Ch. Neogi, the Chairman of the centre related the position of the organization with request for more enrolment and also added about the spiritual necessity of such enrolment.

Sri Abhilash Mukherjee, Asst. Secretary spoke about organizational matters.

Rishra: In the evening of Wednesdays dated 6th August 1980, 29th October 1980, the hymn to Sri Durga, group concentration as usual readings and discussion and on the 27th November 1980, a Seminar in commemoration of Sri Aurobindo's "SIDDHA DIVAS" were held at L.N.C. Mills, Staff Club, Rishra (Hooghly).

6th October 1980: Sri B. Chakrabarty read out and discussed from the selected portion of "Mother's Love". Love is generally expressed from the perfect manner of inclination. Love is like a garland of flowers. Mother's love is the supreme power. Human love has its limit and end but the Divine love is inexhaustible and is all embracing for ever.

29th October: Sri B. Chakrabarty, read out and discussed from the book of "KARMA". How can one realise oneself before commencing work? Mental preparation, intense devotion and peace are required for realising the presence of God.

27th November: 1980: For celebrating Sri Aurobindo's "SIDDHA DIVAS" a Seminar was organised at L.N.C. Mills' Staff Club, Rishra (Hooghly). The programme opened with a Rabindra Giti sung by Sri Swadhin Biswas and a short speech of Sri Bhabatosh Chakraborty. The main speakers were Sri Samar Basu and Dr. Sukumar Mukherjee. Sri Basu enlightened with the aspects of Sri Aurobindo's "SIDDHA DIVAS" and of the World Union. Dr. Mukherjee spoke on physical science and spirituality. Both of the speakers gave inspiring speeches and everyone present got a very vivid idea of the theme of the subject. The Seminar concluded with a group concentration and a vote of thanks to the speakers and the participants.

Sultanpur: "Development of inner virtues for Global Unity"—"People, by and large, regard only material progress as the sine qua non of advancement in life, when man in ancient times felt more happy and prosperous even in absence of present day so called material comforts. In fact, man cannot feel really contented in life, if he has not inculcated qualities of 'head and heart' both, particularly the latter as love and affection for all, spirit of sacrifice for a common good cause, sincere and honest work for social good, a sense of self-discipline, patience and perseverance in life's various activities and truthful conduct in life. In the prevailing social conditions, the World Union Movement can unite people in a bond of love and affection, respect for each other's sovereignty and common well-being, leading to fruition of the concept of 'One World' of yore".

The above thoughts were expressed by Sri P. Chatterjee, District Magistrate, Sultanpur (UP), while inaugurating the World Union Sultanpur Centre in the local District Board Hall at 6:00 P.M. on 24th November 1980—the day of Sri Aurobindo's Siddhi 54 years back. Sri Prabhakar, Secretary of the Centre, brought to the notice of the august gathering the aims and objects of World Union, established in November 1958, its achievements in the last 22 years of functioning and the work that has got to be done at Sultanpur in furtherance of the objectives, viz. establishment of 'Forum of Human Unity', firstly in Degree College and other educational institutions and secondly, in mohalls of the city. Sri Bankey Behari Singh and Dr. Hari Dutt Shukla spoke on the imperative need of achieving World Human Unity on spiritual foundations, if the world is to be saved from the impending holocaust of a third World War to be fought with atomic missiles. Ram Shiromani Upadhaya lucidly explained Sri Aurobindo's philosophy, esp. the concept of Super-Consciousness in bringing about an all abiding reign of love on the surface of this earth.

The function came to a close with a vote of thanks by Dr. D.C. Banik, President of the World Union Sultanpur Centre and with prasad distribution and show of a film Sri Aurobindo's life.

Uttarpara: The 88th monthly Seminar was held on Saturday the 13th December 1980 at the Library Hall of Amarendra Vidyapith at 5.30 P.M. when Sri Samar Basu presided. The subject was—"What was Sri Aurobindo's Sadhana for? and how does it relate to World Union Movements?" After group concentration of 5 minutes Sri Samar Basu spoke on the subject. He indicated that Sri Aurobindo's Sadhana was not for his personal emancipation but for bringing down higher light upon earth so that manifestation of higher consciousness than mental, could be made possible. In the world of Sri Aurobindo, "This Yoga is not a

Yoga of world-shunning asceticism but of Divine Life (on Earth)". Sri Basu also read out a few extracts from Sri Aurobindo on himself to explain where lay the novelty of Sri Aurobindo's yoga. He concluded that Divine Life on earth would not be possible until earth was ready and prepared. That is to say,—the world would have to be transformed. The World Union Movement was to bring about that change and therefore keenly related to the yoga of Sri Aurobindo. The meeting ended at about 7:00 P.M.

Besides the above Seminar this Centre solemnly observed the dates of the Mother's and Sri Aurobindo and group meditation on 17th and 20th November 1980 and on 5th and 9th December 1980. The members also met on the 24th November when Sri S.K. Gupta and Sri Samar Basu explained the significance of Maha Siddhi of Sri Aurobindo.

New Centres:

The following two New Centres were opened under inspiration and guidance from Dr. Sitaram Jayaswal, the Coordinator for Northern Region:

Sultanpur: Initial work for this Centre commenced about six months back but it was finally organised and inaugurated on 24th November 1980. Dr. D.C. Banik is the President of the Centre and Sri Prabhakar is the Secretary. The address of the Centre is that of the Secretary being: 331 Civil Lines-II, SULTANPUR 228001 (UP).

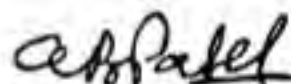
(Inauguration report is given under "Activities" in this issue)

Tehri (Garhwal): This Centre was opened during the first week of December 1980. Sri Sriram Dwivedi "Patrakar" is the Chairman and Sri Chamanlal is the Secretary. The address of the Centre is that of the Secretary being: Chaman Shoe Store, Main Bazar, TEHRI (Garhwal).

New Associate Life Members:

49. Sri K. Viswanathan

Director
"MITRANIKETAN"
P.O. MITRANIKETAN 695543
(Vallanad)
Dt: Trivandrum (Kerala State)



General Secretary
December 20, 1980



14. 8. 68

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FROM THE EDITOR

Dear Reader,

I was struck, the other day, by a remark of the Dalai Lama that Marxism and Buddhism should co-exist. Maybe he had Tibet in his mind when he spoke. But the statement has also wider implications which had better be explicated.

By and large, Marxism denotes an order that aims at equality: equality of status, equality of opportunity, common resources. We do not enter, for the moment, into the form that Marxism has been presently given by the leaders of the communist movement in Russia or China. Belief in God, in Consciousness, is abjured. Man is reduced to an economic being solely governed by economic considerations. Whatever the truth of the approach, it has been found in practice that human nature being what it is, equality does not become a fact of life merely by providing an outer frame for the practice of egalitarianism. It needs to be rigorously enforced by law in the absence of a spontaneous acceptance and practice of this equality on the part of the members of the society. The competition is subtle, the hierarchy forms all the same. Some are better off and others left behind. This is where Religion, or better spirituality, comes in. The first principle of spirituality is oneness, unity in the Divine. And once one accepts and subscribes to this principle, equality comes naturally. It only requires the proper social milieu to practise this infelt sense of equality on an organised basis.

Thus, the philosophy of egalitarianism remains a theory in the absence of a supporting practice in consciousness. An inner conviction alone—promoted by spiritual perception and formed within by sincere practice—without a favourable field for its expression is likely to remain unrealised in life. Both the outer frame and the inner spirit must combine. It is in this sense that we may say that the need of the hour is Communism plus God.

By itself Communism is a partial truth touching only a partial side of the human being. To become an active fulfilling force it needs to be complemented by true spirituality which believes in unity of Man, Nature and God, promotes harmony, mutuality and love as a necessary expression of the truth of oneness realised in the heart and mind.

It is a process of Nature to fashion and sharpen different approaches singly before proceeding to combine and harmonise them in resolving the challenges of life. The time has now come for the fusion of the approach denoted by Marxism and the consciousness that ensouls spirituality. Necessarily it involves some radical modifications on either side. The former has to shed its narrow vision that confines itself to a limited segment of the human situation—the economic—and admit the other ranges of life that are as much—if not more—true. Similarly spirituality has to leave behind its traditional other-worldly concern and turn its face to realising God in Man, in the world around; in other words, to practise spirituality in everyday life accepting the call of the world.

Yours fraternally,

M. P. Pandit

1-1-81

February 1981

INTER-SPIRITUAL FELLOWSHIP MEETING—8

14-3-76

M. P. Pandit

Indian Spiritual Tradition (Contd.)

Tracing the evolution of the spiritual tradition of India, we spoke last time of Sri Ramakrishna Paramhansa, who represents the major force that initiated the age of Indian renaissance. There were, no doubt, one or two movements like the Brahma Samaj, the Prarthana Samaj, in Bengal initiated by Keshvchandra Sen and others, but they could not make much headway for the simple reason that what they attempted to do was a kind of eclecticism. They would choose some elements from one religion, some from another and put together some sort of concoction of amalgamated principles and rituals as the universal religion. The whole spiritual attitude in India has been different. Nobody has yet been able to get acceptance for any philosophy or any religion unless it has been founded on some deep spiritual experience. Mere intellectual analysis, study and putting things together may satisfy the intellectuals to a certain extent, but it does not meet the needs of the people at large who need help and direction to link themselves to a higher power of the Divine. So these movements came to their destined end and those who went to scoff at Sri Ramakrishna Paramhansa stayed to pray. In him, the spiritual genius of India found its rebirth. He assimilated in himself the major lines of spiritual effort. He spoke of the Vedanta, he spoke of the Tantras, he practised and ascertained for himself by his own experience the truth of the teachings of Christ. The biographers will tell you of his other experiments. Each one was pursued so sincerely that he completely absorbed the most profound experiences of that religion. He also revived the faith of the common man in religion and emphasised the necessity of the unity of religions. He showed that there was no real cleavage, no real points of friction between the basic teachings of the founders of the different religions.

After Sri Ramakrishna the next major force was Vivekananda. He was the first person in modern times to give a social content to religion, to spirituality. He sounded the Vedantic discipline to its depths, imbibed the results in his own person, but after the passing away of his Master, he felt a vacuum and he wandered the length and breadth of India to find out how he could apply the Master's teachings for the rejuvenation of India. It struck him very forcibly that people who did not have even two meals a day could do precious little with the teachings of the Vedanta. It was at this time that the concept of *Daridra-narayana* flashed on him and the thought that he should enlist the help of moneyed sections, not only in India but also in the West, in order to work out an economic programme for the upliftment for his country. It roused a certain resentment among some of the followers of Ramakrishna who objected to

what they called the importation of Western concepts like humanism and social welfare in what was purely a spiritual pursuit. But heroic spirit that he was, he refused to budge from his position and he insisted on imparting this turn to the Ramakrishna Movement which he helped to form after the passing of his Master. New movements come in after the teacher has passed. When the teacher is there, the teacher himself is the movement. Whether these new movements represent the teacher correctly is another matter.

When Vivekananda, under difficult circumstances, went to the West, he carried the torch handed to him by Sri Ramakrishna and he was successful beyond human calculations. The time had come, obviously, for the western mind to be enlightened by Indian Wisdom. Indian spirituality started over-flowing her boundaries, reaching first America and then Europe through Vivekananda's visits and speeches. And what had happened earlier, say about two thousand years ago, when Indian philosophical and spiritual wisdom reached the shores of the Mediterranean countries and found expression through Greek thinkers like Pythagoras and Plato, happened again after Vivekananda's spiritual and cultural conquest of the West.

After the passing of Vivekananda, his work was continued, specially by persons like Nivedita, and the first generation of the monks, who had been directly initiated. Ramakrishna was singularly fortunate among the gurus of the present time, in this sense that he could create some twelve giants among his disciples. Very rarely can you find such instances in history. Usually when the Master is living, he is hardly able to create more than one or two; but to have created a number of such outstanding spiritual disciples was a feat, which was perhaps done only once before by Christ, whose apostles numbered twelve. Twelve is a significant number according to the occult tradition. Twelve represents the main powers of creation. So a person who is endowed by God with a creative mission, generally has twelve powers—twelve major instruments through whom he works whether he is in the body or not. So, as long as this first generation of disciples lived—Brahmananda, Abhedananda and the rest—the work was carried on in its utmost purity. And though, naturally, as time passed the purity was affected, still the spiritual impetus ran throughout the world and if today the western world knows about Vedanta, speaks about spirituality, the major credit goes to the monks of the Ramakrishna mission.

Later however, with the passing of the old generation, the movement turned more and more towards social involvements and I suppose there was no other alternative. But that did not mean the end of the spiritual movement in India. In the first decade of the present century, the nationalist movement itself which claimed the participation of the masses in order to win freedom for India, took on a spiritual turn taking *Bande-mataram* as its mantra. The leaders conceived of India as the Mother, not as a geographical expression, not as a land of just rivers and mountains, but an individual nation with a soul of its own, with a destiny of its own. And they imparted a spiritual colouring to the whole movement.

When Gandhiji came, he took up the movement and though he could not maintain its spiritual impetus, he did succeed in imparting to it a certain ethical content. He spoke of truth, non-violence, of God, though he could not define God in a satisfying manner; and he managed to harness the political energies, to the concept of religion and he purified politics to a great extent. After Gandhiji, with the advent of independence, spirituality and religion have had no place in the political life of the nation. The constitution has discouraged it in the name of

secularism, though it has been pointed out again and again that secularism does not mean irreligion; it only means that religion has no consideration in the affairs of the State. However, that is only one side of the matter.

A number of spiritual figures came on the scene after 1930. A major figure was, as you all know, Sri Raman Maharshi. His was a unique career. He was one who stepped out of the pages of the Upanishads. He did not claim any originality in his teaching. He said that his teaching was as old, as ancient as the hills. He taught that there is a Self within and one has to launch on a quest of self-enquiry and arrive at the truth of one's own being. He was a standing inspiration to a number of people. His mission had a significant impact and he received great publicity. The divine Providence sent a journalist called Paul Brunton who was inspired to write the book—*A Search in the Secret India*. And not only did he become world-famous, but the Maharshi's name flashed throughout the world and today there are people in far off countries like South America who are even greater devotees of Bhagavan Maharshi than many Indians.

There are saints like Saibaba, Meherbaba, and others who had achieved a certain synthesis in themselves and influenced large masses of people. They are in the time-honoured line of Indian tradition. Their influence is good, their work is in the direction of turning people Godward. When I am asked regarding X or Y or Z who draw large crowds in India, I have only one question to ask: "What is their contribution? Have they been forces for good or forces for evil?" If one turns thousands of people towards God, weans them away from drugs and similar addictions which lower the consciousness, instils in them some higher values of life, well, he is a force for good. And we should be grateful for the service that such ones render to the society. If hundreds of atheists are turned towards faith, towards God, it is no small achievement. Let us not concern ourselves with their personal lives. So when we speak of sages, saints and other public figures, our barometer or standard of assessment should be based on their contribution to humanity; is it on the plus side or on the minus side? If it is on the plus side, we have to see only to that side, and that should be the spirit in which the Inter-spiritual Fellowship should function. We should not focus our attention on the weaker or the wrong side of the things, but on the positive contributions. That is the hook with which we can reclaim the individual for the society and for God.

I have deliberately left the services that Sri Aurobindo has done in the matter of updating the spiritual heritage of India. I was told by our friend S. the other day, that some of us wanted to know what exactly was Sri Aurobindo's teaching and Yoga. It would take a number of talks to answer that. But let me sum up that Sri Aurobindo's philosophy and yoga does not exclude any realm of spiritual experience so far gained by humanity. It looks on every religion, every spiritual tradition as having played its own role in the evolution of a total consciousness towards the Divine. He has said that every major spiritual tradition is based upon a spiritual experience, and if we care, we can verify it by our own experience. The mistake is for one spiritual tradition to deny another, forgetting that the Truth, the Reality is manysided. There are many roads which can lead to the peak. And so many roads there are, as many are the different natures.

The first step towards the right attitude is to develop a universal outlook and consciousness towards what we would call a universal religion. Vivekananda once said that the perfect

religion will come into being on the day when each individual has his own religion. Each soul is different from others and each has its own approach to God. We have, each one, to tread our own way, and respect the right of others to tread theirs. It is one of the fundamental principles of Sri Aurobindo's philosophy that all approaches to the Divine are valid and each one has to choose what is relevant to his stage of evolution, to his bent of nature, and above all, to his aim in life. If my aim in life is to escape from the struggle of life then I have the old Vedantic tradition open for me. If I want to do something more to recognise my debt to God and the world, I have to find another way which accepts the reality of the world that the world is a creation of God and is as true as God, and follows a more positive line of spiritual fulfillment. To put it in Mother's language, whether we are going to deny life or accept life is a question of salvation or of fulfillment. Salvation is normally individual, leaving the rest as they are. Fulfillment is concerned not only with God within oneself, but with the fulfillment of one's responsibilities to God in the world, and God above. Man has a triple responsibility—to himself, to God and to God in all.

To discipline the body, mind and heart for self-expansion, self-service and self-fulfillment, is the message of Sri Aurobindo's yoga. There is no division between the outer and the inner life. The outer life is sought to be lived in the terms of principles that guide the inner life. There is no system of rituals, no set pranayama or asanas,—though all those can be utilised by those who find use for them. It is a way of culturing one's consciousness. Today the human consciousness has developed to such an extent that one does not need to go through all those elaborate systems of rituals, outer worships or the Tantric methods of awakening Kundalini and opening the centres. We are self-conscious and we can give an orientation to the development of our own consciousness. And this is not an individual matter alone. Since this teaching accepts the world as real, accepts the claims of humanity, it is a collective concern and individuals learn in the process of their yogic pursuit to meet others on a yogic level. To develop what is called the spiritual pattern of life is exactly what has been attempted by the Mother in our Ashram for the last fifty years.

When the Mother was in France, she was very young then, but she was already a force in the artistic, cultural and spiritual circles of Paris. Many of those who came to her would bemoan the pressures of life-circumstances which left them very little time and energy for higher pursuits. She felt at that time that if some way could be found by which all those who wanted to realise the higher values, to develop their consciousness, were freed from this need of having to earn for their creature-comforts and the maintenance of their families, and were given freedom to pursue their inner development without any outer constructions, it would be ideal. And when she arrived at the middle stage of her outer life, she got the opportunity here in India to organise a small collectivity, where those who sought for the higher life, who wanted to enlarge and develop their consciousness, were given the facilities and freed from having to expend their energies on earning their livelihood. She made an arrangement by which all those who were admitted here as inmates were maintained by the Ashram. They were given spiritual guidance and material security so that they could participate in the project which aimed at a collective realisation of God in life. There were hardly fifteen or twenty people to start with, today there are nearly two thousand. The principle has been that one dedicates oneself exclusively to this Ideal. People from many countries have

gathered. A kind of neutral food has been devised which offends nobody's palate. And each one, whether he had been a Christian, or a Hindu or a Muslim or of any other religion, leaves his religious concerns behind. Each one is accepted on the basis of the spiritual need and aspiration which transcends religion. Each pursues the Ideal, participates in the collective effort by devoting part of his time to collective work, in the spirit of the Karma-yoga of the Gita. There is a large body of literature that has grown up, based upon the ancient scriptures and mystic literature; this and the experience of the Gurus which shows the way, guides the seekers. There are study-groups which help the sadhaks to study not only these books, but the Gita, the Upanishads, the Vedas, etc. Considerable research-work has been done, published and circulated, bringing out the spiritual import of the forgotten classics and scriptures. Emphasis is laid on the physical body. Previously spiritual institutions under-valued the importance of the body; the body was maintained just enough to support the effort. But here the claim of the body to participate in the divine realisation is recognised. And, for this a healthy body is required. So there is an integral approach. For fifty years this experiment has been conducted with encouraging results. And this has led the Mother to launch a further experiment, which is still in its infancy and that is Auroville.

The Indian spiritual effort so far may be said to have arrived at a certain culmination, assimilating in itself the best of all traditions, relating itself to scientific and modern thought. As it turns towards the future, it recognises man's responsibility to the society and the society's duty to help the individual progress. What further directions Indian spirituality is going to take, nobody can predict in detail, but this much is certain that the Time-spirit is for a synthesis, for a oneness. The time has come for the awakened individual to merge in himself the different approaches that have been converging towards the Divine. Sri Aurobindo observes that Islam contributed the truth of brotherhood, Buddhism of universal compassion, Christianity of tolerance and love, Hinduism of universalism. There has been no religion on earth which has been as tolerant and as universal in its power of assimilation as Hinduism. And the future lies in developing this spirit of universalism, creating a larger Hinduism, which ceases to be a credal religion, and has a comprehensive approach in which heaven and earth find their fulfillment.

From Questions and answers

I do not say that the future of the world lies in Hinduism. Hinduism, as it stands today, certainly cannot deliver the goods. It is a universalised Hinduism, whose basic principles can be applied to the world-conditions, freed from orthodox restrictions, that can meet this challenge. The eternal (sanatana) principles of Hinduism have an universal application. They give freedom to each individual to pursue his own quest, unlike most other religions. Even an atheist has a place in this scheme of life. So, it is not so much a religion as a way of life. What we have to develop is universality. You may call it religion or spirituality, it does not matter. Some people call it cosmic humanism. Even that is not adequate.

* * *

It is this movement of individual enlightenment and elevation that has to spread. Only

so will men change; for they will see the necessity of changing. Each one of us can contribute best by developing oneself spiritually, by developing a larger consciousness, so that we all become forces for the working of the higher consciousness which sets aside all artificial barriers of whatever kind.

* * *

The movement of Indian spirituality had been generally away from life, it has tended to retire to mountain-tops and forests. The old traditional yogic lines called for the rejection of the world as a false formation, an inferior *vyavaharik* world, which loses its validity once you realise the higher truth; all this is *maya*, a place of suffering. This twist to Indian spirituality came at certain time when the life energy of the Indian people had sagged. We do not find this trend in the Vedas, or in the Upanishads. There it is a positive, life-fulfilling movement; they always speak of enriching life, filling the earth with Gods; they do not say—run to the Gods or retire to the Gods. This is now being corrected with the emphasis on the world-concern of spirituality. The body and the mind are as important as the soul, so whatever may have been the case, say about 60 or 70 years ago, today it is not so. Indian spirituality today is very much alive to its responsibility to the society and everywhere there is the emphasis on the perfection of life, the perfect man in a perfect society, an integral outlook which embraces earth and heaven, and all the spheres and sectors of life. That is taken as the content of progressive spirituality.

* * *

The Buddhists emphasised it. There is no denying that there is suffering, but it need not be the permanent character of life. We suffer because we do not know how to live. With the advancement of our knowledge and consciousness, we know what things are and what to do. The suffering is minimised. The ancient seers said, because you live in ignorance, there is suffering. If you remove the ignorance and grow in knowledge, you will find joy. Actually the whole creation is based on delight, *Ananda*. You miss it because you do not know how to live. Learn to live rightly and you have the joy of life. Recognise that suffering and evil are a temporary phase. In what way they are temporary and in what way they can be eliminated—that can be the theme for discussion at another time. But they are only transitional phenomena; suffering is not a permanent character of life. Lack of harmony creates suffering. If there is no harmony in ourselves and others, that creates friction, conflicts, wrong responses and we make ourselves and others miserable. If we find the secret of harmony by deepening our poise, by shifting the centre of our consciousness within and enlarging our consciousness, the balance is altered.

Humanity today is in a state of transition, values are changing. Our minds, our consciousness, our approach are vastly different today, in the twentieth century, from what it was in the eighteenth or nineteenth century. Today it is possible to work with a spiritual outlook, with a larger cosmic vision, in every sphere of life, without losing our foothold on life. For that an inner discipline is necessary, and that is where the question of yoga comes in. The world-wide tendency for tapping the knowledge of yoga today is due to the stress of the Time-spirit. After all yoga is a science of self-integration. What we know we should increase

to the utmost and what we thus know, we have to translate in our lives. Our knowledge has no meaning unless it is worked out in practice. The days of spiritual escapism are over. Spirituality has to justify itself by being applicable in every sphere of life.

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All these institutions (temples etc.) that man has evolved have a role to play at their level, in the sections to which they have relevance. There cannot be one uniform approach. This is a world of diversity, and all the movements and approaches are justified where they are needed.



OBJECTIVE

We are often told to be objective, to know what is going on around us, and to face the reality of the world outside ourselves. This is sound advice only when we understand that there is a reality inside us that is just as valid. Our inner world consists of thoughts, feelings, our storehouse of memory, and the promptings of intuition. A person who is really in charge of his life moves back and forth between these two worlds with ease and confidence, and neither the inner nor the outer is neglected.

From The WORD

VISIONS IN THE ARYAN LIGHT: SELF-REALISATION & SUPERMIND IN THE RIG VEDA—10

David Frawley

[Continued]

I Blast the Worlds Open Rig Veda, Mandala 8, Sukta 100 Deity—Indra as the Supreme Self

1. "I move by my Self here in front of you. All the gods follow behind me. When, O Indra, you uphold for me my share, then by me you will accomplish great heroic actions."

Indra declares himself as the Self of all the gods or the Self reveals himself in the form of Indra. Indra moves by his Self, Tanu, by the omnipresence of the Self he moves ever in front of, purastat, all the gods, vishve deva, who follow after, pashchat, being subordinate to him. For it is only the Self which has the power to move in front of all the gods not just Indra as a particular god. Our share, bhaga, which Indra, our Self-power, upholds is our portion of bliss and immortality. For all beings have a share in the Divine nature. All beings share the Divine nature as their true Self. All beings have their rightful portion of or place in the Divine Being. When we discover our portion of the bliss according to our power of Self-sufficiency, Indra, then we are able to accomplish the great heroic actions, viryani, of conquering all the worlds for the Light Divine.

2. "I place for you the foremost food of bliss. Your share will be prepared. Your Soma will be pressed. You will be my friend on the right. Then we will destroy many obstructors."

By our Indra-nature we gain the foremost, agre, food, bhaksha, of bliss, madhu, the honey-wine. We receive our Soma, our portion of immortal bliss, pressed out of our hidden Divine nature by our Self-power. The Indra-Self becomes our eternal friend and companion who keeps us ever on the right and in the right, with whom and through whom we will destroy every obstruction, veil and limitation on our own inherent Divinity.

3. "Aspiring for Power bear a hymn of affirmation to Indra in Truth, if in Truth he exists. There is no Indra, one after another says. Who indeed has seen him? whom shall we laud?"

Aspiring for Power, Vajayanta, for vajas, the full plenitude of Divine power, bear within yourself and by yourself the hymn of affirmation, stoma, the affirmation of yourself as Indra. For who is Indra? Indra is Truth or Reality, Satya, seen by the vision of the Seers as the all-accomplishing power. Indra exists in the truth of your own nature, but do you know him? The doubt is not just whether Indra, some godly being, actually exists somewhere, but whether we have realized our Indra-nature of Truth and Reality, or whether we can realize

it, for the will is half of it. Most people unthinkingly and without any real effort deny their inner potential, give away their share of the immortal. What the Aryans value is the man who has seen, dadarsha, who has realized Indra, his Indra-Self. It is to him that the praise and the laud is due. For if we affirm our Indra-nature, that is the Truth and Reality, Satya. If we deny our Indra-nature that is the ignorance and illusion, for if such a treasure and power dwells within us who would not be willing to strive for it? Who would sit idly back in weakness and dependency with this supreme power lying latent within?

4. "Here I am, O singer, behold me here! All beings I surpass in my greatness. The directings of Truth make me flourish. With bursting energy I blast the worlds open."

Indra declares himself with the seer or the seer declares his realization of the Indra-Self. Indra, going in front of all the gods and surpassing all beings in greatness, can only be the Supreme Self and the Self of all, for he admits of no 'other' comparable to himself and therefore no other at all except himself as the sole Self. That is the meaning of Indra's Svarajya, Self-rule, the rule of the One Self over all otherness. The directings, pradisha, of Truth, Rita, make Indra flourish. This has been rendered as 'the commandments of holy law' which makes Indra sound like some primitive version of the Judeo-Christian One God, but this is misleading. For Indra is an Aryan god. He is not an external god who lords over us by a moralistic law and will, complete with threats and promises. He is our inner Self-power, independence, integrity and freedom even from God, from all externality, otherness and dependency, from all the servility of the ego. All the Aryan gods are powers and principles of Self-realization. They are not the external gods of either polytheism or monotheism. For all worship of external gods, many or one only, is anaryan, anIndra. It is Vritra, Obstruction and limitation. It is the religion of the Asuras, the demons who being weak themselves rely upon external powers and develop the false power of external domination. It is the internal pointing out, pradisha, of Truth which causes Indra to flourish, for Truth points out to us the freedom of our own Self. Indra blasts the worlds, bhuvana, open, dardarimi, the first person intensive of dr, to break open. For what reason may we ask? To demonstrate what a great god he is? To indulge in his destructive imagination? No. Indra is the pure Self-power which breaks the worlds open for Light, for Truth, for Bliss, for the awesome and all-conquering revelation of the Self in all. Indra blasts all the worlds open with his lightning-bolt of Self-revelation, turning all creation into the perpetual lightning dance of Divine knowledge. He tears asunder the veil of the ego-mind under the influence of the Ignorance and reveals the world as the transformative vision of the Self merged in the pervasive Absolute.

5. "When the lovers of Truth ascended to me I was dwelling Alone on the dear vault of Heaven. Then my mind replied to my Heart, my friends with their children have cried to me."

The lovers of Truth, vena ritasya, arise and ascend and become one with the supreme solitary Indra-Self who dwells in the singleness of his being above all the heavens. Indra is Eka, the One Alone, the incomparable One only, independent, free and powerful beyond all, the supreme God of the Aryans. The lovers of Truth are Indra's mind, manas, for Indra's mind is to bring all creatures in love and friendship into the supreme Aloneness and All-Oneness of his Self above even heaven. His friends come to him Shishumanta, possessed of children or with their children. The children here are symbolic of all that is dear to them, all

their creativity, all their seekings after immortality, all their labors of love, all their actions and productions. For they offer all in love to Indra that he might take birth within them as their Divine Child, as their true Self. Thus do they enter Indra's heart and become immortal. For we are all portions of Indra's mind, each with our will towards individuality and self-sufficiency, seeking Indra's Heart, the pure individuality of the indivisible One in All. For the seeking of independence and individuality, and the seeking of oneness with all, are mysteriously the same, a seeking of individuality in all and allness in individuality. That is the mystery and the power of Indra's love, not the clinging love of the ignorance but the love of the knowledge which wills our independent transformation. Vena, the lover, means also the sun, the loving sun. We have here then the image of innumerable loving suns of truth ascending into the pure aloneness of the One, the suns of creation rising to the summit of the One only to be merged in light supernal. That is the image of the worlds blasted open for light by Indra.

6. "All these actions of yours must be declared at the Soma-feasts, which you accomplished, Bounteous Indra, for the distiller of the wine, by which you opened up the abundant gathered treasure of the Beyond for Sarabha, the magic-dear, the sage's friend."

The Soma-feasts, savana, are the sessions of ecstasy. The wise man is the distiller of the delight of existence from the superficial sorrow. The abundant gathered treasure, puru-sambhrtam, is all the abundant riches of the Divine in the Divine realms. Sarabha is another mythical creature that stands for our higher archetypal soul which receives the riches of the Indra-Self.

7. "Now speed forth in your separate ways. He is not here who obstructed you, for has not Indra sunk his lightning-bolt deep into the stomach of the Obstructor?"

Indra brings freedom and independence to all of our faculties. Under the rule of freedom and independence of the Self they are able to move separately, prithak, diversely or widely. By the Self all of our faculties and powers are not negated or suppressed. On the contrary they all gain their freest, widest and most creative scope for movement. For the rule of the Self is freedom as the rule of the ego is obstruction, limitation and obscuration. Indra's bolt, vajra, is the lightning-like insight into our oneness with the Absolute Self which shatters the core of the ego.

8. "Moving with the swiftness of mind he escaped from the iron citadel. The bird went to Heaven and brought the Soma for the Thunderer."

We are reminded here of Vamadeva's hymns to Indra and the Eagle, IV. 26 & 27. The iron citadel, ayasim puram, is the body or rather identification of the Self with the body. It is escaped, atarat, or crossed over when we attain the swiftness of mind, manojava, gain the speed of consciousness which can no longer be confined to the inertia of body-consciousness. The bird or eagle, suparna, is this highest speeding of consciousness based on the intuition of the Divine root of the mind which takes us beyond the slow powers of material inertia to Heaven (Brahman) where we gain the secret treasure of Bliss, Soma.

9. "In the depths of the Sea lies the lightning-bolt, encompassed by water. The floods, well-controlled, bring to him the offering in continuous forward flow."

Here the Sea, Samudra, is the whole ocean of consciousness which now includes the subconscious and inconscient realms made conscious by Indra's great action. The floods now

are well-controlled, samyata, self-restrained. The floods of our consciousness are fully released and controlled by the power of the Indra-Self. They flow, purahprasravana, in a forward projecting stream. Their flow is now continuously forward, in the open, in the straightness of light and truth, to the lightning awareness of the Indra-Self.

10. "When the goddess Speech spoke the incomprehensible words the Queen of the Gods, the delightful one, took her station within. The four milked out her juice and vigor. Where indeed has her supreme portion gone?"

The realization of the Indra-Self reveals also his counterpart and consort, the great Goddess, who was the very form of his revelation. She is Vak, the Divine Speech, the Wisdom Mother. She speaks incomprehensible, avicetanani, words, mantric words of spiritual truth above the outer mind and its reason and sensation, not the ordinary words of this outer mind which we speak today. She speaks the words of truth and power which are inner realities. Our words are just reflections of outer realities which in turn are only reflections of inner realities. So let us not regard the Veda according to our rules of language nor regard their glorification of the Word as the glorification of language as we know it. Vak is the Queen, rashthri, or empress of the gods. She is the delightful one, mandra. The four are the four states of consciousness of waking, dream and deep sleep, with the conscious state, Turiya of the Upanishads as the fourth. They are the four quarters of the Divine Word Om which is the primal word of the Goddess Speech. The supreme, paramam portion is the fourth which has gone to the gods, the Divine itself.

11. "The gods generated the Goddess Speech. Her speak animals of every form. May she, the delightful one, yield us energy and vigor. May Speech, the Divine Milch Cow well lauded come unto us."

We have here a major key to the symbolic language of the Veda, as to the usage of animal forms to express Divine truths. The Seer states that animals, pashu, speak the Divine Speech, that they are primary symbols of the Divine nature, its powers and qualities. The Veda uses animal images not out of some crude cult of totemism or superstition. They apprehended the vivid forms of animal life as vivid symbols of Divine powers and principles. It is the same kind of vision of the animal that poets and artists often share. Animals, indeed all the natural world, was to them the revelation of the Divine Word. They did not apprehend the world practically and materialistically as a kind of substantial existence in its own right as we ordinarily do in our ignorance. Nor did they see the world as a kind of delusion devolved from a higher reality of pure spiritual being. They saw the world as the creative and symbolic revelation of the Divine. They did not need to reject the world to find the Divine for they did not apprehend the world apart from the Divine as we do. Taking the middle course of taking the world as the language of God they were able to use the natural world to unravel all the mysteries of the highest Godhead. To the vision of the Seer nature becomes the Goddess Speech, the Goddess of all the gods, the manifest or creative Self. The world becomes the Divine Milch Cow who ever yields the milk of truth. The world becomes a creative image of jnana, spiritual knowledge. She yields us the very energy, isha and vigor, urja, whereby we have the power to find truth. The Cow of Speech is the primal image and primal animal of the Veda, the Divine Mother. She is the background Divinity of all the Veda. It is only in her and through her form and power that the gods are invoked and

manifest themselves. We may see only the foreground of the gods but that is only half the Veda. The background of the Goddess is equally significant. When the Upanishads (B.U.V.8.) state, 'one should meditate upon Speech as the Milch Cow (Vacam dhenum upasita),' they are not interiorizing a Vedic image they are just continuing a Vedic symbol. When the Veda speaks of the milch-cow, dhenum, it always means speech the Goddess. Similarly when it speaks of animals it is not speaking of actual animals but of animals as symbolic of the gods, as symbolic manifestations of the Goddess Speech, the Divine Word. The only way to understand the Veda is to gain the the favor of the goddess, is to have a portion of her power, the Divine Word, enter into us. One may know every detail about Vedic grammer as the European scholars did but without Vak the Veda is a mystery covered with seven seals and all you will touch is the surface of what is a fathomless ocean. The Veda is an eternal reality in the wisdom-power of the Mother. It is the Mother's Message to man and if the Goddess is not frequently invoked it is because she is too modest to invoke herself and because she is present anyway as the very language of the text. Hence in this hymn which deals with the highest reality of the Indra Self we are urged to remember the spirit of the Mother. This happens in many of the hymns to the gods in the Veda for the background of the Mother is the real secret of the Veda.

12. "My friend, Vishnu, stride out more widely. Heaven, bestow the world of vision for the lighting to dance. Let us destroy the Obstructor and make the rivers flow. Let them flow released forth at the impulsion of Indra."

Vishnu, the pervader, is the all-pervading light of Reality, the Sun of the Absolute. He is Indra's friend and helper in his highest accomplishment of Self-revelation. Heaven bestows or becomes the world of vision, loka, for the dancing of the perpetual and pervasive lightning of Self-revelation in all the worlds and beyond. With the destruction of obstructing ignorance all creation flows with the waters of truth, bliss and immortality, according to the impulsion, prasava, of pure Self-power, Indra. The liberation of the Self is also the liberation of creation for a free unfolding. The realization of the Absolute includes all the worlds as its creative and eternal Self-vision.

CHARISMA

The word charisma comes from the root word *charism*, which means: "A divine gift to a devout person." We all have this gift—the potential to be charismatic. Persons who have charisma are mysteriously glamorous. Doesn't that sound exciting? Along with this mysterious glamour come popularity, appeal, likability, and so many other of the qualities that give life a special zest. Take time today to look within yourself—deeply within. You will find that you have the divine gift of charisma. Then express it.

From The WORD

TOWARDS THE IMPROVEMENT OF DEMOCRATIC UNDERSTANDING OF SOCIAL ISSUES: BARRIERS AND DIFFICULTIES

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1. Introduction

In two recent issues of *World Union* I have discussed the possible use of an Issues Test to improve the quality of the voting process under authentic democracy. The present contribution which will appear in series form, has the following several objectives concerned with the same theme. 1. It seeks to deal with *barriers* to the construction and use of an Issues Test. 2. It concentrates on examples of difficulties that would arise for an Issues Test in three main areas, namely, taxation, medicine and health services, and deficiencies in the law and the legal profession. 3. In dealing with this third area, I have dealt with five different deficiencies of the American legal system. 4. The first of these deficiencies is the language of the law. I have sought to *extend considerably* the discussion of the obfuscation, obscurantism and irrationality of legal language. That discussion was begun in the early contributions to this journal. 5. The second deficiency dealt with here is corruption among attorneys in *private practise*. 6. The third deficiency treated here is both corruption and scandals at various governmental levels, most notably, of course, at the U.S. Federal level, in which attorneys have played major roles. 7. The fourth deficiency brought into focus is the futility of the legal system as a whole and certain drastic institutional changes that have been proposed in order to overhaul it and, at the same time, improve the efficiency, the humanity and the authenticity of the democratic process. 8. The fifth deficiency which has been given attention in the present contribution is the existence of improprieties in the law, the judiciary and the American Bar Association (ABA).

The three areas I have chosen are areas that generate issues and problems. Questions that would be incorporated in an Issues Test would seek to probe voter understanding of issues in these three areas. The themes I have dealt with attempt to show that such test probing of these three areas would generate substantive barriers for the construction of an Issues Test and reduce considerably its reliability and validity. It should be emphasized, of course, that an Issues Test would contain questions on issues lying in other areas than the three I have chosen to use as examples here. The points to be emphasized throughout our discussion are these. 1. The issues which arise for modern societies require concentrated thought and considerable information for proper understanding on the part of voters. 2. They arise in a social context that is growing increasingly complex. 3. They require consi-

derable study in depth if they are to be properly understood. 4. The depth required for such understanding is not, as yet, furnished by the mass media. 5. At present in Western democracies in The First World the voting process is based upon personalities, propaganda, emotionality, image-making and techniques for the selling and huckstering of candidates. But that voting process is not based upon issues unless slogans, protests and buzz phrases, used in connection with an ignored issue, are, themselves, regarded as equivalent to the understanding of an issue.

If the reader will keep these emphases in mind, the question of the value of an Issues Test in improving the voting process in a democratic polity will be brought more clearly into focus.

2. The Content Of An Issues Test (IT)

Many progressive and innovative thinkers, concerned with the improvement of the democratic process, would certainly welcome an electorate whose members were equipped with sufficient information and intellectual skill to understand the issues presumably to be dealt with by their representatives and legislators following an election. This would be one step on the road to the establishment of a workable and humane polity. Today we expect voters to manifest literacy. But in a world growing increasingly complex, voter understanding of the issues to be faced by the community is more germane to the election process in a democracy than mere literacy. The readiness to vote meaningfully could be ascertained, of course, by the construction of an Issues Test (IT) given to citizens prior to an election. If the citizen achieved a *minimum critical score* or better he would earn the *privilege* (not the *right*) to vote in the forthcoming election. If he did not, he would be *temporarily disfranchised*, that is, he would not be allowed to vote in the forthcoming election but he would certainly have the *right* to take a later and different IT, dealing with the issues of a subsequent election, and if he (or she) achieved the *minimum critical score* that the test-constructors and the citizens had agreed was necessary if the citizen was to earn the right to vote, he could now do so. Both political enfranchisement and political disfranchisement would not only be intermittent but—and this is more important—they would both be a function of the score on an IT. Political enfranchisement would result from the achievement of the *minimum critical score or better*. Political disfranchisement would result from the achievement of a score *less than* the minimum critical score.

The reader must recognize, of course, that at the present stage in the evolution of democracy, given its present *egalitarian* under-pinnings, a novel institution, such as the use of an IT to determine which citizens shall constitute the electorate for a given election, has little chance of acceptance. It is, however, not unreasonable to assume that the democratic portion of mankind—speaking politically, of course—may be willing to adopt such a novel institution in the future. This would clearly provide one method of community participation in decisions affecting the lives of all citizens. As the conditions of planet earth grow increasingly complex, the likelihood that the present, *egalitarian* bias in democracies will possibly be abandoned sufficiently to accept the institution of an IT, becomes, I think, greater.

If the content of an IT is intended to probe into the nature of the issues and problems

facing an electorate, we can expect that most of that content will fall into several *broad* types. First will be the *ad hoc* content, that is to say, the range of information and the types of analytic skills needed to comprehend the problems *immediately* to be faced by the community—problems which express themselves in the forms inextricably bound up with the actual operating institutions of the community and its governing legislation. Second, the citizens will have to understand the sense in which and the degree to which the community's problems are only the local expression of problems which are *often* global in nature. These global problems also have to be understood in their *own right*, for their local expressions may frequently mask their general, international nature. The concerned citizen may *naïvely suppose* that the form in which his community's problems present themselves are *never* functioning expressions of global events, worldwide relations and international, social processes all of which are playing themselves out all the time.

Finally, at all levels—the local community, the country or province, the nation, the regional, the international—the nest of problems that have to be dealt with is often such that the attempted solution to one problem *at any given level* has an impact not only upon a second problem *at that same given level* but also upon the attempted solution to this second problem. In short, at any given level the attempted solutions to the different problems which exist at that level must be *coordinated*. This is because proposed solutions *may* have inhibition and facilitation effects upon one another. Efforts at such *needed technical coordination* are in their infancy today. They are rarely made *at any level*.

Clearly if the voting process in a democracy is to be more and more meaningful as time goes on and relevant to the increasing social, political and economic complexity of modern societies and to our global concerns, the issues and problems we face must be understood to *some degree* by the voter. And the more profoundly they are understood, the better. In this sense an IT score would tend to contribute towards the meaningfulness of *participatory democracy*, for it would be a rough measure of voter understanding of the community's problems and we assume here that the greater the measure of that understanding, the more effectively and humanely will the voters' decisions and choices succeed in grappling with and, hopefully, solving the community's problems.

I can best make my points by involving the *political context with which I am most familiar*, namely, the American context. The problems with which the average American voter finds himself wrestling today and which have been severely aggravated in recent years because they tend to impact upon his life in ways that are very visible, are those major concerns reflected in his daily newspaper. They include inflation, unemployment, especially that of blacks and of the young, and housing, as reflected both in the shortage of available units, in high purchase prices and in high and unbearable mortgage, interest rates. As a result certain citizens' dreams have to go by the board. Among these dreams are the hopes of the married young who are unable to purchase a home of their own with which to start the family formation. Among these dreams also are that of the elderly couple who hoped to leave an apartment for a home in such states as Florida or California when they retired. The home for which they had been saving for years is now out of the question because of a cruel inflation that has made that dream impossible in the light of current prices and carrying charges that are way beyond the budgets of their senior years.

There are other major problems with which the American voter is now struggling. Excessive taxation creates ever-present frustration and has now led to widespread tax revolts upon the part of the American middle class. The young are deeply concerned over the threat of war and their current registration and possible, coming draft. Many groups are greatly disturbed over the spread in the development of nuclear reactors, intended to contribute towards the solution of America's energy problem. Nuclear energy is felt to carry too many potential dangers. Other Americans are disturbed by the menace to public health that has been created by the need to dispose of radioactive waste material with a long half-life and are angry over the dumping on land areas of toxic chemicals that are known to have produced genetic pathologies. Great numbers of American women are concerned with establishing the Equal Rights Amendment (ERA) for women, as an amendment to the American constitution, and establishing in general equality of treatment with men in the form of such legislation as *affirmative action*. Many Americans are concerned with job training and public support, through taxation, of education for the poor. Voters are deeply troubled over the many, material needs of many Americans that are not being met rationally but, instead, are being met improperly through the cosmetic cover of an extremely costly and greatly wasteful, welfare system. And we should note that a spreading drug culture has become a widespread focus of concern for the average American.

All the preceding problems are but a tiny sample of the problems and issues with which the average American is beset today. If Americans are ever to achieve a consensus on the need to make use of an IT to enrich the quality of participatory democracy and augment the intelligence with which voting and elections are conducted, it is these problems which today would constitute the major portion of the content of an IT. These are the local crisis problems of our time.

But in the longer term, free, hopefully, from a crisis atmosphere, the American electorate's problems are somewhat more broad-gauge than these. The nature of the problems with which, in a democracy, the voter finds himself engaged over the long term are dealt with broadly by Dye.¹ The following, drawn from Dye's volume, are *typical* examples of ubiquitous community problems in the United States. Among such ubiquitous problems are the following: policy analysis, civil rights, crime and violence and repression, poverty, welfare and health, education, population and energy and the environment, urban affairs, priorities and price tags, budget and taxes, defense policy, the policy-making process and policy impact. Communities almost everywhere wrestle with problems of this nature. A choice among proposed conflicting solutions to these problems is presented to the voter. And, hopefully, his or her vote will be enlightened and useful to the degree that that vote shows a sufficient grasp of the nature of the problems on which the voter is expected to make decisions, reflect his choice of solution and reveal the values to which, he feels, decision-making in the body politic must be relevant.

Hopefully, we assume the citizen's voting behavior will be moved objectively by the effort to maximize the welfare of the community as a whole. Actually and realistically—and apart from the fact that the voter is usually sadly limited in the range of information and analytic skills required for decision-making in a democracy—we must also face up to the fact that voting behavior at this time in the U.S. is almost invariably egocentric. By this, Lasch²

means that it is motivated in most cases by selfish considerations: the voter's personal needs, interests and objectives of his group; the desire for power over the lives of others and the struggle to achieve such power; provinciality in points of view, where the viewpoints involved are cultural, political, economic, social, ethnic, racial, etc; and ideological in the sense of prior commitments to political credos that have been constructed or borrowed, which are the product of unexamined tradition or long-gone circumstances or which provide a group sense of identity that has little bearing on the issues facing the community, etc.

To the extent that these countervailing and irrelevant, motivational forces will play a negligible role in any given election, an IT score may become a useful, civic and political device. In a participatory democracy we *must, of course,* hope that the various types of individual or group, egocentric concerns we have just mentioned, will diminish with the passage of time and the increasing political intelligence of the voter. At the present time, however, some of these more unworthy motivations prevail too strongly among several blocs of voters—particularly in the U.S.—so that, although an IT score would help us even now in improving the selectivity of the voting process, we must face up to the fact that an IT score would be undermined to the degree that political egocentricity and single-issue preoccupations dominate the thinking of substantial blocs of voters.

We have said that the content of an IT should also reflect an understanding of the global problems in whose soil may be rooted many of the local or national problems with which the voter is preoccupied. Over the last few decades our global problems have increasingly been recognized by individual scholars and groups of scholars. As a result we have had international conferences on population problems, food problems, resource problems, environmental problems and many other types of problems that are global in nature. We have also been the beneficiaries of a growing literature concerned with global problems and global pathologies, such as the publications associated with The Club Of Rome, namely, *The Limits To Growth*, by Meadows, et al and *Mankind at the Turning Point*, by Messarovic and Pestel.⁴ We have had such outstanding *collaborative* efforts on a variety of important, global problems, such as *RIO, Reshaping the International Order*, by Tinbergen, Dolman and Ethinger⁵ and *Goals For Mankind*, by Ervin Laszlo⁶ et al.

These global problems have recently become the focus of concern of the U. S. government. In July of 1980 we were treated to the publication of the first full-scale demographic and ecological model in history, *prepared by a government* (the USA). This was a report on our problems that had been commissioned by President Carter. It was entitled *Global Report To The President, Entering The Twnty-First century*.⁷ The President had ordered the report in 1977, asking that it be conducted by the Council on Environmental Quality and the State Department. Thirteen U. S. government agencies helped in its preparation. It took three years in the making and warns that only international cooperation can arrest degradation of the world environment, resource exhaustion and overpopulation.

Among its important findings, as summarized by Strov,⁸ are the following:

Population. Rapid growth in world population — at a rate of 100 million annually -- will continue until the year 2000. The world's population, 4 billion in 1975, will be 6.35 billion at the end of the century. Ninety percent of growth will be in the poorest countries.

Economic gap. The gap between rich and poor nations will widen. Some of the less-

developed countries will raise their comparative income, but in the 'great populous regions of South Asia — (income) remains below \$200 a year (in 1975 dollars).'

Arable Land. This will increase only 4 percent by 2000, while population (from 1975) increase 50 percent. This could mean hunger for millions, with possible social unrest.

Energy. World oil production approaches its limits. Many less-developed countries will have difficulty meeting energy needs.

Non-fuel mineral resources. These appear sufficient to meet projected demands. The quarter of the world's population in industrial countries will continue to absorb three-fourths of world output.

Water resources. Supplies will become 'increasingly erratic' as population growth doubles demand. The world's forests are disappearing at the rate of an area half the size of California each year, making water storage more difficult.

Farm Land. Faulty methods are turning global grassland and crop land into 'barren wasteland' at a rate of approximately an amount of land the size of Maine each year.

Climate. Concentrations of carbon dioxide and ozone-depleting chemicals are expected to increase, at rates that could warm the world's climate with a possible ultimate melting of the polar ice caps.

Plant and animal species. These may decrease dramatically, with 20 percent of all species on Earth made extinct, especially in tropical forests, by 2000."

It is information of this global nature that has to be part of the knowledge pool of the average voter in a democracy. Furthermore it is vital that either the average voter work out for himself the relation between a given global pathology and its local expression or be familiar with the way in which knowledgeable others have worked out this relationship. This familiarity surely adds to the meaningfulness and positive value of the individual's vote. And such familiarity can clearly be sampled to a considerable degree by an IT.

In taking an IT an important decision-consideration for including test items is the question of at what depth will our knowledge of any problem be sufficient to genuinely understand it. Understanding of *any problem* can be assumed to be present only when some sort of solution to the problem can be proposed by the person (or persons) who is considering the problem. The solution referred to here does not, of course, imply a solution that would be framed by a technical expert. The solution may simply be a general idea, not worked out in any detail, and capable of being stated *only verbally* by the person considering the problem. It should go without saying, of course, that it would be *ideal* if (1) every voter understood every problem on which he was expected to cast a vote and (2) understood it in *sufficient depth* either (i) to be able to work out a *general solution* by himself or (ii) to be able to follow and understand the detailed solutions for any given problem that have been worked out by others. Given the increasing complexity of modern society this ideal will clearly, of course, never be realized. This simply means that for a long time to come there will be political and *rational* limits upon the expression of what we so blithely and happily call "participatory democracy."

A collection of ideal voters would be the equivalent of Plato's philosopher-kings. But such perfection in, or completeness of, understanding is only a consummation devoutly to be wished. To expect such a political situation would, of course, in actuality be completely

unrealistic. To strike a more realistic expectation we must anticipate a measure of knowledge-ability and understanding on the part of the voter that will be somewhere between complete ignorance and thoroughgoing expertise. Naturally, of course, the closer voter understanding would be to thoroughgoing expertise, the more effective would participatory democracy be—at least with respect to the cognitive grasp of the problem involved and some solutions proposed for it.

In point of fact, however, in spite of the increased amount of education—both formal and informal—being provided the citizen, at least in the U.S., it is reported by Browne⁹ that the degree of understanding of problems (which, I would assume, includes social problems) is continually declining in the U.S. We are told that we are on the verge of becoming a society of ignoramuses. Scientists, teachers and America's managers are complaining that Americans no longer seem to solve problems well. The inability to solve problems well is indicated in our declining school and college test scores, in our statistical increase in functional illiteracy and in the growing difficulty of finding individuals who can meet the specialized requirements of jobs that require considerable expertise and problem-solving abilities. Browne puts it this way.

"Professional groups of mathematicians have been warning in recent months that if the slide continues our country could eventually find itself a member of the deprived 'Third World', without engineers or the other problem solvers who created American civilization."

Recent research has indicated that in order for a human being to recall information, he has to have developed an intellectual structure that knits together disparate pieces of information he has already acquired. This intellectual structure is what is ordinarily called "expertise." That expertise seems to be a function of three factors: (1) the accumulation of many facts, (2) the storing of these many facts in an efficient memory network, and (3) the ability to perceive relationships between the facts in one part of a network and the facts in another part of the same network. It is this third feature which leads to the interdisciplinary approach in education and research. Relating one set of facts and/or relations in a network another set of facts and/or relations in that same network is what in other contexts we recognize as a Gestalt awareness of structure.

It is to be noted that the visual approach to informal education, as provided by TV, and the superficiality of treatment that most topics receive on TV, including, of course, topics concerned with our social issues and problems, moves in quite the opposite direction from the three requirements, just stated, that are so necessary to develop "expertise." The contrast between the skills and activities required for the development of expertise and the bad, intellectual habits promulgated by TV, has been put well in the following passage. The relevant considerations are again put pithily by Browne.¹⁰

"Becoming an expert in anything—plumbing or quantum physics—takes brainwork and time. To become expert in a subject requires mulling it over, touching and smelling it from many different angles and carefully filing away its various facets in the tool chest of the mind. This exercise promotes expertise and problem-solving ability, and can help save the nation from mind rot. Or alternatively we can let it go and watch television."

Thus, although we may recognize the skills needed to make an IT meaningful, we are also forced to recognize that modern mass culture—particularly in the form of TV—works

against the acquisition of the skills needed to understand properly our issues and problems. Modern mass culture thereby increasingly promotes the difficulties of making democratic processes meaningful and relevant in our increasingly complex world. It does this at times directly. But in terms of the intellectual quality of most TV programs, it does this most often indirectly. Other mass media, of course, are guilty of similar bad habits but in different ways and somewhat less conspicuously.

The last aspect of the content of an IT that I should like to discuss in this section is the intelligent voter's need to coordinate his thinking on the relationships between the different problems faced by a community and *the solutions proposed for them*. There are several types of impact that can be considered in this connection: (1) the impact of one problem on another; (2) the impact of the solution to one problem upon different problem and (3) the impact of the solution to one problem upon the solution to a different problem, a contingency which obviously can occur. Some sense of what these impacts might be should be part of the relationships between problems and solutions that enter into the thinking of the serious voter. As I have already remarked, very little attention is focused upon considerations of intellectual coordination, either in formal education courses of various types, in published literature in the social sciences, pure and applied, or in informal education such as is obtainable from the mass media. I have, myself, elsewhere focused upon the needed *structure* of such intellectual coordination.11

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REVIEWS

THE SPIRITUAL CRISIS OF MAN by *Paul Brunton*: Rider & Co. (Hutchinson), 1967, 224 pages.

The author begins this important book by surveying the western world of the twentieth century, seeing all its crass materialism and loss of spiritual confidence and wisdom. He stresses from the outset that we are here not merely to satisfy our bodily needs and desires but to meet, develop and fulfil a spiritual obligation.

To do this we must tame our angers, discipline desires, leash greeds and modify materialism (p 17), curbing our cruelty to man and animals. If this is not done the causes of wars cannot be removed. He stresses that what we cannot find outside ourselves in the materialism around us can be found within. We must go beyond the surface to see the reality hidden by daily trivia.

Those who find this inner reality will be the nucleus of the new world struggling to be born. These men and women are the ones who have first answered the questions; 'What is man? What are the real objects for which an organised society exists? What are the final ends to be worked out through its means?' If we try to build an external society without being able to answer these vital questions, then we are building on sand.

Our problems may seem to be political and economic but in actual fact the background to them is really still moral and spiritual. If this is not taken into account social problems simply cannot be solved. In other words, "Profit" is not the answer unless we live by bread alone.

The author stresses that psychic perils await any society that ignores its spiritual needs. Reforms can be only temporary and partial if they are not brought about by reformers who have found their own inner salvation or beings.

Thus Paul Brunton recognises a Divine Power behind life and that if the will of this Prime Mover is not listened to and acted upon by those with earthly power, then the world's leaders are wasting their time—their deeds will produce nothing of lasting value.

He admits that mechanised industry and all its soul destroying aspects is here to stay, and he does not seem to object to the rising standards of existence that follow in its wake. He sees the result of managing machines as they are managed now as merely producing misery for automatons instead of setting man free for creative leisure and the pursuit of understanding. Life has become in our big cities a cut-throat battle for cruel ambitions and acquisitive greed destroying all the finer things of the spirit. Culture becomes a sham culture, only lip service paid to its decadence and clever emptiness in a way of life that is artificial and cut off from Nature and its reservoirs of spiritual renewal. The inhabitants are left with nothing but a soulless rat-race and a materialism which brings only transient pleasures to

the detriment of spiritual intuitions based on real deep understanding of the needs of the Self. The author writes (p. 23). 'These large cities are our karma that express what we are.'

In chapter IV the author deals with science and intellect. It is no good escaping into an ivory tower sheltering in a mystic insight remote from the drudgery of most of the outside world.

But, conversely, it is equally bad and selfish to use science and the intellect alone, barring access to the multitudinous interests, feelings, and insights of the heart when, fused with intellect, it participates in the exercise of the imagination; this then makes the invisible visible—we see the Puppeteer at work if only in glimpses that must sustain us over sometimes long periods of anxious toil when enquiry seems to lead only in empty circles in a desert of confusion. No civilisation that fails to gain a balance between applied science and the demands of the heart can hope to survive. The author writes (p. 31). 'This is one apocalyptic meaning of contemporary world-shaking events. Modern civilisation has been worked out to its logical end and has been gathering the harvest of its own sowing.' We need a new "spiritual dynamism". 'A whole era is being brought to a close, hence the disintegration of values and intuitions.' (p. 45).

The author sees Evolution working through a world crisis towards a new future at an increasing tempo as if we are being sucked towards the centre of a giant whirlpool in the river of history; a new cycle is beginning as the will of the World-Idea imposes itself on human destiny and directs it into new channels as we mature. The aggressive animal instincts are fighting a stubborn rear-guard action against the slow but sure advance of the Overself, our own better Selves merged in a total World Spirit.

The author tries to answer the question—why all the suffering? He writes (p. 73); 'Not all sufferings are earned. . . not all descend on us in punishment or retribution. Some come only under evolutionary law out of the infinite will and wisdom of the Overself, to help us, either as single persons or as entire peoples, develop better character, evolve new qualities and foster more intelligence.' It is to be hoped that this is right as we journey on our way to the destination of Self-knowledge in later life. The sceptic might say that the Overself is being unduly cruel in this process, but perhaps in a later and better life we are shown that suffering is essential to growth and natural selection unavoidable for bringing this about. The author sees many lives in reincarnation as being needed to give enough time for the hard lessons to be learned. Understanding is the aim and guide to avoid bitterness and sourness at life's seeming betrayals. The author sees a divine process of compensation and justice ruling the world in spite of all the apparent misery and hardship—this is particularly difficult to accept in a nihilistic age such as ours.

This problem of a good and omnipotent God who is yet responsible for so much suffering and evil is a difficult one, and the author tackles it squarely. He quotes the poet Keats, who asked in a letter, (p.87); 'Do you not see how necessary a world of pain and trouble is to school an intelligence and make it a soul?'

Paul Brunton believes that man has a free will in the process of development towards his higher Self. This may not be so—The Creator made all and must go on moulding all as the Potter moulds the clay into the perfected work of art even as we *fee/ free* during the process. Modern scientific study of our electro-magnetic and nuclear universe seems gra-

dually to be confirming life as a predetermined film, all with their parts to act out in the process of creating whole, fulfilled, and worthwhile human beings ready and able to continue elsewhere the process of evolution in a journey towards the source of the mind behind the whole universe. Isaac Asimov has argued convincingly that there are some half a million technological civilisations within our own galaxy, and there are millions of galaxies. Why should we not be remade, perfected, on one of those more advanced societies for further development approaching a state of blissful comprehension step by step as we graduate from earth? This would bring us into an ever closer partnership with the Maker, the Supreme Intelligence and therefore the Mind with the highest purpose for us.

The author states (p.104), that no-one can determine his own course with complete freedom and he refers to a "cosmic plan". But we should be quite clear about this: man either has free will completely or not at all if chaos is not to result. If life is a form of television then the problem is solved—all is predetermined by the Projectionist, matter being no more than ordered energy; this makes best sense of the evidence of life even as we feel free as we become our better Selves. This fits in with the author's observations (p. 104) that, 'The discovery of a divine self in our own heart will be a pointing finger to the presence of a divine mind behind the whole universe to which we belong.'

Dealing with the Evil in the world the writer sees it as a necessary counterpart of Good to stimulate man into his own disintegration then strength and growth (p. 107). This may be the weakest part of the book unless the author's view that man has a measure of free will to do evil is right. We must hope that the dual Creator, Destroyer and Preserver, is being cruel to be ultimately kind, evil finally creating and serving good.

The author argues in chapter IX for the existence of God as universal Mind: 'The life-force in man could not have expressed human intelligence if there were not universal intelligence behind it, nor human spirituality if there were not a universal spirit to prompt it.' (p. 127). This is what the atheist cannot see and this sadly includes many scientists. 'God is Mind and is everywhere.' (p.129). It is responsible for the Laws of Nature which govern man immanently as well as everything else forcing him to ever higher levels of intelligent awareness over long stretches of Time—which is relative, and at the speed of light non-existent—in the process of evolution.

Paul Brunton makes a plea for a more genuine and flexible effort on the part of institutionalised religion, and stresses the need in the West to acknowledge two Oriental laws. 'First, that the law of recompense (karma) will eventually bring back to him whatever he gives out; second, that the divine soul is not only ever-present in him and everyone else but can be known,' (p. 154). Some innocent people have been treated very cruelly and it is to be hoped that they do find compensation now or later. We must take hope from the "fact" that if they do not, then the Creator would be deprived of catharsis from his creation. We must hold to the thought that whatever is aesthetic is well intended at least ultimately. The rainbow, the sunrise, and the sunset are its trademarks.

The author concludes his book with chapters on how to undertake the Quest for self-mastery and the achievement of the Overself in periods of meditation.

The book is well written and builds a strong bridge from East to West. To the modern western mind it may seem a little carping but it is good for us to be reminded of the funda-

mentals necessary to a healthy and balanced mental and physical life in what is presented as a journey to Self-fulfilment through Self-knowledge.

The author says (p. 212), 'There is a Mind in man, immeasurably superior to his ordinary mind.' He advises us to pause on the daily rush and make contact with this inner superior Self. If this is done a measure of Peace is the result and Strength is renewed.

Desmond Tarrant

"AGELESS FIRES"—By Krishna Srinivas, Published by the author; 3, Vekatesan Street Madras-17. (86)

The author of this booklet under review is the President of World Poetry Society International, and he is the Editor of an International Monthly, "Poet". He has travelled all over the world gleaning poetry readings and bringing to all his message of the Muse Calliope.

It is a continuous flow of images depicting the highest heavens, and the deepest layers of the abysmal unconscious. A sizable waterfall that pours itself not noisily but steadily into the heart of every reader who takes the trouble of turning the pages of this book.

In a symbolic and metaphoric way our efficient author has expressed some Vedic Truths. "Ageless Fires" can be compared with the Vedic Hymns invoking the Lord Agni. The epithets used are appropriate for clarifying the image of Truth. One may be puzzled with the paradoxical phrases like: "A Shankara dark with light" or, "Buddha etherised".

According to the realisation of the great Shankara, the World is an illusion, an act of Maya, because its outward appearances cover the ultimate Reality. So, Shankara saw the light of Truth, but he himself remained in the darkness, as he did not care to go beyond Maya and find a greater Truth than the cosmic illusion. Buddha showed the path to Nihil, so it may be said that he etherised himself. But it is also believed that Buddha did not take that irretrievable step, and that he is still working in the earthly atmosphere to divinise humanity.

This booklet abounds with similar paradoxical expressions which prove that the author is not a visionary person, but that he is one who has received glimpses of the profoundest truth about the terrestrial existence and its struggles and its final goal. Every one of us would question like the Author:- "Where do we begin?" "Where do we end?"

"What do we stake?" "What do we gain?"

And who has not felt at times:-

"Truth is nothing"

"Mind is nothing"

"God is nothing"

"All nothing"

Nothing

echoes from nothing

A total void

and man

an emptiness
in emptiness
face to face
with nonentity.

To read this booklet of 62 pages is to gaze at some illumined versatile slides that are being shifted with a tremendous rapidity nourishing our thought and imagination. We have to be thankful to the Author.

Sailan

CYCLES: The mysterious forces that trigger events;
by *Edward R. Dewey & Og Mandino.*

Hawthorn Books Inc. New York, 1971 : 211 pages; Paperback \$4.94.

This book has been published on behalf of The Foundation for the Study of Cycles of which E. R. Dewey is President. Its address is 124 South Highland Avenue, Pittsburgh, Pennsylvania, 15206. It is now affiliated with the University of Pittsburgh.

In 1931, E.R. Dewey was the Chief Economic Analyst for the Department of Commerce, and he was given the awesome job of finding out why depressions occur. His findings led him to found the above organisation with a grant of \$500,000; his work has indeed produced some amazing results, which may one day end the age-old philosophical conflict between free-will and predetermination in favour of the latter.

His work has grown into what is virtually a new scientific discipline, which could one day help us to foretell major events from the weather through wars to our most intimate behaviour as interest spreads. For example, there has been a course in cycles at the University of Kansas entitled "Rhythms and Cycles in the Natural World"; it was run by the Department of Geology and the above book was one of the course text-books. Now hundreds of scientists working in many disciplines in a dozen countries are helping to clarify the problem of all these cycles in nature and in humanity.

Evidence is accumulating that Something outside the earth affects every living thing and it does so rhythmically taking us through cycles of war and peace, prosperity and depression, optimism and despair, creativity and ignorance, etc. etc. It begins to look as if man is not the master of his fate but a puppet manipulated by a Master Puppeteer. The mystery is to understand the source of influence triggering off the cycles.

For example (p.27), in Norway, on an average of 3.86 years, a six inch rodent, a lemming, sweeps down from the hills in hordes destroying everything in its path and continues until it reaches the sea. Then it keeps going until it is destroyed by drowning. A few, reason unknown, stay behind to become the nucleus of the next horde that will repeat this behaviour on an average of 3.86 years later. Norway also has a 3.86 year cycle in the abundance of foxes, and in the U.S.A. the growth of limber pine seems to have an identical cycle length. What is the Force responsible for all this and some 1,300 more similar cycles?

The scale of these events is difficult to grasp. On p. 162 we read: ". . . you are at this moment spinning around at speeds up to 1,000 miles per hour on a ball that is flying at 66,000 miles per hour around a sun that is travelling 481,000 miles per hour around a Milky Way that is rocketing at 1,350,000 miles per hour around a supercluster of galaxies. And all of this in a pattern of cycles so exact that it is possible to predict our position in the universe a thousand years from today."

This brings us to the Sun and its mysterious sunspots and their cycles. The sunspots appear in a cycle that has averaged a little over 11 years as far back as records go to 300 B.C. They are magnetic and may cause or influence cycles here on earth, varying the magnetism of our own globe. The authors believe that the evidence in favour of a relationship between solar activity and behaviour here on earth is provocative but not yet conclusive.

On page 189 we find the major clue to this puzzle in the fact that all cycles of the same length tend to turn at the same time. They act in synchrony. All cycles of the same length behave this way.

The cause is still unknown but many scientists are working on the problem, i.e. reading the word of the Prime Mover. When we fully understand these cycles and the machinery which appears to be driving us as Homo Electromagneticus, we shall know ourselves better and the world will benefit greatly. No task could be more worthy and this book is a major contribution.

Desmond Tarrant

KEY

Wouldn't it be wonderful if you had a magic key that could open all the doors to success and happiness in life? You have that key! It is called "receptivity". The things that you are receptive to in life ultimately are attracted to you. It is as Katherine Hinchman Newcomb has said: "Can you not see that you must develop? You must have openness of mind—receptivity. Some people are living in pint pots with the covers down. Where are you living?" Lift the cover off and be receptive. It is the magic key to progressive living.

From The WORD



NEW IDEAS-NEW IDEALS-NEW TRUTHS

Behind surface events new ideas, new ideals and new truths are taking shape for the creation of a New World Order. There are epochs in earth's life when the evolutionary process makes rapid strides and revolutionary changes. We are living in a unique and remarkable era in which radical changes—new knowledge, new truths, new scientific discoveries, new technological developments, new organisations and institutions, new ways of thinking, new solutions of problems—are ceaselessly dawning on the minds of men so that man's growth and the changes likely to occur in the future are virtually unlimited. Without doubt, science has greatly widened the intellectual horizons of the human race, raising, sharpening and intensifying our general intellectual capacities and has helped develop international minds and cosmopolitan habits. A world civilization is no more improbable than the separate regional civilizations of the past. Without a sound world order humanity may stumble into wars of various magnitudes or ultimate catastrophe. The rate of human evolution has been constantly accelerating ever since the first man, with about one major cultural change per million years in lower Paleolithic times, to one in each hundred years in most recorded history, to one or more per decade in the present era.

TO OUR MEMBERS AND FRIENDS

Reminders to Our Members and Friends:

1. We have already published in the past issues of the World Union Focus full information about the Fourth Assembly of World Constitution and Parliament Association to be held in New Delhi from 21 to 24 February 1981 for the furtherance of the Campaign for the Ratification of the Constitution for the Federation of Earth. It is hoped that World Union

members and supporters would participate actively in the meeting. There is rail concession for travel to New Delhi for the meeting and back. Correspondence should be addressed to Shri Purn Singh Azad, India Committee of WCPA, 38 Northend Complex, Rama Krishna Ashram Marg, New Delhi 110001.

2. The Third National Convention of World Union Centres in India will be held at Bangalore on the 7th, 8th and 9th June 1981. Information about it was published in the past issues of the Focus. It is hoped that World Union Centres in India would be adequately represented at the Convention. Correspondence should be addressed to Justice Sri Nittoor Sreenivasa Rau, President of the Adhoc Committee of the World Union National Centre-India, C/o Gokhale Institute of Public Affairs, Bull Temple Road, N.R. Colony, Bangalore 560019, or to Dr. H.S. Lakshminarayana, the Secretary of the National Centre-India, 197, 7th Main Road, 4th Block, Jayanagar, Bangalore 560011.

Seminars in West Bengal on "World Government & its Constitution":

(i) We have already reported of the Seminar on the 7th December 1980 at Calcutta. We have now received the Consensus of this Inter-University Seminar signed by its President. The Consensus is:

The Seminar noted with alarm the grave global situation today because: (a) More than a billion dollars is spent each day to prepare for destructive wars, weapons and ancillary matters; (b) new sophisticated weapons are being added to the nuclear stock-pile by encouraging scientists, technologists, and engineers; (c) environmental pollution on a massive scale is causing an unhealthy imbalance in the ecological system of the universe; (d) the valuable resources of the earth are being callously and unprudentially wasted without any attempt at their planned conservation and utilisation; (e) the UN has failed to live up to the hopes and aspirations of mankind due to big powers rivalry and other factors.

The only conceivable 'escape route' found by the participants of the Seminar was to hasten the evolution and ultimate emergence of a World Government that would pinpoint the urgency of disarmament and pacific settlement of international disputes. The speakers regretted that today, even when nearly forty years after the second World War, the need for World Government reached its apex, its emergence is threatened by the notion of territorial sovereignty of Nation States.

In view of the above, the distinguished speakers of the Seminar resolved very strongly that the Constitution for the Federation of Earth, drafted and adopted in June 1977 by the WCPA (World Constitution and Parliament Association) after continuous hard labour for 19 years, be ratified.

The Seminar endorsed the stand taken by Sri Samar Basu, the distinguished General Secretary of the WCPA, Local Chapter, West Bengal. He pointed out in his learned introductory speech that it would be quite justifiable to have this constitution provisionally ratified by National Parliaments as suggested by the Constituent Assembly in its Third Session held in Sri Lanka during December 1978 through January 1979, instead of a fresh World Constituent Assembly to draft and adopt another World Constitution. If, in case any such eventuality would develop, then that 'New Assembly would be asked to consider this Constitution

and have it amended wherever necessary to avoid unnecessary wastage of time in drafting and adopting an altogether new constitution. Though unpleasant, it was an admitted fact that none of the National Governments had yet become ready to undertake this great and noble task. Efforts of Shri H.V. Kamath, a veteran and eminent Parliamentarian of India, in moving a Private Member's Bill in 1977 for amending Article 51 of the Indian Constitution failed. The question of surrendering sovereignty stood as a stumbling block on the way.

From this point of view as also in view of the rapid deterioration of the world conditions, *the Rationale of the World Constituent Assembly* as explained beautifully by the General Secretary, seemed to be quite logical and vindicative. The scope of Nation-States was admittedly too narrow to take any effective measure in establishing a World Federal Government, because none as yet appeared to be ready to surrender a portion of its sovereignty to save humanity at this moment of extreme world crisis.

It was, therefore, recommended very strongly that the Constitution for the Federation of Earth be ratified and put into effect by stages as planned. It was also recommended that the Constitution be placed before all National Parliaments, including the Indian Parliament, for their provisional ratification as proposed by the Sri Lanka Session of the Assembly.

(ii) The WCPA Local Chapter of West Bengal, conducted a very significant and purposeful Seminar on Sunday, the 11th January 1981, at Jay Prakash Public Library, Uttarpara, at 4:30 P.M. Justice Sabyasachi Mukherji of Calcutta High Court presided and Justice B.C. Basak was the Guest-in-Chief. Justice Ganendra Narayan Ray attended the Seminar as a Special Guest. Senior Advocates Shri Kashi Kanto Maitra, Dr. Debi Prasad Pal and Shri Ranjit Kumar Banerjee participated in the Seminar. Prof. Sankar Dutta of Rabindra Bharati University welcomed the guests. Sri Samar Basu read out the message of Sri A. B. Patel and made a brief survey of the history of the movement and emphasised the necessity of the appraisal of the Constitution for the Federation of Earth by eminent personalities of the judiciary.

The distinguished speakers in their learned discussion indicated two cardinal points for the consideration of WCPA: Intensive spade work was necessary (a) to promote awareness of the present world crises and the need to win over the people at large and (b) to promote, among the national leaders of the world, the need of surrendering a portion of national sovereignty for the common good of humanity. It was also pointed that there must be provisions in the Constitution to make individuals know of their responsibility as world citizens to have their rights fully safeguarded.

In his presidential address Justice Sabyasachi Mukherji spoke highly of the endeavour made by the WCPA towards fulfilling the long cherished dream of sages of India and geniuses of all over the world and strongly recommended that, though the present world situation did not seem to be quite congenial to have this noble endeavour fully effectuated, tomorrow or day after it would surely succeed—a World Government would evolve.

Sri B.K. Swaika proposed a vote of thanks. A senior advocate Sri Shaktinath Mukherjee cordially entertained the guests. He and his advocate friends signed the endorsement form for ratifying the Constitution. Prof. K.C. Pal, Shri P.P. Bhattacharya, Shri T.K. Sinha, Dr. B.N. Baral, Shri D.K. Bhattacharya, Shri N. Datta and others attended the Seminar.

Variety of constructive activities by World Union Delhi Centre:

(i) On the 27th December 1980, Shri J.N. Puri represented World Union and attended the National Convention of the Indian Federation of the United Nations Association held at India International Centre. Mr. Erling Dessau, the Deputy Resident Representative of UNDP inaugurated the function and H.E. Mr. Yuli M. Vorontsov, USSR Ambassador, spoke on "Indo-USSR Relations in the Quest of Peace". The function was very well attended and apart from the full day's schedule, Dr. Prem Kripal addressed the gathering and spoke on "Media Peace Prize and Human Rights" and declared the prizes having been adjudged in favour of Gandhi Peace Foundation and Mr. Abidi for Media and Human Rights respectively.

(ii) On the 31st December 1980, a meeting of the Indo-Sri Lanka Cultural Council was held to bid farewell to two officials of Sri Lanka High Commission at New Delhi, one of whom was Deputy High Commissioner who had resigned his diplomatic assignment to join the social work being done by Mother Terressa at Calcutta. In that connection Shri J. N. Puri was asked to arrange a short programme of entertainment. At his request Mr. Keith Edward Frampton, a Crusader for a better world, invited a group of four children to give nice songs as part of their Crusade for a better World. These children sang the same songs at the General Assembly of Manava Bharati India International School and the audience liked their songs so much that Hindustan Times wrote a small write up and gave a picture of the four children on 4. 1. 81. These four children have become very popular on account of their inspiring songs for a better world. We publish below "An Open Letter To The World" prepared by the Better World Group :

Dearest fellow citizen of the world :

This world is your world. This world is my world and we cannot give up our responsibility to it and to each other because of some traditional taboos and prejudices of class, creed, colour, race, religion or political differences that might try to separate us.

This world is our world. But it only takes one press of the atomic button and it might all be over.

The world leaders have tried to bring peace but without much success and the arms race and the threat of war advances unchecked daily at an alarming rate.

The kind of mass killing that war brings today makes no distinction between Black or White, Rich or Poor, Men or Women and Children, Capitalists or Communists, Christians, Muslims, Hindus, Jews, Buddhists, Sikhs or Jains etc.

There is no winner in war. All men are equal, all men are dead.

But while there is life, there is still hope. We might have different backgrounds, ideas and ways of living, *but we all have somethings in common.* We are all alive and we are all human beings with similar hopes, fears, longings and desires inhabiting this earth together while it spins through space.

Its your world and it is my world. So let us not fight over it, and destroy it but accept it as *our world* and *emphasise the points we do agree upon* so that we can love one another more so as to overcome the points we find it hard to agree upon. *Let's fight together side by side in love to Build a Better World.*

Our common enemy is fear of the unknown which is often the result of traditional

prejudices and taboos of indoctrination that we have inherited from a darkened past.

The best way to overcome such a fear is to take positive loving action of concern and go out of our way to understand, listen to and help somebody we would not normally help, someone we have even been taught to avoid; to do something for the downtrodden and less privileged.

The more this loving attitude of human brotherhood is adopted on a *local level* in every household, village, town, city or country of the world, *the greater effect it will have on national and international thinking and action* so that no world leader would be able to persuade his or her people to fight wars or build bombs anymore and the world would be saved, *not by the big shots but by the little people who never shot at all.*

The people of the world would be too busy loving their neighbour and would not be interested in killing him or her anymore, and could not be persuaded to either.

It is up to you. How do you feel you can best utilise your talents to *Build a Better World*? If you would like to see the idea spread further on a *grassroot level* in your neighbourhood or country or throughout the world *you are most welcome and free to duplicate or reproduce this same message.*

It is up to you what you do with THIS MESSAGE AND THIS WORLD. *The future of the world lies in YOUR HANDS. Time is short: if you do not start to build a better world today, you may not have another chance tomorrow.*

Please let us work together in love and peace to Build a Better World.

Much love from your fellow citizens of this our world.

(iii) On the 4th January 1981 the Sadhu Vaswani Mission, New Delhi, had invited Shri J. N. Puri to participate in their fellowship at 9 Kautalaya Marg, Chankayapuri, New Delhi, to enable him to speak to their members about World Union. He spoke on World Union and its activities. The Sadhu Vaswani Mission of New Delhi agreed to cooperate and coordinate in World Union's future activities.

(iv) As a result of invitations circulated by Thinkers Forum and World Union Delhi Centre, an excellent meeting took place on the 10th January 1981 when Dr. R. K. Bhan introduced the Speaker Sri S.K. De, representative of Quaker International Affairs Programme in South Asia (representing Quaker Peace Service, London, American Friends Service Committee, Canadian Friends Service Committee and Quaker Service Council of Australia), who spoke at some length on the need for Indo-Pakistan amity as early as possible. He drew attention of the meeting to the fact that unnecessarily a lot of money was being spent in maintaining India and Pakistan Borders Security measures. He referred to the fact that new generations have emerged in both the countries and still there are many angularities in the images of the two countries. Dr. Bhan observed that the Tashkent Agreement and Simla Agreement were expected to bring about good results, but most of the promises contained therein have remained on paper only.

Sri S.K. De invited members of World Union and Thinkers Forum to a get-together at his house on the 17th January 1981 where Dr. Vishal Singh of the School of International Studies of Jawaharlal Nehru University is expected to share his assessment of the South East Asian conditions.

(v) On the 10th and 11th January 1981 Shri Chhedi Lal represented World Union at the two days convention organised at Vigyan Bhavan by Bharat Vikas Parishad.

Young Women for World Unity

Suchitra Bhagwani, Secretary of Young Women for World Unity, writes to us to ask World Union journal readers to extend their full cooperation and support to this important cause. She writes that all are aware that crimes against women, dowry deaths and mental tortures caused by sex hungry people in offices and outside have become a common feature of the lives of women wherever they do not have a union or organization to support or protect them. Having witnessed what has happened in India in recent times, it is essential that all women must unite and seek an opportunity for equal status in political, social and economic fields. She appeals to all women to extend their full cooperation to the movement by sending their ideas to form a united front to fight against all evils that are erupting in the Indian Society. She says that if all women unite, create unity in diversity, one can hope to usher humanity into an era of peace, prosperity, justice and harmony all over the world and in that case world unity and federation of earth can be established earlier than expected.

Human Rights Day—10th December 1981 - Report received:

At a well attended public meeting under the auspices of the Calcutta Association for the United Nations on the 10th December 1980, Prof. K. C. Pal, its Vice-President, who is also the President of the West Bengal Local Chapter of the World Constitution and Parliament Association, Colorado, U.S.A., delivered an inspiring speech in support of the ideal of the Universal Society of Human Rights now realizable through "A Constitution for the Federation of Earth".

That Constitution, adopted by delegates from some 27 countries, including India, Bangladesh and Pakistan, constituting a World Constituent Assembly meeting at Innsbruck in June 1977, gives the details of a World Government for the earliest possible realization of the ideals in the United Nations' Universal Declaration of Human Rights proclaimed by the General Assembly of the United Nations on 10th December 1948.

Prof. Pal referred to certain details of the scheme already published in his essays or lectures on the subject in the World Union, the monthly organ of the World Union International, Pondicherry 605002, in its issues of February, 1979, March 1979, April 1979, March 1980 and April 1980 etc.

The above said public meeting was also addressed by other distinguished speakers like Sri P.C. Sen, an Ex-Chief Minister of West Bengal, Dr. P.K. Bose, an Ex-Pro-Chancellor of the University of Calcutta and Sri Sudhir Ghosh, present Secretary to the Calcutta Association for the United Nations founded in 1947. All speakers were highly sympathetic to the cause of the Universal Society of Human Rights through "A Constitution for the Federation of Earth" in fulfilment of the purposes and principles of the United Nations, especially the Universal Declaration of Human Rights dated 10th December 1948.

The enthusiastic mood that was generated in the audience within the precincts of the

hall of the famous Indian Association seemed to show that the time was now ripe for an energetic membership campaign, on behalf of what may be called, the vanguard of the Universal Society of Human Rights, for a crescent crusade in ratification of the Constitution for the Federation of Earth adopted in June 1977—a World State in making based on such ideals as (a) Socialism, (b) Democracy, (c) Disarmament, (d) Federalism, (e) Parliamentary System and (f) Universalism every where on earth.

ORGANIZATIONAL ACTIVITY

World Union Centres:

Bangalore: The monthly lecture was held at N.M.K.R.V. First Grade College under the auspices of the World Union Bangalore Centre on 4th January 1981 at 10:00 A.M. when Sri P.V. Rajagopal spoke on "Perfected Man". Sri Anantha Swami Rao presided. Dr. H.S. Lakshminarayana, President, World Union Bangalore Centre spoke about the Third National Convention of World Union Centres to be held at Bangalore on the 7th, 8th and 9th June 1981 and introduced the Lecturer Sri P.V. Rajagopal who spoke on the following lines:

A truly perfected man does not exist. It can only be God. But perfection can be obtained by man, if he can truly understand and master the body, the mind and the soul. A healthy body is a must for the healthy mind. Food, exercise and breathing of a perfect nature and right attitude are essential for a coordinated functioning of all the three—body, mind and soul. Love of work, love of nature, love of all living things gives the life energy to make man a perfect being. This perfected man is the real Yogi. Sri Anantha Swami Rao, who chaired, complimented the Lecturer for the excellent way he dealt with the subject and said that a healthy body is essential for attainment of Dharma by quoting relevant lines from Kalidasa. Sri H.K. Shantaveerappa proposed a vote of thanks.

Cambay: Sri Aurobindo Centre, World Union and Sri Aurobindo Youth Club, Cambay, arranged a joint prayer and meditation programme at Kachhia Pole, Aling, Cambay, on 5th December 1980 and 9th December 1980 from 8:00 P.M. to 8:30 P.M. Tapes of "The Mother" read by the Mother and organ music played by the Mother were played. The Chairman of World Union and Sri Aurobindo Youth Club, Cambay, Sri Niketanbhai Patel, addressed the members. The Secretary, Sri Vijay Shah, explained about Auroville and Sri Aurobindo Society, Pondicherry and importance of 5th and 9th December 1980. The President of Rotract Club, Cambay, Sri Jayanthibhai Rana and the President of Sri Aurobindo Youth Club, Cambay, Sri Harikrishna Acharya addressed the members. Sri A.C. Dave, Administrative Officer, L.I.C. of India, Cambay, Sri & Smt. S.C. Mehta, Sri A.J. Mehta, Sri H.R. Shah and other members offered their prayers.

One group of Sadhak teachers and students from Sri Aurobindo Ashram, Delhi Branch, visited Cambay on 27-12-80, Saturday, under the leadership of Kum. Taraben Jauhar and Pri.

Induben of Mother International School, New Delhi. Parasarji was the Chief Guest of our Centres.

The President Sri Jethabhai Shah on the occasion garlanded the Mother and Sri Aurobindo's photograph and issued welcome speech. All the Clubs viz. Rotary, Lions, Jaycees, Youth Club, Sri Aurobindo Centre, World Union, Sri Aurobindo Youth Club and other more than a dozen institutions welcomed the guests. Municipal Jubilee High School students and teachers presented good cultural and musical programme in exchange programme of visiting group. Pri. Niketanbhai Patel, Secretary Vijay Shah, Sri Harikrishna Acharya, Rameshbhai Dave, Ketan Shah and other well wishers and devotees have offered their services the whole day.

The new address of the Centre is: Rtn. Niketanbhai K. Patel, Chairman, World Union Cambay Centre, "Shiv-Matru Sadan", Vada Pole, CAMBAY 388620 (Gujarat State).

Mysore : At the monthly meeting held on 20.12.80, the members agreed to enrol new members for the Centre and application forms were given to them during the meeting by the Chairman. A talk on "Unification of Mankind" by Swami Harshanandaji of Ramakrishna Vedanta College, Mysore is scheduled at 6:00 P.M. on Friday the 23rd January 1981.

New Alipur : On 4th December the monthly meeting commenced with recorded devotional songs and music by Kalyan and Supti. Dr. Sukumar Mukherjee briefly remembered the occasion when Sri Aurobindo left His physical body on 5th December. He specially mentioned how the body remained fresh without decomposition until 9th December. Sri Satindra Kumar Mukherji narrated his thrilling story of meeting Sri Aurobindo in 1926. Sri Aurobindo told him that none can step into his Yoga without an inner call. This inner call has its own certitude which cannot be missed.

The 1st January of 1981 was observed as the 6th Annual Day of the Centre by prayer, meditation and devotional songs. Tanuja Mukherjee read out from Mother's prayer of 1st January 1914, where Mother prays to the almighty on behalf of the world to manifest his truth and light on this earth. Devotional songs were offered by Smt. Anuradha Sen, Ashima De and Mira Mukherjee. A passage on truth was read out by Smt. Neela Roy. Dr. Sukumar Mukherjee reminded the members once again the collective aspect of World Union Movement by developing a global idea and being alert to global problems in our daily life. This widens one's field of vision as opposed to confinement only on one's personal interest in life.

The New office-bearers are as follows: Chairman—Dr. Amalendu Bose, M.A., Ph. D. (Oxford), Vice-Chairman—Mira Mukherjee, M.A., A.L.A. (Lond.), Secretary & Treasurer—Dr. Sukumar Mukherjee, M.R.C.P.

Sondekoppa : The monthly meeting for December 1980 was held on 28.12.80 in the Local High School. Dr. H.S. Lakshminarayana, Secretary, National Centre-India, gave a talk on his impressions of his travel in foreign countries. Sri H.K. Shantavearappa, Secretary, Bangalore Centre, was also present. Sri B. Krishnaswamy, Secretary of the Centre welcomed the guests and Sri Muddasetty thanked the guests after the function.

Uttarpara : A special meeting was arranged by this Centre on the happy occasion of Shri Chhedilalji's visit on Saturday the 20th December 1980 at the Rotary Hall of Swami Niswambalananda Girls' College, Bhadrakali, at 5:15 P.M. when Sri Samar Basu presided. The meeting started with devotional song offered by Km. Anuradha Burman followed by group concentration. Sri Bimal Bhusan Banerjee (Advocate) welcomed Shri Chhedilalji and other distinguished guests. Sri Samar Basu in his introductory speech explained how Shri Chhedilalji had been gradually becoming interested in this Movement since he inaugurated the Fourth Triennial Conference of World Union held in 1973 at Pondicherry when he was the Lt. Governor of Pondicherry, which resulted in his being elected as the Chairman of World Union Delhi Centre in 1979. Sri Basu also emphasised that the need of an able Chairman for Delhi Centre had been felt very acutely after the passing away of Sri Surendra Mohan Ghosh and it was expected that Shri Chhedilalji with his administrative ability and efficiency would be able to carry on more effectively.

Thereafter Shri Chhedilalji spoke on "The Present Crises and World Union Movement". After his speech Sri Abani Bhusan Moira and Dr. B.N. Baral asked questions which were properly dealt with by Shri Chhedilalji. Sri S.K. Gupta proposed a vote of thanks. With the closing song and meditation, the meeting ended at about 8:00 P.M. The meeting was attended by members of different World Union Centres and interested persons of the locality.

Sri Ma-Sinhi : This New Centre was inaugurated by Sri M. P. Pandit on Sunday 11.1.81 at 10:00 A.M. Sri M. P. Goenka of New Alipur was the Chief Guest. After two minutes of meditation, the opening song was presented by Smt. Soobha Goswami, Sangeet Prabhakar.

Sri Chunilal Goswami, the Secretary described the working of Sri Ma Organization since 1975 and the necessity of opening a New World Union Centre in the Sinhi locality. He considered it a great good fortune that an eminent person of the calibre of Sri M.P. Pandit was in Calcutta and had been kind enough to inaugurate the Centre. In Sri Pandit there was an extraordinary combination of a seer, great scholar and the Mother's illustrious son and his work can be considered parallel to Swami Vivekananda.

Smt. (Dr.) Jyoti Sen. Ph.D., (Anthropology), Pabitra Sen Gupta of Aikya Samelan, Sri Suhrid Gopal Datta, Advocate (Amrita Bazar Patrika's Advisor), Sri Santosh K Mukherji, Ex. Editor, Nikhil Bharat Banga Sahitya Sammelan, Sri Dharendra Ch. Sarkar, Secretary, Suradhuni Music College & Musician, Anath Bandhu Pal, Advocate High Court, G. Vasanti Rao, Secretary to Sri Pandit, Dr. Dibyendu Purakait, Sri Uma Pada Datta and other distinguished persons of the locality participated. Sri Suhrid Gopal Datta gave a vote of thanks. Smt. Soobha Goswami and Smt. Sagorika Lahiri sang closing song. Tape-recorded music was demonstrated by Sri Dharendra Ch. Sarkar, the famous musician.

In his Presidential address Sri M. P. Pandit remarked that the age of authority has gone and so there is no necessity of having a Chairman, Vice-Chairman etc. in any such spiritual bodies, rather all members should be given equal status and opportunity. He lucidly narrated that he (Sri Pandit) never likes to be called a leader; he said "We are Mother's children meant for awakening the leader in everybody's heart within just like a match stick to ignite the flame of the Mother's light." He also specially asked Sri Chunilal, Secretary of the New

Centre to hold meeting and sittings in each month in each member's house and it should not be confined to only one venue, and only for annual function it may assemble at the Centre's usual place of working.

He also answered precious questions on Mother's and Sri Aurobindo's Sadhana in a clear and precise manner and all were extremely impressed by the depth of his knowledge, loving nature and affectionate dealings with everybody present. The meeting was a grand success. Smt. Bina Pani Roy, mother of Soobha paid attention to all present and arranged light refreshments on this occasion.

New Centres:

Sri Ma-Sinhi: This New Centre was inaugurated on 11th January 1981 by Sri M.P. Pandit, the Chairman of World Union International. The Centre has been organised by Sri Chunilal Goswami who has been an enthusiastic and active worker of World Union in Calcutta since last many years. He himself is the Secretary of this Centre and his address is also that of the Centre, being: World Union Sri Ma-Sinhi Centre, Sri Ma Bhavan, 403 R.N. Tagore Road, P.O. Bediapara (Sinhi), Calcutta 700077.

(See inauguration report under Organizational Activity in this issue).

New Life Members:

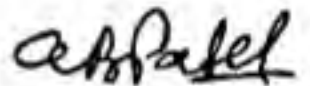
- | | |
|----------------------------------|---|
| 399. Mr. D.K. Pandya | "GOKUL", 3 Tejpal Road
BOMBAY 400007 |
| 400. Mr. Bipin Mehta | Sanghuvi Sadan
J.P. Road No. 1, Goregaon (East)
BOMBAY 400063 |
| 401. Sri Nanalal D. Vakharia | 67A Dadyseth Agiari Lane
BOMBAY 400002 |
| 402. Dr. (Miss) Aruna T. Goradia | C/o Dept. of Prev. & Social Medicine
Dr. V.M. Medical College
P.O. SHOLAPUR 413003
(Maharashtra State) |

New Associate Life Member:

- | | |
|---------------------------|---|
| 50. Mr. K. Narayan Shenoy | 7/387 MHB Colony
Sirdar Nagar I
BOMBAY 400022 |
|---------------------------|---|

World Union Building Fund:

Acknowledged in the October 1980 Focus	Rs. 1,18,795 - 70
Sri Ranjtkumar Patel, Baroda	500 - 00
Smt. Shardeben J. Patel, (U.K.)	500 - 00
Dr. Kamooben Patel, Pondicherry	251 - 00
TOTAL . . .	Rs. 1,20,046 - 70



**General Secretary
January 20, 1981**

FROM THE EDITOR

Dear Reader,

During the last few weeks that I have been on the move, touring in the different parts of the country, I have been often asked about the reported take over of Sri Aurobindo Ashram and Auroville. And there have been further questions. To answer them one by one:

1. *The Ashram* is what it has always been—a spiritual centre devoted to an all-sided evolution of consciousness. It has always had the best of relations with the Government of India since the days of Jawaharlal Nehru. There has been a continued appreciation of the pioneering work that is being done in the Ashram—in many directions—and there was never any possibility of a 'take over'. The Ashram continues and will continue as long as it serves the purpose intended for it.

2. The confusion is due to a mistaken identification of Sri Aurobindo *Society* with Sri Aurobindo Ashram. The S. A. Society is one of the several off-shoots or feeder organisations started to serve the Ashram in their respective areas of service. The Society is a separate registered body with limited objectives just as the World Union or the Navajyoti Karyalaya are other units with clearly demarcated spheres of work.

3. The present dispute is between this S. A. Society and the residents of *Auroville* which is a project in a new style of community living sponsored by the Society under the instructions of the Mother who founded and developed the Sri Aurobindo Ashram. Due to certain differences between the sponsoring body and the members working in the project, progress has come to a stand-still for the past few years. Both the parties appealed—at different stages—to the central government for intervention. After a long delay, the Government has now proposed to take over the Auroville administration for a limited period of two years. That is all. The media has been blowing up the situation and giving quite an exaggerated picture often a distorted one.

4. The Society has contested this action of the Government and the proceedings are on in the court. I read in the papers that some are of the view that the devotees and disciples of Sri Aurobindo are following a minority religion. As a matter of fact they are not following any religion, major or minor. Both Sri Aurobindo and the Mother have declared any number of times that their Movement and the institutions that have sprung up in the spread of the Teaching have nothing to do with any religion, past or present, old or new. Sri Aurobindo states unequivocally, in his declaration on the aims and practices of the Ashram:

"This is Sri Aurobindo's teaching and method of practice. It is not his object to develop any one religion or to amalgamate the older religions or to found any new religion—for any of these things would lead away from his central purpose." (Sri Aurobindo: *On Himself*, p. 97).

Read the Mother's categorical statement:

"The objective study of religions will be part of the historical study of the development

of human consciousness. Religions make up part of the history of mankind and it is in this guise that they will be studied at Auroville—not as beliefs to which one ought or ought not to adhere, but as part of a process in the development of human consciousness which should lead man towards his superior realisation.

Programme

Research through experience of the Supreme Truth.
A life divine but NO RELIGIONS."

(Collected works of the Mother
Vol. 13, p. 212)

This does not, of course, mean that the followers of Sri Aurobindo are irreligious. They respect the essential truths of all Religion but they do not profess any particular religion. They have no established modes of worship or rituals which are part of organised religion. They have no priestly or clerical order. They have no incontrovertible dogma. There is a psychological discipline leading to a consciousness that is spiritual, divine.

This movement is not a cult either. It is a movement towards inculcating universal values in everyday life, developing the Universal Man as a step towards evolving ultimately a divine Man.

22-1-1981

Yours fraternally,
M. P. Pandit

REMEMBER

The only way we can relive a pleasant experience is in our memory of that event. We have all had the experience of enjoying something more than once in this way. Martial once said, "He lives twice who is able to find delight in the life that is past." It is important to have a good memory, but only if it is used constructively. So, today remember. Remember all the good things that have made life worthwhile up to this point. Such remembering is an excellent invitation to the kind of experience that will give you good memories in the years to come.

From The WORD

World Union

PRESENT WORLD CRISIS AND THE WORLD UNION MOVEMENT

*(Talk by Shri Chhedi Lal on December 20, 1980 to a meeting arranged by
World Union Uttarpara Centre)*

Recently the Mother's International School in Sri Aurobindo Ashram Delhi Branch, had a declamation contest, to which I had been invited—on the subject "Human Unity—Is it a possibility or an illusion?" Interesting points were made on either side. The negative side pressed home their point with force and eloquence; and they carried the day.

The reason was obvious. Examples there were galore which went to show that disharmony, discord and disunity were stark realities of life. From the dawn of civilisation man's primitive instincts have aroused greed, avariciousness, covetousness, hatred and enmity, which have culminated in conflicts and destruction of life, liberty and peace. In the name of race and religion, there have been wars, mass killings and destruction. Even around us there is encircling gloom, and drastic measures have been adopted to curb the destructive instinct of forces of fanaticism.

So we see that the dominant attitude in the world today is an attitude of separation. People try and find solution to problems by means that intensify racial, national, or other narrow attitudes. Thus man is treated as fundamentally separate from man—and with poet Wordsworth lament, "What man has made of man?"

Science and technology have been harnessed to do violence and exploitation against men by men. When sophisticated technology, which holds out hope of a better life for man, is used for constructing more and more deadly weapons, it becomes evident that technology has debased man into a monster, unthinking, demoniacal, ready to spread destruction and suffering. In point of progress, from the cave man we have come to the space age man. Man has finished with a world in which he was subordinate to the forces of outer Nature. Now he stands in a new world, largely of his own making and subject to his own control. Science has unlocked cosmic powers for the use of man. The question is how he uses these powers. He has the potentiality to put an end to human species itself by perpetrating another nuclear catastrophe.

Thus the young intellectuals who vehemently asserted that human unity is an illusion had a point. A stark reality which the eyes can see, and the ominous sounds which the ears can hear, do certainly sway our feelings, our opinions. Yes—human unity will be an illusion so long as we are fragmented by narrow domestic walls; it will be an illusion so long as man remains a prey to intense commercialism, political and economic rivalries and tariff barriers, it will continue to be an illusion so long as the possessive instinct, backed by ever-increasing military power, has hold of us.

But these very negative factors that retard the prospects of human unity—also suggest

the possibility of a solution may be a distant solution. What is clear is that man faces today the most radical challenge of his million-years existence. May be the climax in human history has reached. Can we from this point reverse the process of collisions in economic, political, cultural, religious, and military forces?

The answer, of course, is yes. For among all living creatures, man alone possesses the unique power of thought and language, spiritual and moral sense, aesthetic capability and social awareness. This power has to be invigorated. He will then discover the universal dimension of his personality, and will then send forth waves of love for his fellowmen.

The UNESCO, in its declaration, gives the basic approach to this process. It says, "it is in the minds of men that the defence of peace must be constructed". This process requires mental attitudes on the part of people and nations to see the world as a unity and to understand cooperation of the world as the common heritage of all mankind. Therefore what is needed is a change in outlook of men and women. Therefore the world stands in need today of a transformation, which will convert opposing purposes and competitions that incite conflict and crises, to a climate of balance, and co-operation. The forces of evolution are on our side and despite the fear of calamities, man today has an unprecedented opportunity.

Hence we must take a new scientific view of the world. It is science which has proved the unity of all life, the interrelatedness of all beings and of all events. This new scientific approach can create the understanding that the world is an indivisible whole. What is needed is that man, instead of being governed principally by sensations, feelings and customary ways, must turn inwards to his higher thought, instead of living more in the outward, mind he should turn more to the inner.

Thus we come to the conclusion that in this great diversity of the world, there can be no unity unless it is based on spiritual unity. This concept is not new and if we look inside ourselves, we will see that each one of us at times experiences and expresses spiritual unity in our relations with those we love and in our personal and social relationships. Recognition of the spiritual unity of mankind will bring awareness of all the whole world being a community, a community which can live in peace in a co-operative way of life. Recognition of such spiritual unity will also provide means of integrity, on the basis of unity in diversity, of the cultural and scientific insights that moulded the civilization of the world in the past and are shaping them in the present. This change, integration or transformation, whatever you call it, will introduce the concept of world civilization, a single civilization enlightened with innumerable facets.

To achieve this, there has to be a mutual recognition of human brotherhood. India gave a lead when, thousands of years ago in the Vedas it propounded the practice of human oneness in thought, feeling and life – the highest injunction of the spirit within us to human life upon earth. And it further said "vasudhaiva kutumbakam"—all world is but one family.

All religious faiths have advocated this concept of human fellowship, a sense of human kinship and brotherhood.

The Mahabharatha says, "Do not to others what you do not wish done to yourself; and wish for others too what you desire and long for yourself. This is the whole of dharma, heed it well."

Jesus Christ said, "Love thy neighbour as thyself." He enjoins upon his followers "Whatsoever you would that should do unto you, do you even so to thee", and this he characterises as the "the whole of the law and the prophets".

Prophet Mohammed declared

"Noblest religion this—that thou like
For others what thou likest for thyself;
And what thou feelest painful for thyself,
Hold this as painful for all others too."

And why should this be our relationship with our fellows? Vedanta gives the answer, "all other selves are your own self". The same divinity dwells in every one. "Thou art that", "Tat tvam asi" declare the scriptures.

Long ago Buddha showed us the path of human unity through "ahimsa" in thought, word and deed. Mahayanistic Buddhism is a universal religion. Its aim is to uplift the whole of mankind and the dharma or the law which it expounds is universal. It impresses the world in its entirety. It exists for the benefit of all beings. Love and devotion of every creature endowed with life, compassion, disinterestedness and altruism in various forms, are its commandments which every follower should obey. Complete forgiveness for any wrong whatsoever, is required. It ordains to give without the slightest regret or avarice all possessions to others. I quote, "thou shall sell for them thy kingdom, thy children, whatever thou possesses, even the flesh of thine own body."

No wonder we had a great Ashoka giving up all possessions and all wealth and dedicating himself to the preaching of this path. Where do we find such a one today?

And down in our own times Sri Aurobindo tells us that world unity and peace and equality cannot be achieved by mechanical means alone, such as mere forms of a world state, wherein the separate national egoistic interest is subordinated to the larger common egoist interest. All these solutions, he said, are temporary and may be disappointing. Therefore he felt that the hope of the future lies in a spiritual religion of humanity. By religion he did not mean any creed and intellectual belief and dogma or outward rituals. According to him: A religion of humanity means the growing realisation that there is a secret Spirit, a divine Reality, in which we are all one, that humanity is its highest present vehicle on earth, that the human race and the human being are the means by which it will progressively reveal itself here. It implies a growing attempt to live out this knowledge and bring about a kingdom of this divine spirit upon earth. By its growth within us oneness with our fellow-men will become the leading principle of co-operation but in a deeper brotherhood, a real and an inner sense of unity and equality and a common life. There must be the realisation by the individual that only in the life of his fellow-men is his own life complete.

This he calls the means of a fundamental—a real human unity which would be the one secure base for a unification of human life.

The Mother gave a similar message:

"If you want peace upon earth, first establish peace in your heart.

If you want union in the works, first unify the different parts of your own being."

We have to begin with the individual and educate him in the democratic values of self-abnegation, tolerance, fellowship and service. Man has to go out from his ego to his family, to the tribe, to the regions, to nation and ultimately to the international approach seeking a common general interest, a common destiny. In this context, Gandhiji said in a very illuminating metaphor:

"Life becomes an oceanic circle whose centre will be the individual, always ready to perish for the village, the latter to ready perish for the circle of villages, till at last the whole becomes one life composed of individuals, never aggressive in their arrogance, but ever humble, sharing the majesty of the oceanic circle of which they are integral units." Sri Aurobindo revealed the Vedic truth of man's destined divine perfection, and man identifying himself with the good of fellowmen. This is what he envisaged when he said in his message of August 15, 1947:

"The final dream was a step in evolution which would raise man to a higher and larger consciousness and begin the solution of the problems which have perplexed and vexed him since he first began to think and to dream of individual perfection and a perfect society."

To conclude then, while the idea of world unity may seem utopian, while we are in the midst of the growing danger that we are inevitably moving towards a nemesis and the catastrophe we witnessed twice in our-own time, there is a ray of hope in the midst of this anarchy and unruliness, and formidable evils all around us. There is a growing awareness that the destiny of the human race depends on the human consciousness of commitment to a sense of personal relationships among men. We must get together to inculcate ideas, habits and sentiments which will enable us to build up a world community, to transmit these loyalties and policies to future generations, and to train them into world citizens.

The question now is, where do we begin? We have all to ponder before we can answer this practical question.

A R T

The most important art form that we know about is the art of living. Two people may be employed in a job where their duties are indetical. One may seem nervous, tense and very much in a hurry. The other may be relaxed, easygoing, and apparently enjoying what he is doing. The same two, playing bridge, golf, conversing, or whatever, may show that one is practicing the art of living and the other is not. Do you try too hard, get overly anxious, or build tension? Remember that you have as much talent for learning and practicing the art of living as anyone else has.

From The WORD

INTER-SPIRITUAL FELLOWSHIP MEETING—9

21-3-76

Death and After

M. P. Pandit

When we dispersed last time, we said that we would discuss today the problem of pain, suffering and evil. Certainly we will discuss it, but we must understand that it is more a philosophical problem than a spiritual one, and a discussion of it may not be useful for culturing our consciousness which is our main pursuit. As I was thinking about it, I happened to be asked another question regarding heaven and hell. I thought we could take up this question first and come to the other later.

Now the question of heaven and hell—whether there is a life after death, whether one really goes to places like these, what happens after death—has been a theme of perennial interest. This question had been asked even 3 to 4 thousand years ago. It is recorded in one of the older Upanishads, how a young boy, Nachiketas by name, speaks to the God of Death himself. He says, "They say that the person who dies is not he who comes to you. Is that so?" The God of Death parries the question and tries to side-track the issue by offering him other interests. But the boy is adamant and says: "I have the faith that you can give me that knowledge." Death replies: "But my dear boy, you are not going to understand it. Even the Gods of old have discussed this question and it is very debatable." Still the boy persists and the Upanishad goes on to narrate what Yama, the God of Death tells him, But we will not enter into that profound discussion today. We will deal with the question as it relates to us in our day-to-day life. We will see how far the conceptions of heaven and hell are true and how far they are religious superstitions, intended to keep man on the right path of virtue, by holding before him the bugbear of damnation and the lure of paradise.

In all religions, the question hangs round the concept of justice: If you do right, you reap good, if you do wrong, you reap bad. On this is organised the whole belief of heaven and hell. That is one approach. But is it true? To understand the concept of heaven and hell, we must look further than what we read in these books. I remember a passage in the Mahabharata where it says that: death is heedlessness. When you are not conscious, when you allow your consciousness to fall down below your normal level, that is death. That is one point to be kept in mind. Then there is an old Upanishad which says that heaven and hell are with man wherever he is. If he thinks good thoughts, has good feelings, creates an atmosphere of gentleness so that people feel happy in his atmosphere, if he himself feels happy and is grateful to God for everything, he lives in heaven. The opposite way is the way of hell.

From the spiritual point of view, heaven and hell are not geographical locations to which one journeys after death. They are states of consciousness and according to one's normal life—happy or unhappy, good-minded or evil-minded—one chooses heaven or hell. When a person dies, who is it that leaves the physical body? I take it that all of you accept the fact that we have a soul within the body. This soul is a developing entity. It draws upon the experiences of life and adds to its stature. The soul has been developing across the ages; birth after birth, it acquires experience and grows towards God, till it acquires the status of a Godhead, till it becomes one with God. This is the meaning of spiritual evolution.

We have to accept that this material earth is not the whole of creation, but there are many other worlds which we may not see physically. We see our physical body but we do not see the life-force. Yet on that account we do not deny its reality. In fact because of this force activating the physical body, we live. We also have a mind which generates thoughts and ideas, but we do not see it. There is the level of physical matter, the level of life, the level of mind and those who have gone further in the exploration of consciousness, affirm that there are other levels higher than the mind and deeper than the physical. Man is a centre of two systems. One is a vertical system with levels of consciousness; the other a concentric system, one within the other, with layers of consciousness. When one goes within and more within, things become more and more subtle. These various levels and principles of consciousness within correspond to the various levels of consciousness, of existence in the universe. Corresponding to our physical body, there is the physical universe. Actually the physical body is built from the material supplied by the physical universe, the *annamaya loka*. Similarly the life-force that acts within us, is drawn from the large ocean of the universal life, from a life-world, called *pranamaya loka* in the Upanishads. Each mind also is an individual station of a vast cosmic mind of which each one of us is a dot as it were. This mental world is called the *manomaya loka*. Above the mind, there are other worlds. The Rishis of Vedas, Upanishads and other occult traditions speak of the existence of seven worlds. The lowest is our physical world of matter, our earth; there is next the life-world, followed by the mind-world, and there is the world of Light above the world of mind. While our mind is prone to error, there is no error in the world of Light. It is called the world of *mahas*. Above that is the world of *ananda*, delight. Yet above is the world of *chit*, consciousness. And still higher is the world of pure existence called the *sat*. So, the higher worlds are *sat-chit-ananda* and they constitute the upper hemisphere, *parardha*. Below are the worlds of mind, life and matter—*manomaya*, *pranamaya* and *annamaya*—and they form the lower hemisphere, *aparardha*. In between is the link-world, the world of *mahas*, the world of light and the truth-knowledge. This is the general scheme in which our spiritual evolution takes place.

What happens after one dies? The soul comes out of the physical body, not nude but clothed in a subtle body. The Taittiriya Upanishad especially speaks of five bodies—the physical body; within that the life-body; within that the mental-body; within that the causal-body or the ideal-body; within that the body of bliss or Ananda. It speaks of these five coats, *sheaths*, in which the soul is clothed. Now as soon as the soul leaves the physical body, it finds itself in the subtle body. Normally when the soul leaves the body, it is in an absolute swoon. And they say, it takes about three days for it to wake up; depending on the level of

its consciousness, the conditions under which it leaves the body—whether it is an accident or a conscious leaving for which it has been preparing itself—the waking may be after an interval of only some hours or a few days.

The soul leaves in its subtle body, *sukshma sharira*, and the subtle-physical world to which it goes is one of great harmony, beauty, rhythm. It is an ideal world from which our inspirations and our imaginations on earth are derived. The soul finds itself there where everything is the prototype of the physical earth, but more beautiful in every way.

From there one crosses over to the life-world or vital world, that is *pranamaya loka*. Now there in the lower ranges the life-impulses, desires, emotions that formed a part of one's life, surround him. If one's thoughts and feelings have been happy, good, healthy, then the atmosphere that surrounds one in that world is cheerful, luminous, bright and that is called heaven. If in life one has surrounded himself with dark, unhappy thoughts and feelings, making others unhappy, those tendencies, *samskaras*, pursue in the vital world and create an environment of darkness and suffering, and that is called hell. Now one lives in these *samskaras*, either of heaven or of hell, till they are worked out. If one has strong unfulfilled desires,—may be for food, may be for sex, etc.—they insist upon fulfilling themselves. Then only is one free from their clutches. Sometimes it also happens that some parts which are so much identified with desires, insist upon satisfaction in the raw. Then those parts come down to the earth, attach themselves mostly to animals who are known for those propensities and satisfy themselves. This is the truth behind the superstition that a man goes back, at times, to the animal body. After Nature has evolved that long and brought up a soul to the human level, it is impossible for her to allow it to fall back into an animal body.

I said that man cannot go back to the animal body. There is only one exception. As the soul-spark evolves and gets its first human birth, at times it does happen that the transition is premature and the soul finds it cannot support the human body; it is unable to adjust itself in it. There is then a premature death or a long suffering life in which the person behaves in an idiotic or anarchic manner. When this experiment of the first human birth is a failure, Nature allows the soul to go back to the animal stage once again, helps it to prepare itself more fully for the human level.

This is by the way. We now continue with the topic of heaven and hell. After one's desires, wishes, emotions and other entanglements which hold one prisoner in the vital worlds have been worked out and dissolved, then the vital sheath or coat (*kosha*) drops, and one is free to go into the mental world. There again one's pet ideas, notions, beliefs act as one's jailors. If one has an open mind, if one is not a prisoner of one's ideas and superstitions, there is no problem. The mental ideas must be worked out and dissolved and only then the mental sheath, the *manomaya kosha*, also is dissolved so that one can go to the place of rest and peace, the psychic world.

And what kind of rest does the soul enjoy? It is not a dull sleep. The angels, the guardians of that world, help the soul to absorb, to assimilate and organise the essence of the experiences of its life on earth. And the soul takes time to rest in peace and assimilate before it decides to start on its next birth.

But the central feature of the life after death is that one determines one's own future. As here, so there, is the old occult truth which is accepted all over the world. Heaven and

hell are not areas where people are feasted or roasted forever. They are phases created by oneself, they are periods of transition through which one passes. Whether it be the Hindu puranas or the Christian gospels or the Islamic Kuran etc., the conception of Heaven and Hell has an element of truth, but it has been utilised to check the animal propensities of man, to put some wholesome fear in him and keep him well-behaved. Beyond that it has no compulsive truth. And no person need ever fear punishment. God is not there to punish, he is not a judge holding scales in his hands. He is there to help. We are all parts of him, it is his speck of consciousness in us that helps and leads us. The Grace of God flows over all, unless we ourselves put impediments in its way, and reject it. Karma is a truth, we pay the consequences of what we do, but the compassion of God helps us to endure it. The Grace of God is something more than compassion and if only we make the effort, exercise our will, it can change our karma also, to a great extent; Karma is not all rigid. God is love. Justice is only a part of the machinery of Nature for the evolution of this world.

From Questions and Answers

Normally, the soul does not want to come down. It is anxious to go to its rest. But it is held down by the fetters of desires and greeds. The post-funeral ceremonies, the shraddhas of the Hindus, the funeral services of the Christians etc. are done to help the soul to get free from these clutches and when done with faith and intensity, the help does reach it. In all these traditions, rituals, worships, services there are great occult truths. But they have been rendered inoperative by the mechanical and un-understanding way in which they are done. Even a conscious thought of help by those on earth, is effective. It is said that a human soul can live in the earthbelt for a maximum of three years. This happens when either the person is very much attached to the life on earth or some of his people who are very close to him hold him down by their grief or longings.

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These ceremonies consist of invocations to the cosmic Powers to help the souls to cross over. Each plane or world has its own guardians, we call them *devatas*, others call them angels; whatever the name, there are certain cosmic Powers governing the system of worlds. Now these ceremonies and rituals invoke these Powers by appropriate words and call on them to help the departed soul. The distribution of food, clothes etc. is supposed to generate a certain fund of good-will and blessing from the persons who receive them, so their benedictions go to back up the departed person to go forward. And above all the intensity of the feelings of the loved ones, plays a major role. So there are three elements—the person who does those ceremonies, the priests who are authorised to conduct them, those who receive the material benefits—and all of them have to be conscious. Then only will these ceremonies have their effect. Though they will not have a decisive effect, they will have a supportive effect. But as they are performed now-a-days, they are meaningless. It is like Christians going to churches or others going to temples, giving a little money and finishing the matter. The priest is satisfied, their conscience is satisfied and everyone is free, otherwise there is a feeling of fear that something bad may happen. It is not out of love for

God that they go. If religions have done a wrong thing in the latter part of their development, it is this instilling of the fear of God in man. God is a reservoir of love and it is the mischief of the Adversary that creates this gulf of fear between man and his creator. This concept of fear was started and was propagated more in the Middle East. In Semetic religions God is looked upon with awe. We have to outgrow these wrong notions.

* * *

It is not the soul. This is another interesting subject—*ghosts or spirits*. I hope nobody here is afraid of them. They do exist. Our theosophist friend will confirm when I speak of these matters. Each thought for instance has a form, an outline. People who have the subtle sense, can see every thought, every feeling. The stronger the thought, the greater the will behind it, the more lasting the formation. Now vital impulses like passions, desires, anger, vindictiveness, greed, the impulse to kill—all these are intense drives of the life force, the vital. When the vital impulses of a person who dies are very much concentrated, that part will not leave the earth plane easily. If it is very persistent, the soul cuts itself off from this vital formation, and that formation haunts the place it is interested in. Usually these things happen in a case of murder. The murdered person is taken so much unawares that he does not want to leave. Also he is so full of grief and anger at being betrayed and murdered that he continues to live in the atmosphere where the murder has taken place. Persons with subtle sight can see the shadowy figures of such dead men moving. They are called the spirits, the *bhutas*, the *pishachas*. They exist but they do not last permanently. They simply refuse to be dissolved immediately. And while they are present on earth, they haunt the house where they were murdered and re-enact the whole scene of what happened and what brought about their death. That is why in haunted houses fearful cries and all kinds of noises and movements are heard. It is possible by appropriate rituals or a spiritual force to dissolve such forms and clear the house.

Many houses in Pondicherry were not being inhabited because of this. But when they were offered to the Ashram, the Mother accepted them saying that they would be automatically cleaned and the ghosts would depart immediately. You may be interested to know that the house next to Selva Park was said to be haunted and it was not used. Recently after Auroville started it was taken and converted into their offices, but people felt something odd there; so the Mother sent one of her secretaries, Amrita, to sprinkle the place with the water she had touched. He went there in the evening and passed from room to room sprinkling the water and repeating a mantra. And as he turned to return, he saw two figures slowly walking out of the door. Later enquiries were made and some people who knew what had happened said that two persons had been murdered there in the past.

So, it is possible by spiritual means, by invoking help from the Divine, to drive away and dissipate the ghosts. Ghosts need not be always bad. Now there are poets, artists, musicians who when they pass away have many incomplete creations to draw them back. There are recorded instances of such phenomena. The hands of a famous pianist were seen playing through the hands of a pianist who was not an expert. So also an author having many unexpressed ideas, hovers in the atmosphere of someone who writes, and inspires him to express those ideas. On such an occasion even the style of the writing changes.

Now-a-days the papers are full of what is called 'recalling of past memories'. Western scientists are making much of this and using it as an evidence to show that there is rebirth. Actually these cases of remembering of the past are abnormal cases which should not be encouraged. Once a life is over and the soul crosses over, it should not be bound down to the past, but should forget the details of the past birth, keeping only the essence of the experience. Occasionally when death has been sudden and life has been interrupted mid-way or for some reason the soul is not ready for the next embodiment, but wants to complete the last one, then it comes back, even without going to the world of rest. When it comes back thus to a new life, without being dispossessed of the accretions of the past, that person remembers, specially in the childhood. This is a very unnatural phenomenon, unhealthy, harmful and inimical to the growth of the soul, and it should be discouraged. Tomtoming about such phenomena, putting them in papers, assembling audiences to observe them is bad; for it is a kind of retrograde movement. Whether it is for medical science or for psychology, these things should be strongly discouraged. There are cases, however, when adult people with their consciousness awakened by yoga or spiritual practices, recall some memories of the past; those are different cases and there is a different purpose behind them.

* * *

When the soul completes its period of rest, it is helped by the guardians of the psychic world to find out an environment which will best promote its aims. Usually, the occultists describe, when the soul looks out, there is a point of light showing where it is to come. And the soul goes there, hovers in the atmosphere of the parents. Actually the soul does not immediately enter into the womb of the mother. It waits in the atmosphere, particularly of the mother and it enters after the child is born. At times, there is an interference of evil forces and beings who want to defeat the soul's purpose; they misguide. So the soul when it is born, finds itself in a wrong place and in an environment totally different from its choice. This makes the soul very unhappy. And it is in such cases that most sudden child-deaths take place. Apparently there is some illness and the child dies. The soul may realise that it has come to a wrong place within a few months or a few years. Most of such inexplicable and sudden deaths happen because the soul decides not to waste any further time in a place which does not serve its purpose.

* * *

The time for departure is fixed. The soul chooses it, normally. In cases of sudden deaths or accidents the soul does not even know that the body has died. When it wakes up in the subtle world it still thinks that it is living. The theosophists have written about how there are beings who come and help and take charge of the dead person. There are benevolent forces that help, even as there are malevolent forces waiting to pounce upon us. People who commit suicide suffer, because they go against the soul's choice. Suicide is a reverse movement, it is unnatural and against the will of the soul. The soul has come for a particular experience. You may find life miserable and very painful but still you have to go through it. If you kill yourself, when you wake up in the subtle world you are surrounded by gloom, by dark forces and malevolent beings which want to suck you like vampires, and the soul tries

to get back into the physical body only to find that the physical body has been thrown away foolishly. People who commit suicide are very miserable, and they suffer very much.

* * *

The first thing one should do is not to fear. When ghosts show themselves to human beings, it is to get some peace, some help. They have no peace, no rest, they look for help. But if at that time you are afraid and nervous, there is a corresponding nervous vibration in them, they also shake with fear. What you must do is to keep cool and pray that God may bless them with peace. Take God's name, wish them well and say, "Peace be to you". And the ghosts will depart or dissolve.

* * *

The influence of saints continues to remain in the earth-atmosphere even after they have departed. Those who are open to them receive their influence in sleep or in dreams or in meditation. The influence takes their form and helps; at times it gives a mantra, at times it guides, at times it blesses. They are not ghosts. They are influences left by spiritually realised people who, because they attained a certain contact with the eternal divinity, were able to leave their influence and benedictions permanently in the earth-atmosphere to help humanity. Now avatars like Rama, Krishna, Christ,—are eternal. They are there in the atmosphere and anybody who invokes them is bound to get some response. In the Indian tradition there are about eight eternal avatars who have chosen not to go to the kingdom of bliss, but to stay to help. Narada and Hanuman—they are *chiranjivi* as we say. Each, in his own way, is helping the cause of evolution. So those who have been directly emanated to help the movement of evolution are eternal. The avatars who are incarnations of the divine consciousness, like Krishna, Buddha or Christ,—are such. Other saints have their time limit. For example, Raghavendra swami of Mantralaya, Andhra said, when he took *samadhi*, that he would be active for three or four hundred years. People are going to his *samadhi* and receiving his guidance as if he were living. The influence of such saints may exceed the time limit because of the faith of the devotees or because some great yogi or saint goes to visit that *samadhi* and purifies and sanctifies the atmosphere adding his own consciousness to it. It all depends on how we maintain, how we keep the shrine. It has to be constantly re-enforced at our end.

VISIONS IN THE ARYAN LIGHT: SELF-REALISATION & SUPERMIND IN THE RIG VEDA—11

David Frawley

(Continued)

Lava's Hymn to Indra as the Supreme I Rig Veda, Mandala 10, Sukta 119

1. "This, indeed this was my mind, to win the light-force. Indeed I have fully drunk of the Soma-wine."

This hymn, like Vamadeva's hymn no. 26, is a direct expression of the Divine I, under the symbolism of Indra. This kind of expression of Self-realization is only one of the Vedic methods, which generally prefers more veiled indications. The outer meaning of the term light-force, *gamashvam*, is cow-horse. To win, *sanuyam*, may also mean to give. The outer metaphor of the cow-horse must be made secondary to the inner meaning of light-force. The cow symbolizes light or knowledge, which are respectively the concrete image and the abstract meaning of the same word, for the seers not only apprehended ideas imagistically, they also apprehended images as ideas. This is owing to the pictorial basis of language where ideas are first expressed in images before they evolve their own abstract terminology. The horse symbolizes force or energy. To find truth we must win the light, i.e. conquer the senses, and win the horse, conquer the breath. To fully drink of the Soma-wine is to attain the Ananda of the Atman.

2. "As a surging wild wind the draught I have drunk has uplifted me. Indeed I have fully drunk of the Soma-wine."

This is no mere metaphor. The wind, *vata*, is the breath, *prana*, which invigorated by the Soma becomes an uplifting, transformative power. The reference is to *pranayama*, which can occur naturally in the course of knowledge or devotion, as well as be stimulated by yogic practises. This wind or breath is the light-force, which was won through the power of mind or concentration as the first verse indicates. Here *pranayama* results directly from *dharana*, according to the knowledge of one's true will-power as the Indra-Self.

3. "The draught I have drunk has uplifted me, as swift horses the vehicle. Indeed I have fully drunk of the Soma-wine."

Vedic poetry is not merely aesthetic poetry. It is mystic poetry. The images and metaphors are not given as embellishments for their aesthetic value. They are part of a symbolic language to communicate inner experiences to all depths of the psyche. The vehicle is the spiritual teaching, the mystic transformation vehicle, we would call it. The horses are again the breaths or *pranas*, which conquered by the mind or consciousness according to the

inner will-power of the Self, have become powers of transformation and realization.

4. "The thought has approached me, as a loving mother cow her beloved child. Indeed I have fully drunk of the Soma-wine."

The thought, mati, hymn or prayer is the Vehicle whereby we attain the Self. It is not the outer thought born of ignorance but the inner insight born of true vision, knowledge. It is the one thought of the mind concentrated on the Self. It is one-pointedness, ekagrata, of mind, which this hymn has been extolling. The Self is our beloved inner child-like nature, the child of our inner birth born of insight and concentration. The Self, or our realization of it, is the child or product of our thoughts, our prayers, our wishes, for as we think in our heart so do we become. The Self is the theme of the song of the heart, for all desire is for the Self, for wholeness and freedom.

5. "As a craftsman the seat of the vehicle, around my heart I bend the thought. Indeed I have fully drunk of the Soma-wine."

The seat of the vehicle is the heart. It is also the goal of the journey, for the way and the goal are one, and what is being sought is free power of movement and transformation. The mind is concentrated in the heart according to the power of the thought, the power of insight. The vehicle is also the body, which according to the power of Soma, inner contentment, is transformed into a mystic transformation vehicle. Note the continuity of the hymn according to the development of spiritual practises and meditative states, which are all, from the initial impulse to seek the light to the full realization, as just part of the Self's drinking of the bliss of its own being.

6. "Not as a mote within the eye do the five nations appear to me. Indeed I have fully drunk of the Soma-wine."

The five nations, pancha krishtaya, or five working powers, here stand in their general sense for the five root powers or domains of creation, as structured by the five elements, five sense organs and all that is fivefold in this linkage. In the heart, where these five creative powers merge into the one light of truth, where the five indriyas become the One Indra, they do not have any separate reality or significance. Here the pure concentration of the oneness is attained.

7. "Both Heaven and Earth are not equal to one half of me. Indeed I have fully drunk of the Soma-wine."

Heaven and Earth are the cosmic mind and the cosmic body. They do not equal even half of the Self whose real nature is transcendent.

8. "In my grandeur I have surpassed Heaven and this great Earth. Indeed I have fully drunk of the Soma-wine."

This is no mere metaphor but the expression of the actual experience of the infinitization of consciousness.

9. "Ha! This Earth I will uproot and deposit here or there. Indeed I have fully drunk of the Soma-wine."

10. "Directly I will blast the Earth in fury here or there. Indeed I have fully drunk of the Soma-wine."

These are no mere ravings of a drunken warrior. It is the pride and the glory of Self-

realization which is the real pride and glory of Indra. It is the revelation of Atma-shakti, pure Self-power, as the power behind and beyond all things.

11. "One of my wings is in Heaven, I let the other trail below. Indeed I have fully drunk of the Soma-wine."

Here Heaven is Brahman, the Absolute. The wing that trails below are all creatures in the phenomenal world. Vedic statements as to all the worlds being only a portion or fragment of the Divine are relatively common and occur with nearly every god in which the Divine is symbolized. The Absolute and the phenomenal are like the two wings of the bird of the Self.

12. "I, the greatest of the great, am elevated over the firmament. Indeed I have fully drunk of the Soma-wine."

The Solar Self has risen out of the darkness of ignorance to become the sole luminary of the worlds placed above them. This is the Self-victory of the Aryan light.

13. "I go to the abode of those ready for action, the offering-bearer to the Divine. Indeed I have fully drunk of the Soma-wine."

The Seer is no longer man going to the Divine. Now he is the Divine coming to men. The Indra-Self seeks the abode of those who are aramkrita, ready for action. Is that not out of place in this almost Advaitic hymn to the Self? It depends upon what is meant by action. For the inner transformation of consciousness, the realization of Divine light and power, is no mere matter of reason, speculation or imagination. It is metaphorically and inwardly an action, a ritual, a battle, a vivid release of power. Those who are ready for action are those who have the will for transformation, who are ready to realize the truth in a practical way, who are real fighters. So Indra's Self-conquest of all is called in the Veda an action, a great work, an opus. This does not mean it is a superficial ritual performed for personal reward in some heavenly realm. It means that it is a real transformation and neither idle talk nor mere outward action. Knowledge is, metaphorically anyway, a great, long and arduous work, requiring much patience, persistence, subtlety and determination. It is an inner search and struggle, with and against both powers Divine and demonic. So let us forget the distortions and dogmas of later times which were removed from the Vedic age by thousands of years and look at the inner reality of the teaching directly. This hymn may lack the philosophical sophistication of later Vedanta but is perhaps even closer to the truth in its pure raw power, unfiltered, selected and organized by the mind. The Vedic seers lived in the Fire. They left it for future generations to filter out the ashes. Now nearly all the coals have been removed from the ashes, so that to go further with this process would be futile. We must return to the Vedic spirit to evoke a new Fire, which is ever the same Fire of the eternal transformation which is Life.

TOWARDS THE IMPROVEMENT OF DEMOCRATIC UNDERSTANDING OF SOCIAL ISSUES: BARRIERS AND DIFFICULTIES

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(Continued)

3. Barriers To The Construction Of An Issues Test

We have spoken of the use of an Issues Test (IT) in order to determine the prospective voter's grasp of, or familiarity with, the issues that have to be faced by the community in a forthcoming election. We have stressed that a community consensus might be achievable as to what constituted a minimum, critical score below which, it is felt, the citizen has demonstrated an insufficient grasp of the electoral issues involved and therefore his (or her) voting would not make a meaningful contribution to the aggregate, political decision-making of the community. Voters achieving less than the minimum critical score would be deprived of the "right" to vote only in the election for which the IT in question had been constructed. Under these conditions voting would therefore become a "privilege" and not a "right" but that privilege would have to be granted to all testees scoring at the critical minimum or higher. Under these changed circumstances voting disfranchisement might occur but if it did it would be intermittent disfranchisement. All of the preceding, then, refers to the structure of eligibility for the "privilege" of voting.

The foregoing, however, says little about the *content* of an Issues Test. We know that to do well on such a test the prospective voter would have to possess a relevant and usable fund of information. We also know that he would have to manifest a certain modicum of analytic ability. And, of course—and most important of all—the citizen would have to be acquainted to a reasonable degree with the nature of the specific issues involved in a forthcoming election. This acquaintanceship would have to be present, regardless of the *governmental level* to which these issues pertained—local, county, province, state, nation, region or globe. And also not to be lost sight of, we have to remember that as time passes, the issues grow more complex because they reflect the increasing complexity of society, itself. That societal complexity may be social, economic, political, legal, scientific or technological, managerial, financial, etc. and, most likely, our social complexity will reflect some combination of several of these aspects. How optimistic can we then be that the overwhelming majority of the voters of the Western world, particularly those in the United States of America, would be able to comprehend—at least for purposes of political decision-making

via the voting process—the increasing social complexity that many contemporary thinkers are emphasizing more and more? Many current facts discourage expectations that are optimistic in nature. What are some of these facts that are so discouraging in this respect?

In what follows in this section I am going to provide very briefly three examples of areas of public concern that are poorly understood by most American citizens. The areas in question are taxation, medicine and health services, and the manner in which different aspects of the American legal system impact on the American citizen. In this way we can justify to some degree our belief that if an Issues Test were ever constructed for the electorate—one that contained questions the correct answers to which reflected some understanding of the issues and problems that arise in these three broad areas—the results would be discouraging.

The structure of taxation in the U.S. today is escaping the comprehension of more and more of our citizens. The complexity of that structure can be realized from a formal text like that by Sommerfeld, Anderson and Brock¹² entitled *An Introduction to Taxation* or by a best-seller of the recent past such as that by Stern,¹³ entitled *The Rape of the Taxpayer*. The confusion that taxation generates in the mind of the average American citizen has even been brought out *humorously* in a little known volume by a fairly prominent, British scholar. I am referring to the book entitled *The Law And The Profits* by C. Northcote Parkinson.¹⁴ At the time this volume was written Professor Parkinson was located in the Department of Political Science at the University of Illinois.

But the difficulty the citizen is having in dealing with taxation can be directly noted from the fact that today millions of Americans are unable to file their own income tax returns and must employ the services of accountants or attorneys. Millions of Americans promised a tax cut of a given amount by their government are unable at the time to tell whether the promise, if fulfilled, would reflect an income gain or loss when set alongside the increases they have already been told will be imposed upon them shortly by the rise in the Social Security tax base and the rise in the Social Security tax rate. And in dozens of other ways, we have evidence today that an authentic grasp of current taxation is beyond the comprehension of most citizens.

We can also see the public's confusion over taxation in the extent to which citizens are baffled by brochures printed by the government, dealing with the tax problems that have to be faced by most Americans who expect to file a return. These brochures are printed *annually* by the Internal Revenue Service (IRS) for American citizens. They are printed so as to help the citizens prepare their own tax returns. But many citizens find these brochures maddeningly incomprehensible. The situation is even worse when it comes to tax help in the form of a privately published book by Lasser,¹⁵ a volume well known to, and purchased by, millions of Americans. The task of comprehending most of the contents of this famous volume is an even more difficult one than trying to understand the printed brochures that are mailed to millions of Americans by the IRS itself. It would, no doubt, be interesting and informative if we could go into those tax issues in detail that elude the comprehension of the average citizen. But that is not our purpose in this section. We only wish to bring into *broad focus* three examples of many areas that regularly impact on the life of the American citizen and yet are areas that generate issues which, I believe, would be poorly understood

if they were incorporated into an Issues Test. One of these areas, of course, is taxation.

Another area which impacts on the every day life of the average citizen and on which he is expected to take a political stance is the area of health services. In terms of social issues this area of the citizen's life is reflected in public concern with national health legislation. The latter in turn translates mainly into emphases on health programs, medical services and medical costs. But it is quite clear that in this area the American citizen's major attention is devoted to health matters and to those types of both medical therapy and surgical intervention that are aimed at either the prevention or elimination of disease. Here the citizen finds the existence of much professional conflict with respect to both knowledge and theory as to what medical approaches can be relied upon for help. He finds that the American Medical Association (AMA) puts its stamp of approval only upon the content of the conventional medical curriculum and upon the methods of treatment regarded as part of standard medical practise.

But the citizen also finds that there are other approaches—sometimes advocated by MD's but usually encouraged by partisans with other types of professional training (Ph.D's, Doctors of Science, etc.). A few examples of these other approaches are holistic medicine, osteopathy and chiropractic medicine. There are intelligent, knowledgeable and non-cranky advocates of each of these alternative positions. If the citizen had to make a decision concerning which approach to use in dealing with his own health or illness, he is lost. He usually has too little knowledge of the content of each of these approaches to choose wisely and well. The question, then, of how best to deal with needed national health legislation becomes an issue that is fairly well beyond the pale of the voter's ability.

To make matters worse, suppose the citizen decides to rely solely upon professional medicine as it is taught in schools of medicine. *If he is alert, intelligent and open-minded* he soon discovers that the *ability* of modern medicine to safeguard health and treat disease is oversold. He also discovers that there is a substantial amount of either professional incompetence or professional irresponsibility among physicians. He also discovers large areas relevant to health and disease of which most physicians are ignorant. Physicians will, of course, not own up to that ignorance, either when dealing with their colleagues or with their patients. The intelligent citizen soon learns of the degree to which more disease is created for patients by doctors than is cured by them. Such disease is called *iatrogenesis*. There is now a veritable epidemic of iatrogenesis or doctor-produced disease and this epidemic is described in great detail by Illich¹⁶ in his book, *Medical Nemesis*. The citizen will also learn of physician incompetence from the best-seller, *The Doctors*, written by Martin Gross¹⁷ and of the irresponsibility of many MD's, from a volume entitled, *Confessions Of A Medical Heretic*, written by Robert Mandelsohn,¹⁸ himself a well-known physician. The *intelligent citizen* in this predicament is not likely to fare well with questions on an IT concerned with national health legislation and health services. We can therefore realize that those same questions will be even more difficult for the voter who has no familiarity at all with literature critical of the medical profession.

Still another area which will generate problems and questions as part of the content of an Issues Test is the law. Today both lawyers and the law, itself, have fallen into great disrepute in the U.S. The American public feels that many, perhaps most, attorneys are

self-serving. The problems that such self-serving lawyers and their legislation have generated now irritate or enrage millions of Americans. Millions of the nation's voters now realize that law is always man-made and that it almost always reflects group bias and self-interest of some sort. Americans increasingly realize that the law frequently creates oppression and tyranny, that it is almost invariably on the side of the powerful, and that all too often it reflects various types of hypocrisy. American citizens have also learned that the law creates injustices as well as justice and that it is all too often irrelevant to the conditions of our times, frequently working at cross-purposes with the direction of social change created by modern science and technology.

For reasons such as these and dozens of others of equal importance that I have chosen not to enumerate here, the legal profession, the practises of its members and the frequent follies, irrelevancies, biases and injustice of much of the legislation that now impacts daily and sometimes oppressively upon the life of the citizen, has created a lasting exacerbation for him in many cases and a lasting rage in others. The potential areas in which the law can impact on the life of citizens are numerous. The citizen is affected by the law in his roles as consumer, home-owner, employee and striker, taxpayer, rent-payer, insurance policy-holder, parent, courtroom litigant, divorce plaintiff or battered wife, defendant when accused of child battering, lobbyist for group causes, complainant as a businessman, depositor in a bank, stockholder and in many other equally important roles too numerous to mention here.

Dissatisfaction with the law occurs in certain prominent categories. Let me mention only a few of these categories here. 1. Irritation with the ambiguity and semantic folderol of legal language and its often excessively long, periodic sentences which, like a military fortress, defy the readers to breach their walls. 2. Corruption in the behavior of attorneys in private practice. 3. Corruption and subsequent scandals on the part of attorneys working for federal, state and municipal governments. 4. The futility of many features of our legal and judicial systems, particularly the cultural atavism of the adversary method which demands victory in an artificial drama rather than an understanding of the conditions that have brought waywardness in the behavior of the defendant. 5. Institutional improprieties to be found in the legal profession, in the American Bar Association and in various organizational offshoots of both of these.

Irritation with, and criticism of, the obfuscation and "professional privatization" of legal language has had a long standing history. The fraudulency and mental wooliness of legal language was exposed by Rodell,¹⁹ himself a Yale Law School professor, as early as 1930 in a well known volume entitled *Woe Unto You, Lawyers!* The average, American citizen with no legal training is awed by legal language and assumes that when he cannot make head or tail of it, that is because its thought-content is too profound for him to grasp. When, however legal terminology is examined in terms of general semantics, much of it turns out to be gibberish. When legal phraseology, is examined in terms of logic and in terms of its referents, we then find that its abstractions and its Latinisms often prove to be a sort of pretentious and intellectually slippery form of mental puffery. Finally, when some of its long and exhausting passages are examined in terms of grammar, the points being made are difficult to pin down and the relative importance of the different clauses of a long, legal passage are often too obscurantistic to determine with any degree of certitude just what is meant. Rodell, him-

self, gives an example of an intellectually insufferable passage of this sort, almost a page and a half in length, on pp. 119-120 of his volume. He then goes on to say the following about the passage in question.

"But it would be far too easy to pile up example after example of the nonsense that is legal language. The quoted tidbit is, of course, an exaggerated instance. But it is exaggerated only in degree and not in kind. Almost all legal sentences, whether they appear in judges' opinions, written statutes, or ordinary bills of sale, have a way of reading as though they had been translated from the German by someone with a rather meager knowledge of English. Invariably they are long. Invariably they are awkward. Invariably and inevitably they make plentiful use of the abstract, fuzzy, clumsy words which are so essential to the solemn hocus-pocus of The Law.

Now it is generally conceded that the purpose of language, whether written, spoken, or gestured, is that which conveys ideas from one person to another. The best kind of language, the best use of language, is that which conveys ideas most clearly and most completely, Gertrude Stein and James Joyce notwithstanding. But the language of The Law seems almost deliberately designed to confuse and muddle the ideas it purports to convey. That quality of legal language can itself be useful on only one supposition. It can be useful only if the ideas themselves are so confused and muddled and empty that an attempt to express those ideas in clear precise language would betray their true nature. In that case muddiness of expression can serve very nicely to conceal muddiness of thought. And no segment of the English language in use today is so muddy, so confusing, so hard to pin down to its supposed meaning, as the language of The Law. It ranges only from the ambiguous to the completely incomprehensible.

To the non-lawyer, legal language is, as mentioned before, to all intents and purposes a foreign tongue. It uses words and phrases which are totally unfamiliar to him. Or it uses words and phrases which he can find in his vocabulary but uses them in such a way that he is immediately aware that they must mean, in The Law, something quite different from what they mean to him. Or, on the rare occasions when a whole legal sentence seems to be made up of familiar words taken in their accustomed meaning, the sentence itself is likely to be so constructed that it doesn't make common sense. Oh well, the non-lawyer will say with a shrug, I suppose it means something to a lawyer." (pp. 120-2)

Were legal problems on which the community was expected to have a voice, included in an Issues Test, and were these legal problems couched in part or in whole in terms of legal language, the questions that embodied them would surely contribute to the lowered reliability and validity of such an Issues Test.

Furthermore, suppose one of the issues to be probed by an IT was the question of how far we should discontinue the use of legal language in the conduct of public affairs. Underlying the conduct of such affairs is the construction of legislation intended to be read and understood by intelligent, thoughtful and civically concerned voters and non-lawyers activists

who are members of public interest groups. Such legislation is of course, always assumed capable of being comprehended by attorneys and members of the government bureaucracy, itself. One of the earliest activities exhibited by President Carter shortly after he took office was precisely to demand the elimination of legalese from governmental legislation and gobbledygook from government publications and memoranda. He, in fact, encouraged the establishment of training courses for government employees—courses in which they could learn to construct administrative law and memoranda with clarity, employing the King's English. He wanted the citizen to be able to understand what he read. The demand was a just one.

But if the prospective voter had to decide on the merits of this issue, via an IT, he would in most cases not only lack a knowledge of the obscurantism and obfuscation created by legal language but he would also lack familiarity with the body of criticism that has historically been projected against the nature and structure of legal language. He could therefore hardly be expected to make well informed and understanding responses to questions on an IT, that were concerned with this issue. This last consideration, incidentally, is one that is usually neglected when lawyers and judges assert that lawbreakers who plead innocent because they were unfamiliar with the law they had broken, are still guilty. The judiciary covers this attitude with the well-known adage "Ignorance of the law is no excuse." But we should note here that even if a prospective lawbreaker had read the law relevant to his later act and could therefore not claim ignorance of that law, it might still do him no good. This would occur when the language in which that law was couched was well nigh meaningless, not only to the future lawbreaker, himself, but probably even to his attorney—the attorney for the defendant.

One final observation should be made in connection with legal language. There is at present a movement in the United States to replace legalese with simple English. An article on this has appeared in the *U.S. News & World Report*.²⁰ The replacements are desired in everything from insurance policies, consumer contracts, bank documents and loan agreements to federal regulations and income-tax rules. Four states have passed comprehensive, plain English laws—New York, Maine, Connecticut and Hawaii. New Jersey has a bill waiting for the governor's signature. Minnesota and Wisconsin have passed laws requiring plain English in all insurance contracts. Ohio is calling for the King's English in health and life-insurance policies. Three large government agencies are experimenting with *plain English forms*: The Internal Revenue Service, The Census Bureau and The Social Security Administration.

American lawyers in 26 states are opposed to this new movement even though it has already scored some signal successes. The chief reason attorneys give for their opposition is that the meanings of traditional legalistic phrases have been tested out in court cases, while simpler easy-to-understand expressions have not. They argue that the meanings of legalese have been established in the courts. But the meanings of simplified English may lead to much new litigation. However, experience in states that have already made the change shows that they have not suffered excessive litigation as a result of the change. Some advocates of plain English have pointed out that much opposition may be substantially due to self-interest. Many documents, like warranties for instance, would make penalties for failure to supply goods in proper working order, more applicable, when the warranties are

clearly understood by the purchaser. In the meantime an appeal against plain English, brought before the Supreme Court of New Jersey, resulted in a Court ruling in favor of the change. The Court argued that warranties must be understandable to consumers, not just to lawyers who write "a melange of overlapping, variant, misleading and contradictory provisions."

The reader can, I think, appreciate the new movement by noting in the example below, furnished by the *U.S. News & World Report*, the difference in clarity between the legalese version and the plain English version of a health-insurance policy: Blue Shield of New Jersey.

"Before—Whenever Plan payment does not constitute payment in full, the amount, if any, thereof, (toward, but not in excess of, the physician's charges for such services) shall be up to but not in excess of that which then would have been payable by the Plan for Eligible Services, in accordance with the Plan's Schedule of Maximum Plan Payments for Eligible Services, (Series 750) applicable to this Certificate, and the Plan shall not be liable for any balance.

After—Under these circumstances, if the doctor's fees for eligible services are higher than our listed maximum, you will be liable for the difference. If the doctor's fee is less than the listed maximum, we won't pay more than the amount of the doctor's fee."

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REVIEW

HUMANKIND by *Peter Farb* Granada Publishing Ltd., 1978. 511 pages. £2.59.

The author of this book, Peter Farb, has been Consultant to the Smithsonian Institution in Washington, D.C., and Curator of American Indian Cultures at the Riverside Museum in New York City; he was Visiting Lecturer at Yale; he is a Fellow of Calhoun College, and the author of a number of books, including *Word Play: What happens when People Talk*.

This book is a very detailed and thorough account of just about all we in the West know in 1980 of human beings. The author deals with humanity's origins, our relations with other animals, the development of agriculture, theories about the family, society, the brain, personality and sexual roles. Western views on all these aspects of human behaviour have undergone revolutionary changes in the latter part of the 20th century, especially since 1960.

The book gives a detailed picture of how we evolved, and it analyses our amazing diversity. This understanding of ourselves is necessary now that we have become threatened by our own success and can destroy ourselves only too easily.

We have not ruled this planet very long yet. On p.16, Peter Farb puts our history into perspective and shows how ancient our evolutionary heritage is. He asks us to suppose that the procession of life from the creation of single-cell organisms be compressed into one year. This would make 1st January the equivalent of 750 million years ago; the earliest fishes would appear by the end of May; amphibians would crawl onto dry land in August; reptiles would appear about the middle of September; dinosaurs would govern October and November, the first primitive mammals would also appear in November, with the ancestors of monkeys and apes in December. The forerunners of humanity would evolve on the grasslands of Africa on about the 31st December and only with about an hour of the year left would the earliest humans begin to make stone tools. Primitive agricultures came with only 15 minutes left, with complex civilisations appearing only a minute or so before the end of the year. Human beings have been in existence for only some 12 hours of the year and most of the technological and intellectual achievements are all crammed into the last seconds.

One of his first important points (p. 17) is that humankind is a generalised animal. We are outshone in certain specific things—we can't see as far as the eagle or run as fast as an antelope—but broadly we have not gambled everything on one particular specialisation so that, as a result, we can make new adaptations to changing conditions and then make good use of them. Also, we have developed culture, representing a new stage in evolution, the ability to acquire, store, and exchange information, and pass it on to the next generation. And we use symbols.

The author's aim is to solve some of the unknowns in our situation, to examine the

axioms and postulates about biology and behaviour and, to use the past to clarify the future.

On p. 32 we find that four chief characteristics of behaviour distinguish the primates: social learning, tool making, co-operation in hunting, and social organisation. These all bear on later human development, as does the security of companions known since infancy, kinship ties, the safety given by adults, and a pleasantly predictable way of life. Also, the potential for making and using tools and weapons is firmly established in the primate heritage of human beings (p. 33).

A rather disturbing fact is that most of the 3 million years since human history began has been spent hunting, killing for food and survival. However, the tendency to eliminate the genes of insensitive forerunners has led to a high ability to evaluate complex social situations and appropriate behaviour. A hierarchy greatly smooths social intercourse and avoids waste of energy whether in the jungle or at a business meeting. So humans are primates by the direct outgrowth of adaptations long present in the primate line (p. 38).

We have moved a long way when we reach Cro-Magnon art consisting of superb paintings and carvings in deep caverns found in south western France and northern Spain. They were done between 15,000 and 11,000 years ago, although some paintings go back to 30,000 years ago. Peter Farb says, on p. 63, '*To modern humans, Cro-Magnon art conveys the shock of recognition. These people are us.*'

The author examines the brain, and concludes (p. 71) that because of it, early man developed along entirely different lines from any other primate. This was because we can create symbols and, thus, language, which makes possible all our other cultural activities. There was an explosion of cultural activity about 40,000 years ago, which may have been the time when language appeared substantially. Associated with this is the statement on p. 83 that '*The great advances in technology would obviously have been impossible without the human urge to explore new directions in artistic creativity.*' One other thing marked humans apart from the rest of the animal kingdom. The plant food collected or gathered by the females was supplemented by meat so co-operation between males and females was essential to protect offspring and family life during infancy, even if meat could be used as a bargaining counter. Here again, we seem to see in this division of labour evolution enforcing co-operation and curbing the anti-social in the interest of survival.

The change from a hunter-gathering way of life to one based on agriculture led to many fundamental changes in attitudes. Domestication had arrived with agriculture which was well launched 12,000 years ago. By about 9,000 years ago, people in many parts of the Near East were experimenting with domestication of both plants and animals (p. 113), including the domestication of wild wheat. It seems that at least 6 major centres of domestication arose independently within several thousand years of each other: the Near East, Europe, China, South East Asia, Mexico, and Peru.

With domestication, population soared: from 10,000 to 6,000 years ago, the population of the Near East rose from 100,000 to more than 3 million; this called for intensified labour and production, a treadmill still with us. The wide open spaces of the world were filling in making domestication necessary slowly over thousands of years, not in a quick revolution (p. 122). In the New World, domestication began independently about 9,000 years ago, indigenously not by spreading from the Old World. Almost everything in the modern world, in-

cluding many illnesses, came as a consequence or outgrowth of this food production, the first great dividing line in human history.

Without the adaptation necessary following or accompanying food production, there could not have arisen the state, the empire or industrialisation. Sharing was limited to the family; ownership became paramount. Societies became divided into the rulers and the ruled, the rich and the poor. Specialised skills became essential. This is where our modern world began, and the author adds (p. 128), *'The population explosion, the shortage of resources, the pollution of the environment, exploitation... all have their roots in that great adaptive change from foraging to production.'*

The author deals in detail with modernisation and its pace and effects, with the infinite variety of human beings stressing our diversity and the illusion of race (*'every race is "mixed"'* p. 264), the mind, and the environment, including the *"intelligent senses"*; at the end of his thorough survey he deals with the social network, the social bond, the lowly and the mighty or *"stratification"*. For example, we find on p. 356, *'Wealth in the United States is concentrated in the hands of about 4% of the population, who own more than a quarter of the nation's real estate, three-fifths of all privately held corporate stock, a third of the nation's cash, and a very large proportion of United States treasury notes... owning three-fifths of the nation's stock investments gives these people power over most of the nation's industries and business.'*

On p. 368, we find, *'Leonid Brezhnev, first secretary of the Communist Party, . . . owned . . . a Cadillac, a Lincoln, a Rolls Royce Silver Cloud, a Citroen-Maserati sports car, and a Mercedes 450 SLC, not to mention a Russian-made Zil.'* Each change in adaptation beginning with the hunting-gathering adaptation through food production, urbanization, and industrialisation has led to increasingly greater social inequality (p. 368). Yet this trend is being reversed in modern societies as the skills of those at the lower levels become gradually better acknowledged and rewarded with a new range of social rights.

Finally, in an Epilogue, Peter Farb deals with the future of the species. He asks (p. 431), *'Will we so remake the living environment that has nurtured our species that we are unable to survive? This threat is a real one. . . .'* He gives a formidable list of ways in which we are tampering recklessly with the environment from the terrible consequences of the Aswan Dam to the *"greenhouse effect"* resulting from polluting the atmosphere to make the planet too warm for habitation. It is a long list. However, he thinks we can improve all this by better planning and, seemingly an optimist, he believes we will do this in time to prevent catastrophe (p. 434).

The second great danger is nuclear warfare leaving behind a few survivors, most of whom would be maimed and abnormal. A strange new kind of world horrible to contemplate would arise.

The third factor is the result of overpopulation. Peter Farb believes that modernisation will cure overpopulation. People, as they become more affluent, have fewer children. He points out that the cost of raising one middle-class child in the United States from conception through post-graduate education is \$200,000. However, modernisation will have to spread around the globe before it is finally successful. Poor countries cannot afford to modernise rapidly; the oil-rich Arabs are investing in armaments, foreign corporations, and

tourist hotels rather than helping with modernising agriculture in the poorer countries. However, we have the technology to succeed; it is largely a matter of the will to do what is needed with already existing skills and resources.

Finally, the author comes to his real motive in writing this significant book: Does our species have a future? He states that if we can survive the pitfalls of the next few decades—and we have the means—then he forecasts the ushering in of a new era expressive as never before of the human potential.

He adds that we have always been beset by problems, and we have always solved them by new adaptations; this could continue today and tomorrow.

He concludes (p. 449) that his book is not an obituary for our species but a celebration of it.

It is well-written, and has an abundance of notes and sources, an excellent bibliography, and an index.

Desmond Tarrant

PONDER

One of the reasons many people make mistakes in life is that they come up with hasty answers to life's questions. When we have some important decision to make, we need to give it careful and thoughtful consideration. We need to ponder our answers and decisions. Some of the questions of life even require us to meditate upon the answers. If you will take a little time to weigh the matters of life thoughtfully, the quality of your answers will greatly improve. This has to improve the quality of your life.

From The WORD



CIVILIZATION—RADICAL CHANGE ESSENTIAL

Present civilization harbours many undesirable features such as racial discrimination, religious intolerance, tribal and caste prejudices, social inequality and economic exploitation, distributive injustice, ever-widening gap between the rich and the poor nations and also gap between the rich and the poor in every nation, insane spending of colossal sums and resources in armies and armaments, intimidation and interference in the internal affairs of weak nations by powerful nations, hijacking of planes and terrorism, kidnapping of innocent persons and holding them as hostages for wrong motives, holding as hostages and even killing embassy personnel and attacking embassy buildings against all international law, unprecedented clash and conflict of ideals and systems, out of date institutions and systems of government, out of date institution of war, ideological conflicts and subversions. All these are inherited from the past and the civilization must become free from them, for the onward march of humanity to peace, progress, prosperity and orderly evolution of life on this Planet Earth.

TO OUR MEMBERS AND FRIENDS

Radical Change Essential:

Nationalism and National Sovereignty served their purpose in the evolutionary progress of humanity but are now an obstruction to the realization of human unity and world peace, very essential to meet present challenges, because every nation still thinks in terms of its selfish interests, right or wrong, and ignores all aspects and view points necessary for the common good of humanity. It will not be possible to get rid of the present civilization all harmful and injurious features unless a part of national sovereignty is surrendered to a world order which must be brought into existence in the near future for the orderly evolution of the human race.

Forum for World Peace under the Auspices of Sardar Patel University :

Dr. D.D. Jadeja, Secretary of Forum for World Peace, reports:

"The idea of one world order, expressed in "Vasudhaiva Kutumbakam" is an age-old dream in India. Emancipation from the ills that ail humanity—peacelessness—is the most urgent need of the world today", said Shri R.B. Dikshit while speaking on "Human Unity and World Peace" under the joint auspices of Sri Aurobindo Society (Local Branch) and Forum for World Peace, Sardar Patel University, Vallabh Vidyanagar.

Tracing the origin of groups and Societies in the World Shri Dikshit indicated how nature tries to maintain balance by pruning one and letting the other grow and thus allowing unity and diversity in needs, thoughts, languages, races and cultures to co-exist.

It is noteworthy that despite extreme diversity in the world there is a good deal of interdependence which fosters internal unity. The world has become so small that the present war between Iran and Iraq has paralysed the world's economy, Shri Dikshit remarked.

He recalled that UNO, UNESCO, WHO and World Bank are all attempts at establishing one world order. It is heartening that WCPA has attempted to form Federation of Earth and World Parliament with members from different parts of the world, he added. Shri Dikshit expressed the hope that all nations of the world would rise above their narrow self-interests and actively participate in the formation of the Federation of Earth and World Parliament—thus make the world a better place to live in.

Under the joint auspices of Forum for World Peace and Sri Aurobindo Society, Vallabh Vidyanagar Branch, Prof. Shishirkumar Ghose delivered a talk on "The Relevance of Sri Aurobindo" on 8th February, 1981. The learned speaker observed:

"Sri Aurobindo has energised a globe consciousness that alone can justify the global village. We should emphasize this wider aspect of Sri Aurobindo. As C.R. Reddy has said long back: he is more than the hero of a nation. A great Yogi and great Indian, Yes; but more than that he is the fabulous futurist (which few Vedantists are). Original, open-ended, Sri Aurobindo stands for a collective Yoga in the human race. His idea of a spiritual society is a superior alternative to the varieties of Totalitarianism, the God that has failed or is failing. To confine such a cosmic spirit to the purely nationalist framework or the constraints of a cult is a cruelty, it is to minimise his importance and impact. He has a vision, an inclusive vision, neither of the East nor of the West, but of the world to be.

"It is better, then, to see him not as a fiery nationalist bent on fighting the British or an oldtime Yogi lost to the world. In his climb to a peak no feet have ever trod, he is more of a voyager, the lone forerunner of a Godward earth. In the double crisis of civilization and evolution he has pointed to a breakthrough. At this turning point of history he belongs to humanity rather than a particular people. After ages, he the oecumenic man, "Visvamanav", has called man to that ascent without which he misses the mark. The paradox of human development recalls us to the subjective fact that what things are inwardly, determines their course and character without, simply as within, so without."

On the surface of it, the above talk under the auspices of Forum for World Peace sounded little unreal, because Gujarat has been recently swept by the fury of agitation against reservation of seats for Backward Class students at the Post Graduate medical study. All the universities of Gujarat State are closed at the present moment. One can sniff violence in the air of Ahmedabad, a premier city of Gujarat. But the deeper implication of the relevance of Prof. Shishirkumar's address was not lost on those few who had gathered to listen to him.

Sri Aurobindo has pointed out two extreme possibilities for mankind:- (i) Further aggressive expansion of the individual and collective egos (ii) A life of unity, mutuality and harmony brought about by our awakening into the deeper truths of the spirit. Our country as well as the world it appears, is presently heading for the first possibility of confrontation. This means a further accentuation of the current malady from which mankind is suffering: "Men are ready to oppress and be oppressed, to kill and be killed".

Prof. K.R.S. Iyengar has observed in this context: 'We cannot and must not want this, and so the only other course open to us is the radiantly Aurobindonian', a life of unity, mutuality and harmony brought about by 'the manifestation of the self and spirit within us'. This is the way of SHREYAS and this is also the step 'for which the whole of evolution has been a preparation'.

The meeting began and concluded with a prayer. Prof. Ramesh A. Dave welcomed Prof. Shishirkumar Ghose and Dr. Dayashankar Mishra proposed a vote of thanks.

It was also a great pleasure for the Office—bearers and members of the Forum to welcome and meet Shri Champaklalji—from Sri Aurobindo Ashram—who visited Vallabh Vidyanagar on 10-2-81.

Nalini-Arvind and T.V. Patel Arts College, Vallabh Vidyanagar, Gujarat:

We congratulate Nalini-Arvind and T.V. Patel Arts College of Vallabh Vidyanagar and particularly its Principal Dr. D.D. Jadeja, for the award of Rs. 50,000/- granted to the College by the Gujarat State, because for 1979-80 it was adjudged the best college in the Gujarat State. We feel particularly happy because Dr. Jadeja is the Secretary for Forum for World Peace, an important activity of World Union, conducted ably by him under the auspices of Sardar Patel University.

ORGANIZATIONAL ACTIVITY

World Union Centres:

International Centre: (Report by Dr. Kamoo Ben Patel, Coordinator):

Integrity Group organised Sibir (Seminar) at a place 20 kms. from Bangalore from 18th January to 23rd January 1981. It was attended by thirty people, from various states of India, Indonesia, Sri Lanka and Canada. Chris Foster and Joy Foster and four others from Canada 100 Mile House were the chief organizers of this Seminar. Sri N.S. Amin, the Coordinator of World Union for Western Region and the Secretary of World Union, Bombay Branch and Dr. Kamoo Patel of Pondicherry and Mr. J. Parekh, World Union member from Bombay also participated and brought very pleasant and inspiring impression of the activities which took place during these six days. The atmosphere itself was giving the effect of Integrity and oneness without any kind of discrimination, working together, enjoying together and living together.

Sri A. B. Patel and Dr. Kamooben Patel looked after the group of ten College women students and two Professors— Miss Jyotiben Bhatt (in charge) assisted by Miss Nirmala Christian—who visited Pondicherry for four to five days in the first week of February 1981 under Sardar Patel University (Vallabh Vidyanagar-Gujarat) National Integration Scheme. The group visited Sri Aurobindo International Centre of Education including "Knowledge" and Kindergarten and saw the Physical Education activities with great interest. They also met the Registrar and some of the teachers. They also had sittings with Sri A. B. Patel who gave talks about Sri Aurobindo and the Mother's vision, World Union, Auroville etc.

National Centre-India: Members of the National Centre-India were at home to members of the Integrity Group of Canada on 23rd January 1981 at Gokhale Institute of Public Affairs, Basaranagudi, Bangalore. Chris Foster and Joy Foster of 100 Mile House, B. C. Canada and Dennis Brown, Canada represented the Group. Justice Sri Nittor Sreenivasa Rao, President, National Centre, welcomed them and introduced the World Union Movement and its relevance to the Present day world. The guests spoke appreciatively about the high ideals of World Union Movement and the excellent work being done by its members. They explained the objects and the working of Integrity Group in USA and Africa and expressed the hope that these two organizations will continue to work together for the good of mankind.

Dr. H.S. Lakshminarayana gave an account of the National Convention to be held at Bangalore 7th through 9th June 1981 and invited them to participate. World Union members Sri J.T. Parekh and Sri N.S. Amin of Bombay and Dr. Kamooben Patel of Pondicherry attended as invitees. Dr. T. Prasannasimha Rao proposed a vote of thanks.

Bangalore: A talk on "Vedic Truths Through Scientific Thoughts" was delivered by Sri B.S. Anantha Swami Rao on 1-2 81. Introducing the subject, the Speaker said, the modern introspective mind refuses to accept the dictates and dogmas of religion on mere faith alone. Equipped with a scientific attitude, it tries to test the validity of every concept against the touch-stone of reasoning and analysis. Religion being the very backbone for individual action, there is a sustained effort to find a rational basis for religious thinking. The talk was based on such an adventure to evolve a rational basis for religions and spiritual thoughts. He explained with scientific formulas and diagrams answers to the questions of the nature of universe around us, the power that has created the universe, the place and purpose of man in the scheme of things. Quoting extensively from the Vedas, Upanishads and Bhagavad-geetha, he explained how the entire universe can be identified as made of three basic forms viz: (a) Matter 'M' (b) Energy 'E' (c) Consciousness 'C' and all the relevant phenomenon is explained by the formula. He concluded by stating that the attribute "Sanathana Dharma" is universal.

Dr. H.S. Lakshminarayan, who presided congratulated the speaker on his excellent exposition of Vedic truths and the scientific thoughts. He said that inspite of rapid knowledge of bio-physics and bio-chemistry the present knowledge of man to understand Nature is very limited. It is astonishing how our saints and sages with their tapasya, visualised facts and

revealed the secrets of nature, which the present day scientists have started to corroborate and confirm.

Bon-Hooghly : On 28.12.80, a one day Seminar was organised by the Bon-Hooghly Centre with the devotees of Sri Aurobindo and the Mother along with the members of nine World Union Centres. It was held at Netaji Colony Vidyayatan, B.T. Road, Calcutta-700050, that was divided into two Sessions—morning from 8:00 A.M. to 12:00 P.M. and evening from 2:00 P.M. to 5:30 P.M. The Seminar commenced with the most enchanting hymn "Durga Stotra" of Sri Aurobindo read out by Kumari Banasree Bhattacharya. All those present offered flowers with deep respect for Sri Aurobindo and the Mother and a group concentration followed for five minutes. A few minutes were scheduled for introduction with each other.

Dr. B. Bhattacharya read out the messages of goodwill received from respectable and renowned personalities and different brotherhood Centres. A letter with Mother's blessing from A. B. Patel, General Secretary, World Union International was also duly read out. Sri Purnendu Prasad Bhattacharya inaugurated the Seminar and talked on the formation of the World Union and the utility of Yoga which is designed to effect the re-union of the devotee's soul with the universal spirit. Prof. (Dr.) Dwijesh Dutta Mazumder, Head of Dept. Electronic, Indian Statistical Institute, presided. He discussed the scientific advancement of the modern world and opined that the materialistic achievements of the present day science has brought the world near explosion although the use of science depended largely on how one used it.

Sri Purnendu Sekhar Chowdhury was the Chief Guest and spoke highly in appreciation of Sri Aurobindo's teaching, and Yoga which had a pivotal role for manifestation of oneself towards attainment of spiritual consciousness. A children's group—Kumari Banasree Bhattacharya, Sujata Sasmal and Juthika Ghosal recited the poem of Sri Aurobindo and the Mother and described their views on the Mother. A young group—devotional music was offered by Sri Biplob Das and Smt. Das. Sri Debashish Dutta, Ashok Ray Chowdhury, Dulal Chandra Paul along with all the young participants taking active part in all respect to make the Conference a success.

Second Session : Sri Samiran Ghose—Presided while Dr. Sukumar Mukherjee inaugurated and Sri N.C. Ray was seated as the Chief Guest.

Sri Aurobindo Ayyaka Sadhana Kendra, Calcutta North Suburban Centre, Baranagar Centre, Rishra Centre, Alambazar Centre, New Alipur Centre, Palpara Centre, Bon-Hooghly Centre, Secretary, Regional Committee, West Bengal (Sri T.K. Sinha) and other devotees represented their views and discussed on the Secretary's report. Sri Samiran Ghose explained in short that falsehood, deception and vanity has no place in Sri Aurobindo's teachings. To know Sri Aurobindo's vision and the Divine, one has to search the truth with "Geeta" in one hand and "Sword" in the other. There are two distinct ways left open for us—one being the Spiritual way and the other 'Evil Way'. He finally exhorted all of us—all the devotees present in the Centre to opt for the "Spiritual Way" in life and work ceaselessly above self to ameliorate the cause of human brotherhood and attain peace and tranquility.

Alambazar: A meeting of this Centre was held on 23-1-81 at 6:00 PM on the

occasion of Netaji birthday under the Chairmanship of Sri Biswanath Mukherjee. The National Flag was unfurled by Sri D. K. Bhattacharjee, Chairman of the Centre. After garlanding the statue of Netaji and other Saheeds, the meeting started with the National Anthem, sung by Kumari Tripti Acharya. It was a large gathering.

Sri Amulya Kr. Chatterjee, the host, explained very nicely the background and the purpose of holding such birthday celebration every year. Sri Netai Basu of I. N. A. and Sri A. K. Banerjee, Prof., at Calcutta University gave eloquent speeches. Sri Panna Maity, a born poet, recited extempore poem. Sri Urmi Brata Chatterjee and Sri Haripada Majumdar also gave inspiring talks.

Sri D. K. Bhattacharjee and Sri B. K. Bhattacharjee of Bon-Hooghly Centre offering their respective homage to the leader critically analysed the activities of the leader. The Chairman, after giving a glorified tribute and presenting some quotations, said that Netaji is a proverbial figure whose uncompromising leadership, indomitable courage and self-denial hastened the cause of Indian Independence. The meeting ended with thanks by Sri Deba Brata Biswas. sweets and fruits were distributed to all participants.

Shillong: The monthly meeting of this Centre was held on 9-2-81 at Sri Aurobindo Pathagar under the Presidentship of Sri S. J. Das, I.A.S. (Retd.). Sri B. B. Dam initiated the discussion regarding the holding of the periodical National Convention of the World Union Centres in India, explaining the aims and objects of holding such National Conventions. The President requested all members of the Unit to enrol Patrons, Donors and Reception Committee members for the Third National Convention scheduled to be held at Bangalore in June and also to secure advertisements for the Souvenir to be issued in this occasion.

New Alipur: On 5th February, the monthly meeting started with recorded devotional songs by Sri Tinkari Banerjee. The ensuing saraswati puja was meditated upon with recorded recitation by the Mother on Mahasaraswati followed by its Bengali version by Nolinida. Dr. Sukumar Mukherjee introduced the new Chairman, Dr. Amalendu Bose, to the members. He spoke a few words on his brilliant academic career as a Professor and head of the department of English in various universities like Banares, Aligarh and Calcutta. But above all he is brightened by his modesty and humility. Dr. Bose recited by his own choice – Sri Aurobindo's poem "Nirvana" in his lucid style.

Sri Rajen Ganguly of Sri Aurobindo Ashram made a great impact on the packed house when he spoke about his personal experiences on the Mother. He spoke on the Mahasaraswati aspect of the Mother, who is nearest to the physical nature. She wanted the people to come to her as divine children and not as human children with their petty demands for earthly pleasures. In this connection he mentioned how Sri Aurobindo searched to find a new way of life without bothering for traditional philosophies. Mother never cared for the defects and shortcomings of the people, provided they did not come to her with pretension. Arjuna came to Krishna with full faith and surrender, only then he could see the Biswarupa of the Divine.

[A small correction in the Office-Bearers (as printed in February'81): Chairman—Dr. Amalendu Bose, D.Phil(oxon), F.I.A.L.]

Uttarpara: The 89th monthly Seminar of this Centre was held on Saturday, the 10th January 1981 at Sri Aurobindo Bhavan, Calcutta at 5:30 PM when members of this Centre attended the annual lecture delivered by Sri M. P. Pandit on the subject "TRANSFORMATION: NEXT STEP (First Part)". Dr. Haraprasad Mitra presided.

In the 90th monthly meeting of the Centre held on 14-2-81 at Amarendra Vidyapith at 5:30 PM the members solemnly observed the 103th birth anniversary of the Mother. After group concentration and devotional song on the Mother, offered by Sri Sanat Bōdok, the Chairman in his introductory speech briefly explained the significance of the celebration and read out a few words of the Mother. Sri S. K. Gupta spoke on the "Mahasaraswati" aspect of the Mother as envisaged by Sri Aurobindo in his "The Mother". Thereafter Sri M. P. Pandit's tape recorded speech on "The Mother and her way of Perfection" delivered at New Dawn on 15-1-81 was played. It was a very meaningful speech for the workers of World Union. With the closing song and distribution of "Prasad" the celebration ended at about 7:30 PM.

West Bengal Regional Centre: Zonal Seminar: Last Zonal Seminar (for the year 1980) of World Union Regional Centre, West Bengal was arranged by the South Calcutta Zone at New Alipore College, Calcutta on 22nd November 1980. After a sanskrit prayer by Mrs. Lakshmanan; the Chairman—Sri N. C. Dev gave an outline of the subject "What was Sri Aurobindo's Sadhana for and how does it relate to World Union?" He mentioned about Sri Aurobindo's five dreams with special emphasis on the 3rd dream of World Union forming the outer basis of a fairer, nobler and brighter life. Dr. Sudhansu Mohan Banerjee of Ramakrishna Mission spoke about Sri Aurobindo's idea in its wider aspect with suitable quotations from Savitri in his usual charming manner. He mentioned that Sri Aurobindo's Sadhana was not for salvation from life but for establishment of Life Divine on earth.

Dr. Sukumar Mukherjee stressed mainly on the two aspects of Sri Aurobindo's idea—evolution for higher truth and relation between one and many. Man is self-conscious and by aspiration and effort he can identify the soul—his highest personality—and transcend the ego. "Vasudhaiva Kutumbakam" is realised at that level which is the main theme of World Union. The next step is life Divine when man is integrally transformed by a higher power.

Sri Samar Basu said that Sri Aurobindo realised all aspects of the Divine e.g. Nirvana, Adwaita, Basudeva etc. by his Sadhana. He also emphasised on Yoga by man to transcend the National ego, which is the main obstacle at present for World Union. He briefly talked on the World Union movements since 1958. The meeting ended with a melodious programme on the "Life of Sri Aurobindo" by Sri Harendra Nath Mazumder and Smt. Arundhati Roy Chowdhury which kept the audience silent and spellbound. The house was packed by members from different spiritual organisations including Sri Aurobindo Centres, Ramkrishna Mission, Bahai Faith, Theosophical Society, Satya Sai Baba apart from a large number of teachers and intellectuals from New Alipore and other parts of Calcutta. Sri T. K. Sinha thanked all on behalf of Regional Centre. Dr. Sukumar Mukherjee was the convener of South Calcutta Zone.

10th Executive Committee Meeting: of the Regional Centre was held on 4th January

1981 at 3:00 P.M. at "New Dawn", 18A Ramdhone Mittra Lane, Calcutta 700004 and finalised the working programmes for the year 1981 with resolutions on matter relating to that. As Dr. Arun Kumar Sil, Chairman of the Centre was away, Sri Susanto Mitra, Vice-Chairman of the Centre presided over the meeting. The meeting commenced with three minutes of group concentration.

Among the resolutions adopted, the one of general interest is the decision to organise five Seminars as under:-

1st Seminar at Hooghly (Kamarkundu) on 29th March—Convenor—Sri Nirapada Das.

2nd Seminar at Ashoknagar in May—Convenor—Sri Benoyendra Nath Sarker and Swapan Roy.

3rd Seminar at Howrah in July—Convenor—Sri Basudeb Samanto and Sri Sushil Das.

4th Seminar at Calcutta in October—Convenor—Sri Sujit Kumar Palit.

5th Seminar at Midnapore in December—Convenor—Dr. Sukumar Mukherjee.

Exact dates of last four Seminars be finalised after consulting the respective Convenors. Seminar subjects be decided by Sri Samar Basu and Speakers be finally decided by Regional Committee along with respective Convenors.

Hyderabad: A Seminar on World Union was held on 9-1-81 at Y. M. C. A. Narayanaguda, Hyderabad, under the Chairmanship of Dr. P.N. Bindu in which eminent lawyers, teachers and other social workers participated. Sri Kashinath Advocate, Hon. Secretary of the Centre introduced the subject of the Seminar. World Unity and world peace, he said, is the prime necessity of the day without which the entire human civilization will be in grave danger. Once Dr. Einstein was asked: "What weapons will be used in the Third World War?" The great scientist replied "I will tell you about the Fourth World War. Only with stones and sticks will be used in that war." It clearly meant that the next World War man will go back to the cave and stone age in his civilization. Hence the world peace is a must for humanity.

Dr. Vishnuswaroop, Professor of Hindi of the Osmania University, stated that mutual distrust, selfishness and exploitation of man by man was the main cause of present ailments of humanity. The great Rishis of this land have constantly pleaded against such human weaknesses for the betterment and happiness of mankind. The Infinite Brahman is living in all living beings, a part of which are the human beings. Hence we must work for the betterment of all and then only this world will be one and full of happiness. Sri Mallikarjuna Rao, eminent Sarvodaya leader, said that all the noble teachings of our great rishis went around one ideal—human unity and happiness. Yoga is meant for human happiness and advancement and it is wrong to say that Yoga stands for individual happiness.

Sri Laxman Rao Karchalkar, Advocate, said, the present man and his whole civilization is greatly influenced by the capitalist order. There are rich classes and nations in the world unable to know what to do with their ever increasing wealth and there are millions of poor and starving human beings throughout the world unable to live as human beings. He urged all the governments of the world to see that no human being goes to bed without bread. Sri N. Laxminarayana, Advocate, pleaded for world unity through human equality and fraternity without which no world peace was possible.

The Chairman, Dr. P.N. Bindu, in his concluding remarks said our great Rishis had long ago told us of world unity and human equality—"Vasudhaiva Kutumbakam"—this whole world is a single family of human beings as well as living beings. We must realise that the cosmic force, which is the source of all life on the planet called the earth and possibly on other planets, desires human unity, peace and happiness. Hence World Union is the only possible way for human happiness. Sri Seshachary, advocate, proposed a vote of thanks.

Mysore: A talk on "Unification of Mankind" by Swami Harshanandaji, correspondent, Ramakrishna Institute of Moral and Spiritual Education, Mysore was arranged under the auspices of this Centre at 6:00 P.M. on 23.1.81. The gist of the hour long illuminating talk was: Unification of mankind is no doubt the ideal and most desirable thing but how to achieve it is the problem. It has been found that either Religion or language cannot achieve it, what with so many religions and umpteen languages throughout the world. It is very unfortunate that religion which is a powerful uniting force is also a force of division. Some attempts were made by men like Alexander to unite the world politically which was also not successful. So the greatest common factor (G.C.F.) of mankind should be found out and oneness built around it. It is the Spirit that is the same in everyone. Awareness of commonness and unity should be taught from childhood and the mass media, radio and television should be used for getting quick results of moral and spiritual education leading to unification of mankind.

After a minute's silent prayer for world peace, Shri B.V. Balasubrahmanyam, Chairman of the Centre who presided, welcomed the Chief Guest and the invitees. Swami Harshanandaji was introduced by Shri M.K. Rameswaram, Coordinator. Shri M.S. Vijaya Shankar, Hon. Secretary & Treasurer extended a vote of thanks.

North Calcutta: Reports of many of the earlier activities have not been sent by this Centre but it completed its 82nd monthly meeting on 20th January 1981. The following programmes of the Centre have been going on regularly at "New Dawn", 18A Ramdhone Mitra Lane, Calcutta 700004. (a) Monthly Study Circle class on 2nd Saturday of every English Calendar month. (b) Monthly Meeting on 20th of every English Calendar month. (c) Weekly circles and programmes of Cultural Exchange with other Organisation on Sundays at 6:00 P.M. (d) Weekly Mass Meditation on Sundays from 7:30 P.M. to 8:00 P.M. During the period following speakers at the Centre on different subjects: (a) Prof. Debi Prosad Sen; (b) Sri Satya Bose; (c) Sri Samar Basu; (d) Sri Purnendu Prosad Bhattacharjee; and (e) Dr. Sukumar Mukherjee.

Members of the Centre welcomed Sri Chhedilal, Ex. Lt. Governor of Pondicherry and at present Chairman of World Union Delhi Centre, twice at New Dawn. He first visited on 18.12.79 and spoke of his memories of the Mother. For the Second time he visited the Centre on 21.12.80 and spoke on the subject "The Future of World Union Movement" and on his second visit he was introduced by Sri T.K. Sinha, was welcomed by Sri Satya Bose, Secretary of Sri Aurobindo Pathmandir and regards paid to him by the Vice-Chairman Sri Sujit Kumar Palit. While speaking on the subject Chhedilalji assured that union is a must and clarified how nature and mankind through all odds are progressing to that.

On 20th January 1981 in the Centre's 82nd monthly meeting Dr. Sukumar Mookherjee and Sri Samar Basu spoke on "Sadhana of Sri Aurobindo and World Union Movement".

Dr. Sukumar Mukherjee developed his speech centering the point that the consciousness for manifesting World Union should be acquired through Sadhana. With the light of soul mankind should progress from "what is" to "what will be". In describing nature's progress he illustrated from Human Cycle and clarified the failures and successes of the mechanical approaches in forming "League of Nations", U.N.O., etc. Dr. Mukherjee concluded that true World Union is possible on the basis of the Truth of spirit and outwardly we are to arrange our activities with the aspiration for acquiring "four-fold perfections" in all spheres for the manifestation of supramental consciousness.

Sri Samar Basu said that to establish divine life on earth should be our aim. Through World Union Organization we should range the activities of World Union Movement for the manifestation of World Union consciousness in all fields of humanity. True World Union was the step to go up from the present manifested world to the world of divine life. He also mentioned that through League of Nations, U.N.O. and other World Organisations mankind was gradually approaching towards World Union. Mankind should try to acquire physical comfort, mental freeness and dynamic life force not for their sake but for the sake of God. Nations, world and universe is harmonised in the values of soul and yoga was the only way to be placed in those values.

New Centres:

CIL Layout Centre: This New Centre was opened during January 1981 under inspiration and guidance of Sri B. Krishnaswamy, the Coordinator of Southern Region in India. Sri B.K. Raghavan is the Secretary and Treasurer and his address is also the address of the Centre being: A 28 CIL Layout, Rajmahal_Vilas, 2nd Stage, BANGALORE 560024.

New Life Members:

- | | |
|--------------------------------|--|
| 403. Mrs. Minu Roy | 52/5 Vidyayatan Sarani
CALCUTTA 700035. |
| 404. Shri Rajnarainjee | 51-B New Mandi
P.O. MUZAFFARNAGAR (UP) |
| 405. C. K. Kanji Esqr. | P.O. Box 80274
MOMBASA
(Kenya—East Africa) |
| 406. Mrs. Sumanben C. K. Kanji | P.O. Box 80274
MOMBASA
(Kenya—East Africa) |

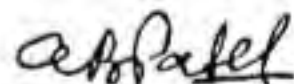
New Associate Life Member:

51. Sri Swapan Kumar Halder

27 Ray Ghat Lane
P.O. SREERAMPUR
Dt: Hooghly, West Bengal.

World Union Building Fund:

Acknowledged in February 1981 Focus	Rs. 1,20,046-70
Mr. C. K. Kanji, Mombasa	1,000-00
Mr. Arun Kumar A. Patel, Mombasa	1,000-00
The D. D. Puri Charity Trust, New Delhi	1,000-00
TOTAL . . .	<u>Rs. 1,23,046-70</u>



General Secretary
February 20, 1981

FROM THE EDITOR

Dear Reader,

We observed the 20th March as the World Citizens' Day. It was an informal, intimate meeting and I addressed them:

That the world is one and all are co-sharers in the plenty given by Earth is an old and very ancient idea. There are many ideas containing truths released by the Divine to be actualised one day in the manifestation of the Divine glory. The concept of peace, the concept of progress, the concept of oneness—these are eternal truths that have been pressing upon the human mind during the last 3 or 4 decades; the ideal of oneness is pressing hard to become a practical reality. In the process of its working, all the antagonistic forces of disunity, division, war have been stimulated giving an appearance of a totally disorganised humanity. But that is only an appearance. If you look at events during the last seven decades from the beginning of the First World War, you will see a growing realisation on the part of the leaders of thought that if the world is to survive it has to become one.

Each war, each explosion, mental or physical—has forced the mind to realise this urgency. The League of Nations, the United Nations and several other consequent movements are standing testimony to the growth of this concept among the nations of the world. But an idea remains an idea, a very lofty conception perhaps, unless it gets a physical focus. This is a truth, an occult reality that has also been realised in all countries in all times. The Divine is everywhere, God is omnipresent. Still we build a temple, a church, an ashram where the Divinity is centralised, channelled into physical focus. It is centralised so as to be accessible more easily to the approaching human consciousness. That has been the background of all sacred institutions which have cherished or sought to realise the divine presence. Many have talked of oneness but unless this oneness is translated into a practical movement and given a physical centre, to actualise itself, it remains in the mental world.

That is why, about six years ago, the World Citizens Assembly was given a physical location in San Francisco as a nucleus to a growing movement establishing similar centres all over the world. For the first time, this year it has been decided by the organisers to observe March 20, which is the Spring equinox—when the day and night are of equal length throughout the world—as the World Citizens' Day.

In San Francisco today the Mayor is holding a special session to celebrate this day and simultaneously, he will be receiving telephone calls from seven cities spread over the globe affirming allegiance to this ideal, seeking to collaborate,—and those cities are: New Delhi, Osaka (in Japan), Sydney (in Australia), Banjor (in Gambia), Paris (in France), London (in England), New York (in USA). A telephone company has organised that all these messages will be broadcast at the meeting, thus making a world wide commitment to the World Citizenship.

We are gathering here to participate in this world wide movement, not only because it is a happy occasion to get together, a nice ideal to which we can pay homage, but also

because we, the followers of Sri Aurobindo and the Mother have a special stake in the realisation of Sri Aurobindo's motto—*The Ideal of Human Unity*. Both the Mother and Sri Aurobindo have worked over the decades to establish peace, to bring oneness in the hearts of men and in all the countries on the globe. That this oneness is not overtly experienced but there is contrary phenomena everywhere, should not blind our eyes to the truth that is slowly growing. It is easy for cynics, to laugh at these as impractical movements, it is easy enough. You remember that when the Wright Brothers in Ohio in USA got the idea of building a plane, "a sailing ship" as they called it, and they were experimenting, a special team of journalists from New York and elsewhere went to see and report what was going on. But when they met the Mayor of that city, where the Wright Brothers were working, he said: "If God wanted man to fly he would have endowed him with wings. What God has not intended man shall not do." He added that if they really succeed in building a plane, it would not be in the State of Ohio that they would fly. And we know what has happened, to what extent aerial navigation had developed, to what extent it has knit the globe together.

Long before Pakistan was formed and when Jinnah was agitating everybody thought it was only a bargaining counter. So when some journalists asked how serious he was, and whether it was not a joke to think of cutting India into two and how Pakistan could be viable, he said, that the first man who invented the umbrella was laughed at. Well, we have lived not to laugh at but to weep over the tragic division of the country. Any such idea, good or bad, of truth or otherwise, if it is embodied by a strong will and given articulation so as to find response in the hearts and minds of many around, gets a powerful stimulus to actualise itself.

And that is how within six years this World Citizens' Assembly has developed wings and a number of subsequent institutions have come up, particularly the one working for Constitution for the Federations of Earth, in developing which, in giving a concrete expression to which aspiration, our senior friend Sri A.B. Patel has played such a distinguished part. We should be proud of his contribution and grateful for his presence at this meeting. For us, more than a contribution to world peace, to world unity, it is part of our yoga to use every movement, every action that leads to integration, leads to fusion in our own consciousness. It is a distinct part of our yoga. I remember one of the causes for which the Mother disapproved of the explosion of the atom bomb, was that the principle there is 'fission', separation, breaking up, splitting the atom whereas the movement must be for fusion, combining things together.

So for us, working, participating and furthering the object of the World Union, Constitution for the Federation of Earth, and the World Citizens' Assembly is a necessary part, a test of our sincerity in practising this yoga. It is a positive concept. When I was in London two or three weeks ago, I had occasion to participate in a World Union meeting held at the Sri Aurobindo Centre in London. It was attended by a few representatives of the House of Commons group for World Constitution and a few other old respected men and women. It was biting cold, it was snowing that day when they came. One of the members who attended the meeting was a writer and journalist. She spoke of the world disarmament and complained of the slow progress made by the world disarmament movement. Mr. Armstrong, who is the leader of this House of Commons group, replied and I thought he gave an original idea. And

that is, the world disarmament programme can not succeed because it is a negative concept. To disarm yourself and others is a negative movement whereas if you have a positive movement like one Constitution for uniting the world, world peace, etc. well, that has a greater chance of succeeding. But a negative approach will never succeed. And he pointed out that since the day of the League of Nations in 1924-25 until today, it has remained largely a matter of discussion, nobody really wants to do it. But he asked us to take to some positive programme which would automatically bring about the world disarmament or render the weapons the super powers have, useless, obsolete.

That is why this World Citizenship is a thing which we must accept mentally. International law does not yet permit dual or multiple nationality. You are all aware that the Government of India would not want to grant to Mother the Indian Citizenship as long as she retained the French citizenship. The international leadership is not yet ready to recognise multiple or world nationality. Mother has tried her best to break through this obstruction by starting the project of Auroville, one of its main principles being the practice of the Ideal of Human Unity.

The earth has been likened to a ship. It is one earth ship and we are all journeying in it. That this not a poetic imagination but a fact was explained by one of the Astronauts returning from the first landing of the moon. He said that when he looked at earth below, there was a green ball floating and at that time he felt 'My God, in this little planet we are fighting each other, trying to eliminate each other' and his whole perceptive changed, his consciousness changed and he came back a different man. Travelling on the same ship if we try to cancel each other, divide each other, speak ill of each other does it make sense? Has it ever occurred to us that man is the only species on earth which fights itself, fights amongst its own members. Not a single animal kills its like as man does. It is a tragic commentary on what is supposed to be the crown of Nature's evolution that this should be so.

But those who are enlightened, those who are open to higher truths, higher ideals owe it to God, owe it to their fellowmen, to the Cosmic Spirit to start practising this oneness in their thought, feeling and action. And the first step towards becoming a World Citizen is to end one's isolation—physical isolation, psychological isolation and spiritual isolation. We should no longer shut ourselves either in a shell or in the walls of a compound. We have to open the windows, open the doors, participate in larger and larger circles of life, constantly measuring how far our activities, and thoughts and feelings are consonant or not consonant with our commitment to peace and unity. To keep that idea constantly in mind is a very good corrective of our egoism, our selfishness, our un-yogic movements. It is because of this content of the World Citizens' Day to rededicate ourselves to this cause that we here and many like us elsewhere are meeting. It is a fact that all vibrations that we breathe, the thoughts that we send out, particularly from a meeting like the present one, are going to add in the Cosmic balance to the forces of integration, diminish the strength of the opposing elements. That is why even today in America and certain other countries they have units of peace. Precisely at a particular time—seven o'clock in the morning or whatever—they just suspend whatever they are doing for one minute and think of peace, pray for peace and send out thoughts of love, vibrations of love. Not more than a minute or two. They don't need to meet in one place; they pray from wherever they are. This has a great occult truth and parti-

cularly when we do it in a Centre like this—our Ashram—where there is a tremendous concentration of spiritual force, the output of our aspiration is magnified and broad-cast in a very powerful way. It is a privilege to live here, to breathe here and we should make the best of the opportunity that is given to us and benefit by it, not for ourselves certainly, but for the world, for humanity.

21-3-1981

Yours fraternally,
M. P. Pandit

IN ME THE LIGHT

I went about looking everywhere for the light.
I pored over books, thinking there I would find it;
I sat at the feet of teachers, thinking they would show me where it is;
I followed scientific methods, I practiced mystic rites, thinking surely it would
shine forth somewhere.
And at last it did.
I quit seeking.
And there in me the light began to shine.
Since then, how many light-filled books I have opened and how many shining
persons I have met.

JAMES DILLET FREEMAN.

INTER-SPIRITUAL FELLOWSHIP MEETING—10

28-3-76

M. P. Pandit

On Evolution: Individual & Collective

The question is when we speak of the ascent of man or the ascent of consciousness, does it not presume that there has been a prior descent of consciousness? For if there is a consciousness that is ascending and evolving how did it get here? Certainly nobody has created it. Occult traditions and some of the major spiritual traditions have it that this creation, the whole system of the universes, the planes of existence, are a result of a certain radiation, an emanation from a supreme Reality which some call God, some call Consciousness, some call Brahman, and we call the Divine. Describing how the world came to be, how the creatures peopling the world came to be, one of the major Upanishads says that as sparks fly from a central Fire, so all these worlds came out of Brahman—the Reality. If this Reality were just a featureless absolute, something totally ineffable, it would be difficult to place it in the scheme of the creation. But the old system of Vedanta and traditions of mysticism speak with one voice that though the supreme Reality may be ineffable, inexpressible, absolute in itself, when it turns towards the action of creation, it lends itself to human experience at its highest as a supreme Existence whose nature is Consciousness, whose nature is Bliss. The term used is *sat-chit-ananda*.

Now this Satchidananda decides and chooses to *become*, to manifest. From that Reality a number of emanations are put out in manifestation. They are what we call souls, the 'starters in the race to God'. They are all like sparks, issuing from the bosom of the divine Reality, to manifest the glory of God on earth. These souls are to be pictured as so many centres of consciousness. Each one is charged with the divine consciousness. And as they come down from the supreme heights of existence, *avatarana*, there is a gradual densification of those concentrations of consciousness. This process of the descent of consciousness from above, becoming more and more dense at each level, is called devolution, as opposed to the ascending movement which is evolution. In the course of the progressive densification of that consciousness, various planes of existence are formed each on a principle of consciousness densified to a particular degree. There are seven planes of existence from the top, the downmost being the material. In Matter, consciousness has reached its lowest point in the course of its densification, and it looks as if the consciousness is completely lost. So we say that there is no consciousness, it is all nescience. The most ancient scripture, the Rigveda also says that there was nothing in the beginning, darkness was covered with darkness, there was nothing moving, there was no life. That was the original state of the

material universe, before consciousness awoke, before movement started. From our angle it is the first step, from the summit it represents the lowest stage of the descent.

Thereafter the monads of consciousness in each form have the incessant urge to come out. This impulsion from within to emerge is called the *nisus* of evolution. It goes on striking on the shell till something opens and we have a little movement which develops later into consciousness and thus starts the outbreak of life, the outbreak of sensations in what was absolutely inconscient, nescient matter. Today the scientists are agreed that the material form is only a congealment of energy. The Upanishads go on to say that even energy is only a form of consciousness. Eastern thought has always given priority to consciousness over form. Western science has tended to give priority to form and they say that as the form develops, the consciousness forms inside. Actually it is the consciousness as it develops that puts a pressure on the outer form or body to change. As the inner consciousness grows, there is an automatic compulsion on the physical form to grow and to adapt itself, so that the indwelling consciousness can express itself. And this is how the birth of consciousness is followed by the growth of consciousness. But before either is possible, there has to be the descent of consciousness from above. In a sense, above and below, front and behind, have no meaning. But we are circumstanced in time and space and we have to take a standpoint in space and speak of above and below. In the Tantra, in the Vedas, they always speak of the compelling descent for manifestation and the impelling ascent—the evolution from below.

The Divine descends as Power, as Beauty, as Love, as Knowledge. These are the four developing personalities of the Divine that take form in creation. They determine also the four soul-types in humanity. There are those who are moulded by knowledge, i.e., predominantly mind-developed; and those who are vitally dynamic by nature and wield strength or Power; there are those who organise and harmonise the society on certain mutually accepted principles; then there are those who work and serve. Now these four soul-types corresponding to four types of descent of the Divine consciousness, have been organised into four orders of society, under different names in different parts of the world, but the principles are the same. It is only in the course of the degeneration of human society that the society got divided into classes according to birth. There was a time in India when a person's status was not determined by birth, but by qualification and temperament. There are legends which describe how the *Kshatriyas*, the warrior caste, qualified themselves to enroll in the class of the *Brahmanas*. There was an interesting article today in the *Sunday Standard* which said that a Brahman is not one who wears the sacred thread and has a tuft of hair on his head but one who by dint of effort and by self-discipline has arrived at a state of consciousness which is superior. He dwells naturally in a dimension of knowledge, purity, self-sacrifice and lives an austere life rich with knowledge and the spirit of self-giving.

From the Questions & Answers

Q:- *Are the souls confined to human beings or other orders of existence?*

A:- The fact is that what come originally are sparks of consciousness, they are not souls at that stage. These sparks of consciousness which are like dots of light are there in

every form, right from the primitive levels. They are in the stone, the metal, a grain of sand, a leaf or a flower and so on. These go on developing, and as each develops to its maximum in one belt of life, it enters the next higher belt. As these grow from species to species, from a lower order of life to a higher order, they gather volume and they become entities. And by the time the human stage is reached they develop into soulhood. It is at the human stage, when a person is self-conscious and can direct his own life-movements, and not wholly under the drive of nature, that the soul comes into its own; there is a conscious soul at the human level. But in a technical sense we can say that the soul is there in everything right from the earliest stage, though to be more accurate what is there is not soul but the soul-essence.

* * *

The whole creation is a collective movement, not individual. There was a time when it was thought that the society or the collectivity was there to be a kind of a feeder to the individual soul, that the individual was important and the rest was there to provide a background and a field for him to draw upon and develop and attain his salvation or perfection. That imbalance has been corrected by the Time-spirit today. Now there is a recognition that the collectivity also has an equal right to perfection, to harmonisation of its interests with the individual. It is as important as the individual.

The individual and the collectivity progress simultaneously. Neither can progress for long at the expense of the other. The claims of the individual and the collectivity are reconciled on the level of the soul. Mentally we may understand and know that we have to contribute our best to the society, that we have our responsibility to the society. But to have a mental understanding is different and to have a readiness to translate it into practice is quite another. When one is awakened spiritually, he feels that oneness with all spontaneously. It is impossible for him to continue to be happy when others are unhappy or miserable. Things flow naturally from him, no compulsion or persuasion is required to make a spiritual man strive for the upliftment of his society, or identify himself with its interests. That is why a spiritual awakening promoting a spiritual sense of solidarity is required today. Society cannot be restructured and given a new shape unless we all accept the spiritual basis of life founded upon oneness of life, and the acceptance of that truth in theory and in consequence. Wherever spiritual feeling and inspiration have succeeded in fusing thought and practice, collective projects and experiments have succeeded beyond expectation. But where it was only a mental acceptance and understanding without a working out in the rest of the being, there have been obstructions and a compulsion had to be resorted to without any expected results.

So when we speak of spirituality today, it has simultaneously an individual and a collective dimension. No individual can thrive or perfect himself spiritually in a society which is imperfect. A perfect man can arise only in a perfect society. And a perfect society can be brought about by a number of individuals who are perfect or are trying to be perfect. To begin with, like-minded thoughts and ideals help, but even where the minds are not alike, there are areas where they can meet and forge a certain unity. And this basis grows as the consciousness deepens. On every level—intellectual, emotional, psychological, physical—this

sense of oneness has to be translated into an appropriate expression. Life is intended to work out a certain harmony among all the apparently disparate elements.

* * *

They are all so many strains, divergent notes developing into one cosmic harmony. Just as many individuals, each expressing his way but all united, are needed to form a totality of life, similarly all the nations have to play their respective parts to form a commonwealth of nations.

Souls are born in conditions that the souls themselves choose as best for their evolutionary experience. The Tantras say,—of course we need not take it too literally,—that eighty-four lakhs, of births are required before the human stage arrives. This is their way of saying that innumerable births, many stages of development have to be gone through before the human stage arrives.

Q:- What is the material base for the proper development of the spirit?

A:- A meticulous organisation of the material base eliminating all kinds of imbalances. The material organisation of a society, of a collectivity, is to be raised to the optimum. All potentialities have to be organised and made effective, before the material base can truly manifest the spirit within. Otherwise if we develop only a part of the material base, it becomes one-sided and defeats its purpose. We have to develop the individual body or the collective body in its movements of knowledge, strength, of life-organisation including its needs and necessities and its output of energy on production, and of work and service. Finally, we have to promote a harmonious development on all the fronts and then only a perfect expression of the spiritual potencies of man is possible. Individually, in the present circumstances, it requires a re-looking at ourselves to see what are the areas we have neglected, and what are those that we have over-emphasised. So also in collective life, we have to see on what basis the collective life is running at present and whether society is running at its optimum; if it is not, we must find out where the failure lies; in ego, or in desire. Ways and methods of organisation have to be devised by which the gaps between members are filled up, between sexes made up. There should not be any depressed or suppressed individuals or classes in the society. Conditions must be such as to promote a full and helpful growth before spiritual efflorescence in any completeness can be envisaged. The days are gone when material organisation could be treated as of no relevance to the spiritual outlook. The spiritual outlook of the twentieth century embraces all the provinces of life, individual and collective. Vivekananda was the first to give that vision to humanity and it has been extending, sponsored by different teachers and seers, in different garbs. And today there is a universal acceptance of the responsibility of the spirit to matter, the recognition of the claim of matter to share the gains of the spirit.

* * *

If the human being learns to tune and link himself with a higher power, and also learns to draw the strength and power of the Divine by means of prayer and surrender, then the

things are worked out by a power or consciousness beyond the normal conceptions of human intelligence. If we insist on working on our own it takes time but if we can summon by whatever yogic means the higher strength and power to work through us or help us, then things are expedited, telescoped and in one birth it is possible to achieve what would normally take several births.

* * *

As things stand, the action for the integration of life, for the perfection and development of life, has to be carried out by the force of the Ideal, not by an organisation or by a ring of organisations. They have not been successful, but the Idea has proved powerful. If the Idea gets acceptance among thinking people, that Idea itself will be the pioneer and the worker; no formal organisations will be necessary. The conditions of the world are ready for this and the world is looking for a solution which will accept both matter and spirit and harmonise both in one outlook. And it is towards the propagation of this Idea that the efforts of well-meaning people must be directed. To give it an organisational shape has only defeated its purpose so far. In this fast moving world, organisations have become a back number. There are movements, there are ideas, there are meetings of minds, but if we give them an organisational set up, they soon petrify, ossify, and become forces to hold you back.

* * *

Development of one's own consciousness should be the first concern. If there are say about ten individuals who are trying to develop themselves individually and relate themselves in society, they form a powerful force. It is such movements which are already there all over the world where some such ideas in different forms, are working for expression; but wherever the organisation has become stereotyped, their growth has stopped, they have gone back to the old methods. Where, however, they have taken care to keep the paraphernalia of organisation to the minimum, they have been successful.

* * *

A minimum frame of organisation which does not develop into an establishment is best. It should be a sort of enlarging nucleus which can develop with the conditions. When Sri Aurobindo started here, he repeatedly pointed out that he did not want an organisation, or a society to develop. He said that it would restrict the growth of the movement of truth for which he was striving. But he wanted a certain minimum of organisation. The Mother, also, wanted the organisational set up to be as minimal as possible to ensure efficiency. For if in the present state of the world there was no organisation at all, there would be a chaos. Several individuals thinking in several different ways ending up with nobody doing anything, would lead to a chaos.

A very profound student wrote to me that in a Marxian set-up a person was not allowed to contradict Marx. So he wanted to know if in Sri Aurobindo Ashram you could contradict Sri Aurobindo. Did we have the freedom? Well, I don't know about Marx, but here in Sri

Aurobindo Ashram that kind of dogmatic attitude doesn't exist. Sri Aurobindo opened new avenues of thought and experience for each person to realise and it was not a truth for him unless he verified it in himself. Truth never stays put, it goes on enlarging and growing, one can always go ahead. What Sri Aurobindo has said today is not the ultimate truth for all time. It is the truth for this age as he envisages it. He himself has said that another cycle of civilisation will require another truth.

* * *

There is enough in Sri Aurobindo's vision and philosophy which shows the direction in which the future society is to develop and the precise manner in which the present society is to be modified and helped to grow into a new society. But I did not take up this subject thinking you may find it too dry.

An interpretation and study of the main thought in the *Gita* in the light of modern developments can form the bridge between pure spiritual studies and the working out of them in society. Because in the Indian scriptures, the emphasis is on collective work and the responsibility of man to God in the world. In the *Gita* this note is most prominent. It is not individual salvation that the *Gita* emphasises, but for man to understand his place in the general scheme of life: what he can do in the day-to-day life to help in the upliftment of the general life, and how far his responsibility lies. We will take this up as a general theme relating it to the present developments, and the present state of humanity. We shall also study how far the traditional interpretations and conceptions fall short, and how far they are to be enlarged and revised, if they are to be meaningful in today's situation. The *Gita* is not a Hindu scripture at all, it happens to be in a Hindu land so it has come to be accepted as part of the Hindu Scriptures. But it is like the *Veda*, the *Upanishad* which do not speak of God Rama or God Krishna, but of the truths of the Atman, Brahman, the Self,—the Universal Person, the Cosmic person.

So from next time we will make a systematic survey and study of the essential doctrines of the *Gita*, naturally as applied to our life. We will discuss what light the *Gita* holds to our individual development, to our work as members of the collectivity and what is its message to each one in his profession. The *Gita* actually represents the synthesis of all the past wisdom of India where many different strains of development are seen. The *Gita* marks a watershed. It can be taken as a living representative of all the past streams of thought and spiritual practices in India prior to the later epic period.

VISIONS IN THE ARYAN LIGHT: SELF-REALISATION & SUPERMIND IN THE RIG VEDA - 12

David Frawley

(Continued)

The Vision of the Fire-Priest of Infinite Heaven

**Rig Veda, Mandala 10, Sukta 120, Deity, Indra as the Supreme Self
Seer, Atharva, Bhaddiva, the Fire-Priest of Infinite Heaven**

Here again we have Indra in his native reality as the Supreme Self. The language, however, is more typically Vedic, a more veiled symbolism rather than a clear and direct glorification of the Self as the Divine I am. The Veda has its own language of Self-realization which is quite divergent from even the language of the Upanishads. If we can only appreciate those Vedic hymns which have a more obvious link with the language and methodology of later times we will find very few of much real value. Veda and Vedanta do have an inner linkage but it is indirect, remote and subtle; for the Veda was as ancient and remote from the age of the Upanishads as we are from the age of the Upanishads. So though we can use the Upanishads, through their various Vedic quotes and connections, to gain a foothold in the Veda, we cannot use them to really and completely understand the Veda. We must eventually learn to approach and understand the Veda in its own right. The Upanishads are Vedanta, an excellent summarization of the essential teachings of the Veda, but in a language that is already looking forwards to the coming dark age, not in the language of the Veda itself, which however great come from a less spiritual age than the Veda, from whose lesser standpoint the Veda cannot adequately be evaluated. This particular hymn enables us to make this more direct entry into the Vedic domain, from which we can learn to eventually understand the real spiritual truth of Indra in all the hymns to him.

1. "In all the worlds That was Pre-eminent from which was generated the awesome resplendent heroic power. In the moment of his birth he overcomes his enemies, in whom all his companions rejoice."

That, Tat, which is Pre-eminent, Jyeshtha, the eldest, highest and best, is Brahman, the Supreme Self, Paramatman. The awesome, mighty or fierce, ugra, resplendent or vehement, tvesha, manly or godly heroic power, nrimna, is Indra. The Supreme Self manifests in the world (according to the mystic language of myth) as Indra, the manly or godly power of independence and Self-reliance. In his very birth he destroys all his enemies for his enemies are all that appears as other than the Self, which can only appear when the Self is not manifest. The revelation of the Self immediately destroys the darkness of the not-Self. Indra's companions, umah, are all beings, all worlds, all faculties of knowing, which all find joy in

the manifestation of the Self, just as his enemies, satrun, are these same entities and faculties functioning disharmoniously in the ignorance, as powers in their own right apart from the Self.

2. "Flourishing with power, of abundant energy, as the enemy of the Destroyer, he strikes fear into him. He conquers breath and breathlessness. All sing offerings to you at the ecstatic gathering."

Indra is the incarnation of all spiritual power and energy. He is the Lord of Power. The Veda itself is the revelation of pure spiritual power. Indra is flourishing or exulting, vavrdhana, with power, shavasa, of abundant energy, bhuryoja, the most full and complete spiritual vigor. The Destroyer, Dasa, is the ignorance, which is nothing but the spirit of negativity, want, sorrow, fear, despair and death, the non-being of the not-Self, of the non-Divine, which Indra negates and dissolves in the pure affirmation of Self-being and Self-divinity. Indra's main enemy is the ego, the separate self born of ignorance of the Divine unity of all, whose companion enemies are all of our senses and life-energies insofar as they function apart from the light of truth for purely selfish ends. Indra is the Self-power whereby we must conquer ourselves, all the outgoing tendencies of our minds and all the impulsive actions of our senses. The real Vedic battle is within us, between the truth which struggles to integrate all of our powers and faculties in the Self and the falsehood which struggles to divide and fragment us under the ego, which is just the product of external conditioning and not our real Self. The pure Self-power of Indra conquers all the demons of our minds, our compulsive thoughts born of fear and desire, subjugates all of our errant faculties. Thus he conquers breath and breathlessness, vyana and avyana. Breath is, in a sense, the main enemy of the Self or the pure mind, for it is the wandering breath which keeps the mind tied to the body and under the sway of mere bodily reactions derived from the environment. We have here evidence of the practise of pranayama, breath-control, in the Veda, and indeed many such yogic truths can be found hidden in the profound psycho-cosmic symbolism of the Veda, including perhaps actual practises themselves. As we manifest our Self-power the breath and through it all of our faculties are invigorated, harmonized and perfected under a higher unitary power. This statement does not mean merely that Indra conquers breathing and non-breathing creatures or enemies, as the literal view would insist, which is typical of the superficiality of that approach. The ecstatic gathering is the concentration of the purified mind in bliss, which this Indra-power accomplishes, in which all of our faculties sing the glory of the Self, rather than react disharmoniously according to shifting externalities.

3. "All concentrate their will in you, whether your companions be twofold or threefold; release what is sweeter than sweet with sweetness, conquer in the battle the perfect bliss with bliss."

Indra's helpers or companions are all the sensory powers, indriyas, in the service of the Self, all of our faculties of knowing and ways of knowledge. They are twofold, dvir, as subject and objection. They are threefold, trir, as knower, means of knowledge and object known. They are all the ways of knowledge that are structured according to the laws of duality and triplicity which form all things. Indra is the Self, the One only, in whom all these mental faculties concentrated and unified. They all concentrate, vrinjanti, or gather, as in gathering the sacred grass for the sacrifice, all our mental faculties being the holy grass

plucked or gathered for the Self-sacrifice, Atma-yajna, of which Indra is the efficacious power; their will, kratum, which is the will to truth or of truth, in the Indra-Self for the attainment of true wholeness and completeness. This is dharana in yogic terminology. This concentration of the mind in the Self brings about the arising of true bliss. Hence the wise invoke the Indra-Self to release, srija, what is sweeter than sweet with sweetness, svadoh svadiyah svaduna, svadu being the sweetness of bliss. They call him to conquer in battle, abhi yodhih samadah, in this battle of inner concentration, the perfect bliss with bliss, su madhu madhuna, to center all their sense of joy in the Self for the arising of the true and perfect joy. Indra's Self-ecstasy is his ultimate weapon. When we learn to delight in the Self we gain the power to conquer all joy and to release all the true bliss that is hidden in mere pleasure; for it is only the higher joy which can ultimately conquer the lower.

4. "Thus by you who win the treasures the sages delight in every ecstasy. With greater energy, O Bold one, extend your firmness. Let no evil magician harm you."

Indra wins the treasures, dhana, of bliss, which are those of immortal life. Through him the illumined sages, viprah, delight, anumadanti, in every ecstasy, madmade, having conquered the mind by the Self in the battle for bliss, which is the Vedic battle, the wisdom war. Indra's firmness, sthiram, is our Self-concentration. The evil magician, dureva yatudhana, is the fear and desire born of ignorance, Maya in its negative sense, which causes us to doubt our own Indra-power, the bliss and freedom of our own nature, and seek pleasure and recognition from the external world, thereby losing our Self-rule for other-rule.

5. "By you may we teach in the battles for joy, beholding the many to be overcome in the struggle. I with my words energize your weapons. I with my Supreme Word (Brahman) sharpen your life-powers."

The Vedic battle is the battle for joy, rana, which in this case is more the etymological meaning of the term from ran, to rejoice. The many, bhuri, to be overcome in this battle for joy are the multiplicity which must be integrated back into unity. The Indra-Self is this inner warrior which accomplishes this subjugation of the outer many to the inner One. Through him we ask that we might teach, sasamahe, or chastise and correct, our deviant faculties which are our enemies and which are indeed formidable. The weapons, ayudha, of this inner warrior are energized by our words, vacobhih, not the ordinary names which the ignorant mind labels things with in order not to face the openness of reality, but the mantras born of spiritual insight, the vibrations of the Divine Word. These weapons, word-energized, are sharpened by Brahman, which must therefore mean this Supreme or Divine Word itself. These weapons are the life-powers, vayamsi, of the Indra-Self whereby he attains full power and reality within us in life, whereby the Self becomes a living spiritual truth in us and not just a mere idea. Hence through the Divine Word, Brahman, we realize or manifest Indra, the Self, Atman. These weapon-words of the inner warrior are like the great declarations, Mahavakya, of the Upanishads, such as 'I am Brahman, aham Brahmasmi,' which is really the ultimate word-weapon of the Indra-Self. The Vedic Brahman is no ordinary prayer or word. It is the supreme prayer, the Divine Word, which is the ultimate power and reality of the Indra-Self, through which we ourselves generate and become Indra and conquer all things.

6. "Adorable, multiform, sublime, most glorious supreme attainer, he with his prowess destroys the seven dividers. He conquers his many counterparts."

Indra, by the power of Brahman, conquers all things and subjugates all powers to himself. The Self, by the power of the Divine Word, integrates all things into itself. The seven dividers, sapta danun, are all the seven worlds, all the seven rays of creation, which from the standpoint of ignorance can be used as a basis for the deluded mind to divide up the One Reality into separate realities. They are also the five sense-organs, indriyas, along with the mind and the ego, which serve to subjugate the inner Self to outer forces and influences and divide up its true unity according to their separative functionings apart from the truth, seeking their own ends. Indra's many counterparts, pratimanani bhuri, are all creatures and all worlds which Indra becomes as the Divine Self through the creative power of the Divine Mind.

In this regard let us examine two verses from another Rig Vedic hymn to Indra, 1.52. 12-13.: "You, O Indra, of bold Mind, in your own Self-power (Sva-bhuti-oja), for grace, upon the further shore of the Region of the Ether (pare Rajaso Vyomana), have made the world (bhumim) as the counterpart (pratimana, or reflection) of your power. Pervading the waters and the World of the Sun (Svar) you reach to Heaven (the higher Heaven of Brahman). You are the counterpart (pratimana, or prototype) of the Earth, the Lord of Being of Vast Heaven with its sublime heroes (the immortal sages who have conquered all the worlds and become not just counterparts of Indra, pratimana, but companion powers, not just reflecting but actually manifesting directly the Indra-Self). You have filled the entire atmosphere with your greatness. In Truth (Satya, in Reality) there is no other like you (no second being, Indra being the One Self of all)."

In the ignorance we apprehend all things, which are just our reflections of which we are the model, as equal realities to ourselves. As we are only one and they are many we come under the sway of these externals. To the extent we strive to become equal to externals we only become one among many and hence really nothing at all, for all external things are only reflections of an inner reality and nothing in themselves. We must therefore become a spiritual warrior and manifest the incomparable and all-comprehensive singular power of the Indra-Self, accepting nothing as equal to our Self and our Self as equal to anything or everything. We must not merely shrink from externals but face and overcome them directly with our Self-power. The Vedic battle, the wisdom war is this struggle for the light and joy of Self-realization. It is the adventure of life which is the spirit's voluntary descent into darkness that it might reascend into the light of its own nature by its own power, making the darkness its creation of light. The true Aryan spirit is to seek out this battle and to enter into it with an indomitable spirit of cheerfulness, contentment and faith in the Self. No battle is too great or too dangerous for our Indra-spirit, who delights in every challenge and adventure, who will go anywhere and face anything in the search for truth. Indra is the inner warrior, the primal, powerful, imperious Self-spirit which cannot be disturbed or dismayed by anything that appears as different, other, greater or more powerful than the Self, who knowing his Self finds all the demons of death and darkness to be no more than fluttering shadows. He is the all-conquering energy of spiritual joy in the Self. It is he who shows us, through his warrior spirit, how to face and overcome all obstacles to our spiritual growth, by making us ever-mindful of the true power within us and of the great riches of bliss we will attain by persistence in the battle. When true knowledge dawns we find that all of our apparant ene-

mies and obstacles were only our wrong vision which took these external reflections of our Self to be equal and independent realities. We find nothing in the world to be any longer oppressive. We see in all these our counterparts nothing really separate but only the creative vision of our own Mind, our eternal Self-action which only glorifies the oneness through myriad beautiful reflections of itself.

7. "Within the gated temple that your grace protects you establish both the Higher and the Lower. You stabilize your two wandering Mothers. Then you accomplish every action."

The gated temple or house, *durona*, is the body, which in the Veda is constantly compared to a house, a fortress or a city. It is not just the physical body necessarily but all the embodiments of the Self in the physical, emotional and mental vehicles. The gates of this body are the sense-organs, the perceptive faculties. The Higher and the lower or the superior and the inferior, *param* and *avaram*, are Heaven and Earth or the bliss of the Divine experienced within and the bliss of creation experienced through the senses. Actually only the wise are really able to enjoy the world, for they alone have the pure power of perception, unclouded by the sorrow causing fear and desire reactions of the ego, which enables them to grasp the real beauty of this wonderful world of vision. The two wandering Mothers are Heaven and Earth which Indra stabilizes and establishes within our own body, as we contain all the worlds within us under the prototype, *pratiman*, of our own Self-power and Self-mind, Indra. By so establishing all the worlds within us by his prototypal power Indra accomplishes every action, accomplishes all things. When all the worlds are established within us we have accomplished everything and everything becomes our own free and perfect action.

8. "The Seer of Infinite Heaven, the foremost of the conquerors of the World of the Sun, has uttered this Supreme Word, this Brahman, this song of triumph of Indra. Self-ruling, he possesses this vast enclosure of light. He has thrown open all the doors of the World of the Sun."

Brihaddiva, the Seer of Infinite or Vast Heaven who is the visionary of this hymn, now glorifies his realization of his own Self, Indra, in the spiritual Sun-World of the Self. The World of the Sun is *Svar*, the realm of pure light of the Solar Creative Self, the light of lights. The Seer is *agriya Svarshah*, the foremost of the conquerors of the Sun-World *Svar*, by virtue of his becoming the all-conquering Indra-Self. All the worlds are really this Sun-World of the Self, this pure creative light of Self-vision, the solar empire of the Self. They appear dark and heavy to the ignorant because the ignorant do not have the Self-vision to penetrate into their light and truth. The world appears dark only because our false vision apprehends it outside of ourselves. In the true vision of the Self all worlds are just a play of light as the Sun of Life and Knowledge is ever rising in all things. This is the all-conquering Supreme Word or Brahman, the I am All, which is the highest power, the song of triumph, *susham*, of the Indra-Self. Thus by this divine solar vision which sees all things integrally in the One Self, the Seer becomes *Svaraja*, Self-ruling, which means also Self-radiant. He is his own Lord and his own Sun and has merged all the worlds into his own world of Self-vision. The vast enclosure of light, *maha gotra*, means in the outer sense a great cow-stall. The cows in the Veda are the rays of the Sun, the lights of Knowledge, which confined by the greedy powers of the ignorance are released by the munificent powers of wisdom. In one sense the cows,

as lights of knowledge, are the sense-organs, jnanendriyas, which are passive in function and yield the milk of knowledge. The cow-stalls are the limited sensory fields. Each sense has its particular field or range, sights for the eyes, sounds for the ears, in which the Divine Light is limited and imprisoned by the ignorant ego clinging to appearances. Even in later philosophy the ranges of the senses were called gocara, meaning where the cattle move or where the light moves. The Seer, being Self-radiant, possesses all these light-fields in his Self-vision, having liberated them from the limited ego-vision of otherness and separateness. He has released all the lights of knowledge, thrown open all the doors of the Sun-World of visionary knowledge. This includes throwing open all the sensory doors and flooding them with the Divine Light. The One light of Knowledge has pervaded and made infinite all the functions of the mind. The Self shining on all things reveals the omnipresent Sunlight. All the sensory fields are under the control of and pervaded by the light of the Self. Thus all the demons of darkness are subdued and the Seer perceives the world in all its beauty as the replica of his own glory. The illusion of ignorance, avidya Maya, the darkness of creation is destroyed, but the play of knowledge, vidya Maya, remains as the free and blissful manifestation, the real Day of Creation, the Solar Vision of Self-creation.

Svar, the World of the Sun, is no particular world. It is the world of vision in which all the worlds are. It is the world of Self-vision out of which all worlds spring. It is the wide world, the infinite creation, which we enter when we free ourselves of the limited mind of the ego which separates us from the world, divides the world into various compartments and distinct entities and imprisons itself in some corner of the world which it calls its own. The wide world of nature does not keep us in bondage. It is the petty world of our own fears and desires which we create by isolating ourselves from that wide and creative world of nature. The wide world of nature in fact gives us freedom, that is if we allow ourselves to enter directly into it apart from the screen of our personal world, through which we only see it in the distance. The wide world of nature as a portion of the vision of the Self is Svar, the Sun-World of Self-creation. But confining ourselves to our personal corner of this vast world we shut out its light and find in it only the darkness of matter, which is just the shadow of our own ignorance. The Sun-World is the vast realm of the Supermind, the field of light of the creative Self, where all creation is Self-vision, full of light and in no way apart from or covering over the truth. For the ancients to realize the Self meant not so much to transcend creation into the Absolute as to enter into the very heart and fullness of creation. The Vedic ideal is to abide eternally at the very heart of creation in its native Solar splendor. This does not mean that Vedic realization was still bound to some subtle world of form but that it overflowed the Absolute back into creation, apprehending creation from within as a free and harmonious Self-vision. Instead of proceeding by an abstract negation of form the Veda proceeds by a creative affirmation of form as the very language and creative vision of the Divine. For the ancients dwelled in intuitive heights above the rational intellect and did not have such a divisive intellectual world-idea that had to be so insistently negated to establish the truth of oneness, as in later times of the dark ages. Rather they felt the world as the creative vision of the Spirit and so could use that visionary world-power to enter into the Divine directly in life. To conquer the World of the Sun is not to leave the world for some separative beyond but to discover the Absolute in the very heart of creation, as the very principle and

power of creation, which all creation affirms and which affirms all creation. This utter affirmation of the unity of the Absolute and creation is the realization of Indra, the supreme or absolute Self, in Svar, the Divine Mind which embraces all creation as Divine. This is the highest goal of the Vedic teaching which reflects in the mortal life the immortal vision of the Divine Soul and Solar Creator, which are really ever inherently in harmony with the pure Absolute.

9. "Thus has the great Fire-Priest of Infinite Heaven, Atharva Brihaddiva, spoken to his very own Self, Indra. The Sisters, who are his Mothers, free from all impurity, with power impel him on and cause him to flourish."

If there is any doubt that the term *Tanu*, self or body, cannot mean the Supreme Self, the Atman of Vedanta, this verse dispells it. The Seer testifies to his Self-realization before the supreme Indra-Self, *svam Tanvan Indram eva*, his very own Self Indra or his own Self Indra *eva*, which means also certainly, without a doubt so that the statement is unequivocal. Indra's Sisters, *Svasaro*, who are also his Mothers, *Mataribhvari*, are his consort-powers, *shaktis*. They are all the worlds but particularly the pair Heaven and Earth, or the Dawn and the Night, which constitute variously the twofold universe spiritual and material. By the cleansing power of Self-realization they are now *aripra*, free from all impurities, taints or blemishes. By the power of Self-realization the world has been transmuted from the illusion of ignorance to the play of Self-creation. The Veda, just as the later Samkhya and Tantra systems, regards the pure Spirit as the masculine and the worlds, the creative movement of the Spirit, as feminine, Indra himself is called *Shaci-pati*, the Lord of Power or Shakti. Indra's consort is called *Shaci*, from the same root 'shac' meaning to have the power to do, as the Tantric term Shakti. The Veda, like the Tantra, begins with the world under the sway of the demons of ignorance, the undivine *Maya*, *adevir Maya*, but transmutes the world also parallel to the transmutation of the Self, into the Divine *Maya*, *Devir Maya*, who is the Divine Mother. Just as the false ego becomes the true Self by the power of knowledge, so does the transient world of illusion born of ignorance, *avidya Maya*, become the eternal creation, *Shakti Maya*, the magic blissful play of the creative Divine Mother. Thus Indra's *Shaktis*, free from all impurity, in Self-realization, now function to cause him to flourish, *vardhayanti*, in his own creative play.

Indra is the son of *Adya Shakti*, the primeval Mother of Power. He is her avatar in the world, who accomplishes her action. Thus the Veda does worship Shakti, not only through the goddess powers but through the gods who are the Divine Sons of the Mother of Power, as the mother always projects her power through her sons. Though there are not many hymns specifically to the goddesses in the Veda, they are mentioned in nearly every hymn and their complementary functions are well established. Indra is not just the son of Shakti. He is also the son of Shiva, who are the Father and the Mother of him who is the Son. He is their unification as the Self-power in man. This is not the appropriate place to deal in detail with this issue of Veda and Tantra but we can see from this verse that Vedic Self-realization led also to a higher level of creativity and not just to a simple denial of creation.

This brings our section of hymns to Indra to an end. It has been the purpose of it to reveal Indra in his higher function as the Supreme Self, the Atman of Vedanta. This is probably the most basic important point in understanding the Vedic hymns. Yet it is not the end

or the summation of the Vedic path either. It gives us the basis for understanding the Veda as a book and teaching of Self-realization but Vedic Self-realization is somewhat different than that of later times. It is more intuitive and creative, more affirmative of life. Even these hymns we have presented have deeper aspects according to the full Vedic system. These issues will be explored further in other hymns, including other hymns to Indra. If we can accept Indra as the basic Vedic prototype for the Supreme Self, then we are ready to proceed deeper into the full teaching of the Veda, for though that is not the full scope of the Vedic teaching, it is still its center.

IT IS SOLVED BY WALKING WITH GOD

Walking with God is the most all-encompassing exercise you can take. You can walk with God on the busy downtown streets or along a creekside path. You can walk with God down the long hallway of a hospital, or you can walk with God right where you are sitting now, for the word walk is also defined as a "manner of living." It is an habitual mode of action, a self-determined way of meeting life.

CHARLES ROTH

TOWARDS THE IMPROVEMENT OF DEMOCRATIC UNDERSTANDING OF SOCIAL ISSUES: BARRIERS AND DIFFICULTIES

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(Continued)

4. Legal Behavior In Contrast To Legal Language

A substantial literature exists on the corrupt behavior of attorneys in private practise. Two well known volumes in this connection are Murray Teigh Bloom's²¹ *The Trouble With Lawyers* and David Hapgood's²² *The Screwing Of The Average Man*. The first of these volumes details corruption in private practise. The types of corruption involve many different kinds of legal situations: accidents, divorces, the buying and selling of a home, the sale of a business, thefts from clients, the probating of an estate, legal guardianship, etc. The crookedness of many attorneys is, of course, unbelievable and the free hand the legal system gives them to do about anything they want will cause much anguish to the average reader. Corruption seems regularly to go unpunished even after it comes to light. To make matters worse, Bloom shows us how frequently bar associations look the other way and are afraid to get to the heart of the problems involved. One comes away from the Bloom volume recognizing that professional *esprit de corps* among lawyers is probably more intense than it is in any other profession.

The Hapgood volume is really devoted—as the publishers put it—to showing how rotten the American system is as a whole. In doing so it devotes one of its largest chapters, entitled "Lawyers: The Experts' Experts", to the unethical practises of lawyers: exorbitant fees, the handling of divorces, litigation in automobile accidents, and the thefts of which attorneys and judges are guilty of in probating estates. Hapgood also deals with the gouging in contingency fees, the corrupt dealings in small claims courts, the legal robberies that occur in class action suits, the unethical behavior of attorneys in conflict of interest cases, the tremendous and unwarranted fees charged governments when writing up bond issues, etc. The unsophisticated reader will be sickened by what Hapgood has to tell him.

It is interesting to note how little expertise of a legal nature is either needed or exercised by attorneys. In an advertisement appearing in *The Tampa Tribune*,²³ we find the following claim by Charles Abbott, a lawyer who has published technical legal articles for lawyers and who once served as a research assistant to a Judge of the U.S. Circuit Court of Appeals.

"Lawyer's *secretaries* do most of the work on wills, divorces (as well as annulments and legal separations), bankruptcies and creditor plans, simple contracts, real estate deals (buying, selling, and leasing), run-of-the-mill personal injury cases, adoptions, filing homesteads, insurance claims, minor criminal cases. . . and the list goes on and on."

Yet the average laymen, unfamiliar with the day-to-day work activities of the lawyer in private practise, is so awed by the mumbo-jumbo of legal procedures and legal language that he really believes most allegedly legal activities, such as those above, are beyond his comprehension. He does not even realize that laymen can perform them. Believing them to require special, professional skills, he is prepared to pay almost any fee demanded for such services.

The important point to remember here is that if Issues Tests were to reflect aspects of behavior regularly occurring in the lawyer's baliwick, it is important to realize that public resentment has built up as a result of the exposure of corrupt behavior upon the part of attorneys in private practise. This resentment has created a large class of testees attitudinally unfit to take an IT with any objectivity.

Mass media exposure of corruption on the part of attorneys and judges working at various levels of government also has a long history. Exposés of such corruption, *via a rich literature of books and scholarly studies*, have an equally long history. The most notable period of such exposure in American life stretches from the so-called muckraking period of our history, a period that received expression in the early part of the twentieth century, up to the present. During this 70-80 years cynicism concerning American politics and politicians has been on the increase. At its height the expression of such corruption was the famous, Watergate scandal of the early 70's, involving President Nixon, a scandal that brought him to the verge of impeachment. The American public will probably never forget the number of lawyers in government who played central roles in the Watergate scandal. Among these, of course, was President Nixon, himself, a lawyer and President Nixon's close associates, also lawyers. Among these close associates were the following: 1. The then Attorney General, John N. Mitchell, 2. Nixon's White House assistant, H.R. Haldeman, White House chief of staff at the time. 3. John D. Ehrlichman who was then chief domestic affairs adviser to President Nixon and 4. John W. Dean 3d who was counsel during that period to President Nixon. I am, of course, glossing over the names of several other attorneys close to Nixon at the time, who were in important public positions and who came into public focus during the Watergate proceedings.

Much of the sordid and immoral behavior, unethical attitudes and decadent values that underlay this sorry passage in American history have been recorded in a famous volume that detailed transcripts of forty-two conversations that occurred during White House meetings between President Richard Milhous Nixon and members of his administration. These transcripts appeared in a volume entitled *The White House Transcripts*.²⁴ The corruption that these transcripts reveal is so flagrant as to be almost unbelievable. And although many of the figures involved were not lawyers, the number of attorneys involved was substantial. Being attorneys working for government, the transcript drives home the extent to which some attorneys working in government can be unspeakably corrupt.

Today corruption in government is still with us. Accounts of such corruption appear fairly regularly in our newspapers. The latest examples of such scandal are the trials being faced by several congressmen—not all of them attorneys—on charges of having taken bribes from government agents posing as Arabs who wanted these congressmen to do certain favors for them. While pocketing the bribe money, their conversations were recorded and movies were taken by hidden cameras of what transpired. These new situations are now known as the Abscam scandals.

One way of looking at corruption in government, among members of the legal profession, is to take historical stock of corruption among members of congress. All we have to remember in this connection is that most members of congress are attorneys. It is fairly easy to take stock of corruption among members of congress because congressional misbehavior has been fairly well researched over several decades and the findings have been published in a number of volumes. Two early and successful efforts in this direction were made by Wilson²⁶ and Pearson and Jack Anderson²⁶. Both volumes not only single out malefactors but discuss the nature of their malfeasance in office. In content these two volumes are perhaps among the richest exposes of corruption in Congress. Furthermore, they cover a wide spectrum of malfeasance. But there are other, less well-known volumes, that provide perspective on the lack of ethics of some attorneys in government. A passage from Shirley Chisholm's²⁷ *Unbought and Unbossed* perhaps gives us some insight into the soil that nourishes the disreputable behavior of some congressmen. Chisholm mentions what many of her congressional colleagues regard as political education. The basic feature of political education they displayed, says Chisholm, is that their instinct *is to make a deal before they make a decision*. Those of her colleagues who conspicuously displayed this feature tried to "educate" Congresswoman Chisholm. She says:

"... They told me that this is part of the business I hadn't learned. 'You trade,' one said to me. 'You don't give your vote away for nothing.' Trade the trust of the people who elected them for personal advantage? This cynicism is so pervasive that even men who start out honest can succumb to it without realizing. Even if that doesn't happen, they can become passive out of disillusionment and drift with the currents. Why bruise your head against a wall?" (pp. 120-1)

A picture of congressional irresponsibility, obtuseness and immorality is obtainable from one congressman who kept an honest diary, namely, Congressman Riegle.²⁸ It will sometimes shock and sometimes amuse the reader. It will, however, help to round out the heavier and more depressing picture of the behavior of some of our less reputable congressmen, as these have been depicted by H.H. Wilson in his volume on corruption and by Jack Anderson and Drew Pearson in their volume on the same subject. Riegle's diary more closely complements the jeremiads of Shirley Chisholm, which is why I have mentioned his volume at this point.

Complementing the temptation to succumb to corruption are certain weaknesses of the American legal system. The futility of certain features of that system, its frequent inhumanity and the follies it often produces—all of which tend at times to sponsor corruption on the part of lawyers—have been the subject of inquiry by Anne Strick²⁹ in her volume, *Injustice For All*. Strick has dissected rather thoroughly many of the backward and dysgenic features of the American legal system. A major theme of concern for her has been the

ativism, inefficiency and unscientific quality of the adversary method in trial practise. The tendency of the adversary method often to substitute histrionics, propaganda and the desire to win rather than to get at the truth is profoundly deplored by Strick who loses no time in attacking it.

In addition, she has provided her readers with what she believes will be workable, institutional substitutes for the deficiencies of the American legal system, particularly the adversary method.

Among these substitutes is a new institution she calls the Special Assembly, consisting of specialists from all fields of human behavior and welfare, to establish a *new legal system*. She discusses in detail the working premises of such a Special Assembly. A second new institution that she calls for is called a Citizens' Department of Justice, to be administered entirely by nonlegal personnel. It is to be concerned with dispute settlement. She also calls for preadjudication which would be neighborhood or community-based, and would precede all litigation. She advocates doing away with judges and juries by means of a new institution that she calls an Adjudicatio Panel. It would consist of a mix of laymen and legal professionals. Strick also discusses the establishment of a Postadjudication Unit which would have three functions: settlement or sentence; probation or parole; and Social Workshop (prevention).

The follies, the semantic folderol and the myths to which the American legal system has given birth were also vividly described decades ago by Thurman Arnold³⁰ in his distinguished volume, *The Folklore Of Capitalism*. This work describes many issues that are created by the American legal system and if the impact of these issues on the voter had to be explored by means of an IT, voter readiness for appropriate response would be sadly lacking, indeed.

The overbearing, exploitative, avaricious, dominating and undemocratic roles played by the American corporation in creating many of the difficult, social issues now faced by the American electorate, is also increasingly being recognized. The decisions thrust upon the body politic by American corporations are seen more and more to be one-sided resolutions of our social issues. Corporate behavior of the undesirable type has been examined by Nader³¹ et al in *Taming The Giant Corporation* and attacked somewhat violently by *The Peoples Bicentennial Commission*.³² The point of these remarks is, of course, that if questionable aspects of the legal system, which are *uncritically* respected by the average American, are treated as part of the issues with which the voter is expected to be familiar, the material on an IT that embodies questions relevant to undesirable corporate behavior, will be alien to the average citizen. The questions involved will in most cases fall on fallow ground.

Finally we come to the fifth category of lay dissatisfaction with the law, namely, the institutional improprieties to be found in the legal profession, in the American Bar Association and in various organizational offshoots of both of these. These improprieties are found in the behavior of the courts, in the stances towards social issues taken by The American Bar Association, in the overly free hand given to members of the judiciary and in many other contexts. The sins of the judiciary have been extensively discussed by Gershenson,³³ himself a lawyer, in *The Bench Is Warped*. A few of the improprieties of judges discussed by

Gershenson are the following: selling "justice", that is, finding in favor of one of the litigants for a fee; favoring a litigant out of friendship; refusing to listen to a litigant because he has appeared without an attorney; exhibiting bias towards litigants of a given race, ethnic group, religion, occupation, etc.; showing favoritism towards an attorney who is defending a *powerful* corporation; ruling in favor of a litigant because the judge owes him a favor; favoring a corporation because it makes larger campaign contributions to the judge when he runs for office or to his political friends; ruling against a litigant because one doesn't like his lawyer; ruling in favor of a plaintiff because he controls a lot of votes; ruling against a litigant because one doesn't like his appearance or the personality of his lawyer, or both; ruling against a litigant who is in the right under a given law, because the judge doesn't like that law; and dozens of other improprieties too numerous to mention here.

Many other types of judicial impropriety are discussed by Nader and Green³⁴ in their volume, *Verdicts on Lawyers*. In this volume these two famous, public interest attorneys demonstrate that the activities of the American Bar Association (ABA) indicate that it is a trade association whose concerns are largely to promote the economic interests of its members. Over a 10 year period studied by the authors, the ABA has shown the following activities.

"1. Continued the struggle for improved benefits for self-employed persons (like lawyers), which judging by emphasis in the ABA's Washington newsletter, was the major legislative issue of the 1960s. 2. Promoted a bill to permit lawyers to practice before federal agencies without having to obtain special admission or take a special admission examination (and, in a rare appeal, the membership was urged to write and call their Congressmen). 3. Promoted a bill to remove fixed maximum limitations on attorneys' fees in federal departments and agencies (inviting the membership to send in examples of unreasonably low rates). 4. Opposed a proposal which would have expanded the role of title companies in home closings while curtailing the role of lawyers. 5. Opposed a proposal which would have sharply reduced legal fees at some Department of Housing and Urban Development mortgage closings. 6. Opposed a bankruptcy reform that would have avoided lawyers and contested proceedings by putting bankruptcy into an executive agency. 7. Urged that the business and sale of insurance be exempted from the proposed Uniform Consumer Sales Practices Act and Consumer Protection Act of 1970. 8. Urged that patents arising out of government-financed research should go to private industry, not the government which funded their development. 9. Opposed the Consumer Credit Labeling Act. 10. Opposed the Fair Packaging and Labeling Act. 11. Opposed citizen suits to help enforce environmental quality standards." (p.7)

These are not *improprieties* in the usual sense of the term. They are improprieties in the sense that (1) the biases and professional self-centeredness of the ABA are working at cross-purposes with the expected judicial temperament of its members, (2) those same biases and the ABA's professional self-centeredness are also in conflict with the effort that would be required to exhibit judicial "disinterest" in the laudatory sense of this latter term and, finally, (3) those same biases and their associated self-centeredness would make equal

justice before the law impossible to obtain when certain types of litigation arose.

These improprieties are among our contemporary issues but the contingencies they deal with are jealously regarded as strictly professional matters. If these improprieties were to be incorporated into an IT, many testees would simply not be qualified to deal with them precisely because the legal profession has conditioned the voter to think that the issues are strictly professional matters and are therefore none of his business. When the day comes when the legal spell is lifted and voter attitudes change, the incorporation into an IT of questions surrounding improprieties of the type we have mentioned, will certainly separate the mature and prepared voter from the citizen who is merely a relatively uninformed vote-caster.

In this paper we have provided only three examples of areas in which the layman voter does not understand a good many of the issues that crop up in these areas. More often the layman voter can be said to be only inadequately prepared to deal with these same issues. The three areas we have dealt with are taxation, medicine and health services and problems generated by the American legal system. There are literally dozens of other contexts in which authentic social issues and problems are being generated for the voter. In almost all cases the voter is sadly lacking a proper or, shall we say, adequate background to fully understand the issues involved. Therefore an unexpected fringe benefit (if that is the proper phrase to use here) of an Issues Test might be that we would obtain results that would profoundly suggest that authentic democracy is unobtainable in our increasingly complex society. By authentic democracy, of course, we here mean a polity in which the overwhelming majority of voters truly comprehend the issues on which citizens are to register a thoughtful and reasonably well-informed decision.

It should not be assumed by the reader that the author's current pessimism concerning the voter's preparedness to deal with the issues facing modern society reflects a lack of faith in the democratic process. The author's pessimism is rooted only in the *current* lack of preparedness on the part of the largest fraction of the electorate. He believes that the democratic process, when receiving expression through the wishes of thoughtful and informed citizens, is the best political modality ever devised by the mind of man, for adapting to mankind's national and societal environments. If both of these are regulated and controlled in both a rational and humanitarian fashion, they can shape a world that will be genuinely devoted to life, liberty and the pursuit of happiness. But that shaping will call for new types of mass education, new types of political institutions and many new forms of participatory democracy. That shaping will also call for new types of control over those technicians who alone must be allowed to make decisions in areas that require special expertise that is not within the province of the layman. In addition, the shaping of an authentic democracy and, for that matter, a democratic world order will also call for new modes of *public education* that will maximize the amount of understanding that can still be made available to the lay voter even in those highly specialized areas in which *full understanding* can only be the province of the expert and specialist.

The social complexity of modern life *does not* make impossible the democratic process nor democratic, political decision-making via community voting. Social complexity only makes the achievement of these goals *difficult but not impossible*. The achievement of these goals

will require the inauguration of new approaches to the democratic process—approaches such as those I have hinted at above, in a most general fashion. But little has been done thus far by democratic societies of The First World to institute the new approaches required. There are many of these that are possible and to discuss them either broadly or in detail would require separate papers and books. But such new approaches are available and quite a number of thinkers have already worked out new approaches which appear to be highly viable, provided they are brought to the attention of the electorate and provided they are actually tried at some governmental level. Such new approaches will surely meet both with social, political and economic inertia and political opposition. We must expect that, of course. Men and women *in the mass*, in the large-scale, modern and socially complex community, must be persuaded to try them. If they do, I am convinced that the modern citizen's ability to grasp the social issues that have to be faced by modern society, can be brought to the level needed to make the democratic, voting process both functional and intelligent. When this occurs the dream of the American Founding Fathers, that we can create a society that will make it truly possible to seek life, liberty and the pursuit of happiness, will be realizable.

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REVIEWS

OTHER WORLDS. Space, Superspace and the Quantum Universe; by *Paul Davies*, J. M. Dent & Sons Ltd., 1980, 207 pages, £7.50

This book may well show the dangers of insufficiently taking into account other fields of enquiry. The author is a lecturer in applied mathematics at King's College, University of London. He comes out with some truly amazing ideas based on quantum theory which do not always tally with other equally important research. His findings—which are very difficult for a layman to swallow—have to be reconciled with these other fields.

For example, on p. 9. Paul Davies says that quantum theory has taught us that the world is a game of chance, and we are among the players, that other universes may exist in parallel with our own or in remote regions of space-time.

The element of chance seems to derive from the uncertainty in the world of sub-atomic particles. The Heisenberg uncertainty principle does not seem now to be due merely to the effect of trying to measure the position or speed of a particle (an act which distorts the position and speed themselves) but is intrinsic in the world of particles itself. Thus the whole physical universe is based on uncertainty and chance is consequently present. This Einstein could never accept. But even if it is correct, control can soon take over as if a magnet were brought to bear on a pile of scattered and random iron filings, so that very quickly cause and effect relationships are re-established. C.R. Frisch on the B.B.C. in 1964 said: '...the more we study living organisms, the more we admire the cunning with which they exploit those features of quantum physics which make for stability and avoid the consequences of those uncertainties that go with it. . . .' He concluded that his brain was still subject to causality. The Nobel Prizewinner, Max Born, noted (*Natural Philosophy of Cause & Chance*, p. 18): '...scientific work will always be the search for causal interdependence of phenomena.'

Recently, the work of several hundred scientists in many different fields in a dozen countries have been establishing hundreds of cycles at work phased with the sun spots which seem directly to govern or influence life on earth including our own cells and most intimate behaviour. So, *Other Worlds* may not be the last word on all this—life could be a kind of film in which every thought and emotion is predetermined however indeterminate the sub-atomic world may be before that which made it all, the Prime Mover, gets to work on it to mould Einstein's matter/energy into an evolving work of Art.

Paul Davies comes up with some very surprising possibilities. Dealing with Superspace he suggests there may be myriads of worlds stitched together (p. 106) in a curious overlapping way. Quantum physics completely undermines Newton's physics and the "commonsense" view of the world and we have a superspace of alternative existences. Space-time can break apart into a kind of froth of wormholes, tunnels, bubbles and webs, forming and collapsing.

The space we inhabit takes on the features of a quivering jelly. Universes will exist that look superficially like ours but have different stars and planets and life forms (p. 140); some will have achieved Utopian societies. But often these are statements and rather more lucid explanation is called for by the lay reader before he can accept them.

He concludes that time, free will, the uses of tenses will come to be seen as only primitive superstitions that derive from an inadequate understanding of the physical world as time does not pass nor does there exist a past, present, and future; the universe simply "is".

It may be that *Other World* is a pioneer work and that other books will be published that will make these complex matters clearer and fit better into our general and evolving understanding. It is certainly to be hoped that this will be the case as Paul Davies has made it very clear that we just can't ignore quantum physics in our reckonings of what life is all about.

Desmond Tarrant

**"PERSONAL FREEDOM" — by Arthur Deikman, M. D. Grossman Publishers
625 Madison Avenue New York 10022 Price : \$6.95**

Dr. Arthur Deikman is a pioneer in the scientific investigation of the psychological effects of meditation. He is a psychiatrist.

The book contains truths which the author himself has realised in his everyday life, and which have helped him to stay afloat on the wild ocean of life. He works on himself to reduce greed, vanity and fear.

The world needs us to work, and we need the world to learn. As Sri Aurobindo has said: Our days are a happy pilgrim march; our will a force of the Eternal's power, and thought the rays of a spiritual sun. Our life is the path to freedom, and it is the means for alleviating miseries of the world. Contemplation on a mountain top will not redeem the world. Squatting in one's corner of the cave will not work miracles.

By what he has written, it can be said that the author is a spiritual man. He knows that sounds can transform a man. Mantras—syllables and words—repeated endlessly can reach each cell, stilling the mind and setting free the energy of bliss. Our material bodies can open to us doors of supernal treasures.

The author is a seeker of truth, and he is progressing from truth to richer truths.

Death approaches, and dissatisfaction that gnawed from time to time often mixes with anxiety and causes us to look around for a way out. The author has found a door, and he truly says that the key to it is within ourselves. Death is discredited and declared to be a product of delirious minds. Pain is challenged and dismissed in meditation. Pleasure, too, loses its beckoning power.

We have our moments and in those moments, we are in a different place, tantalizing in its promise of something wonderful that is always there. In those moments you become No-Self. You have not disappeared you have not gone anywhere, nor has the world, but it is

different. The fantasies are gone, the symbols are not there, the net that has covered all the world has been removed and you are free—whatever it is you are. Unlike the world of self, there is nothing to be added, nothing to be done, nothing incomplete. At that moment the world is you and you are it. Only trust in yourself and in this world can carry you past the watchdogs of your fears and out of the iron gates of the already-known. Renunciation is not giving up things of this world; it is accepting that they go away. Just open your hand and do not cling to things ephemeral. We can change our world by changing our inner attitude, our purpose of life, our aim. There are those times when we go beyond ourselves, and something else takes over, transforming all to smoothness, delight, peace and harmony. A service done without any expectation can open the door to personal freedom. Just doing is meditation. We travel inward to freedom, but the path is long, so, why not sing on the way!

The author asserts that psychotherapy and spirituality have congruent principles:-

1. The truth will set you free, so, cling to Truth.
2. Confront your demons. Learn them to be your own creation, at your command.
3. Free yourself from attachments to the past.
4. There is nothing to be afraid of.
5. You create your world; so, you can change it.

When the ego is dissolved we know our true power and we feel no boundaries to restrain us from our true home.

Sailen Roy



VOICE OF HUMANITY

There are large number of world problems which require urgent attention and solutions to safeguard the future of mankind. Humanity has to make a choice for proper solutions of these problems unless it wishes to drift towards a disaster and to disappear from planet Earth as other species did in the past. It is essential for the purpose to have an elected world parliament as a part of a Democratic Federal World Government having adequate authority and institutional structure to work out and implement peaceful solutions to world problems to make this Earth a good place to live.

TO OUR MEMBERS AND FRIENDS

Fourth Convention of World Constitution and Parliament Association:

The Fourth Convention of World Constitution and Parliament Association met at Constitution Club, Vithalbhai Patel Building, New Delhi from the 21st to 24th February 1981, primarily to intensify the campaign for the ratification of the Constitution for the Federation of Earth which was adopted at Innsbruck, Austria, in June 1977. It was a well organised and well attended Convention with the participation in it by many members of the Indian Parliament, particularly by several members of the Parliamentary Group for World Government in the Indian Parliament. The credit for the success of the Convention goes to the India Committee of World Constitution and Parliament Association, of which Shri Godey Murahari, Former Deputy Speaker of Lok Sabha, is the President and Shri Puran Singh Azad is the General Secretary, and to the Office-Bearers of WCPA, particularly to its Secretary General Mr. Philip Isely.

Welcome address was delivered by Shri Ram Nivas Mirdha, M. P., Chairman of the Reception Committee of WCPA, on the 21st February 1981 at 10:00 A.M. The Convention was inaugurated by Shri Balram Jakhar, Speaker of India's Lok Sabha, who made an inspiring speech on the occasion. It is proposed to make only brief reference to the proceedings of the Convention which lasted for four days, discussed several important subjects and heard many prominent delegates from India and abroad. After the inauguration of the Convention Mr. Reinhart Ruge, Co-President of WCPA, President of Mexican Branch of WCPA and Sri

A. B. Patel, Co-President of WCPA, Vice-President of India Branch of WCPA and General Secretary of World Union spoke on "The Task Ahead". There were very lively and interesting debates during the four days of the Convention and often inspiring and instructive speeches by the delegates. We shall await to receive the report of the proceedings. However, it is advisable and essential to publish now a Statement, which was moved by Mr. Philip Isely, the Secretary General of WCPA, in the afternoon of the 23rd February 1981. The Statement was entitled "Call For The Provisional World Parliament". There was very interesting debate on it, particularly by Shri H. V. Kamath. Several amendments were moved to the Statement but all of them were rejected by the delegates. The Statement was adopted as drafted with only two votes cast against it. It reads:

1. At this moment, all people on earth are confronted daily with imminent and growing threats of universal catastrophe in nuclear war, while at the same time many other problems also urgently require solutions on a planetary scale if the people in any locality are to survive and prosper.

2. Although this situation has persisted for many years and grown much worse despite many protests since the end of World War II, there is very little chance that we can continue on the same collision course much longer without total disaster.

3. The obvious remedy which leading thinkers have pointed out for several decades is to establish a democratic federal world government with an elected Parliament which is empowered to work out global solutions to the common problems of humanity. Protest against war and armaments must be combined with the creation of world federation, in order to escape destruction and build a peaceful human society on Earth.

4. Before world federation can be established, however, agreement must be reached on a world constitution which defines the structure, the powers and the functioning of a non-military world government. Fortunately, a Constitution for the Federation of Earth adequate to serve the needs of humanity both now and in the future, although still subject to amendments, has already been prepared at sessions of a World Constituent Assembly during the past few years and is now being circulated world-wide for provisional ratification by the Nations and people of Earth.

5. But to complete the process of ratification may take 5 or 10 years or longer. Meanwhile the mad rush towards nuclear holocaust goes unchecked.

6. Action is needed immediately to establish a Provisional World Parliament, which can take some action to halt and reverse the arms race, and go to work constructively on other urgent world problems. In this way, a Provisional World Parliament can gain strength as an effective rallying ground for humanity, while demonstrating in practice a constructive approach towards solving world problems.

7. To move in this direction, the Constitution for the Federation of Earth under Article XIX does in fact provide for the organization a Provisional World Parliament.

(Call to the Provisional World Parliament—action part)

THEREFORE—

I. We do hereby issue this Call for a Provisional World Parliament to convene under

Article XIX of the Constitution for the Federation of Earth. The venue for the first sessions shall be as follows, subject to decision at subsequent session of the Parliament:

1982 — the first two weeks of September, in England.

**1983 — the first two weeks of July, in Nigeria,
a convenient time and convenient location in Asia.**

1984 — (at the end of December, in Asia/Latin America.)

II. The business of these first sessions of the Provisional World Parliament shall be to take actions on the most crucial global problems which affect the survival and welfare of humanity, as well as technical requirements for the establishment of democratic federal world government, with the following high on the list of priorities but not limited thereto:

1. Action to outlaw nuclear weapons and all weapons of mass destruction, and to establish a World Disarmament Agency to supervise disarmament.

2. Action to establish a World Economic Development Organisation, together with the necessary global financial institutions, which can direct the use of financial and other resources and human talent away from armaments and war to serve the peaceful needs of humanity.

3. Action to develop a global crash programme for solar energy, so that the living environment on Earth can be protected from fossil fuel and nuclear pollutions, while giving everybody adequate supplies of safe energy.

4. Action to claim ownership and supervision of the oceans and seabeds from 20 kilometers offshore, as the undivided heritage and property of humanity.

5. Begin work on solutions to the problems of world food supply and all related problems.

6. Establish the World Ombudsman to protect human and civil rights.

7. Establish a World University system to prepare people to work on trans-national problems from planetary and human-value perspectives.

8. Take actions on other world problems and create the necessary organs and agencies of world government, even if on a provisional basis, as may be found appropriate and feasible, in accordance with Sections D and E of Article XIX of the Constitution for the Federation of Earth.

9. Define the boundaries for World Electoral and Administrative Regions and Districts for the conduct of World elections and functioning of the World Government.

10. Decide the next session of the World Constituent Assembly, which can act on proposals for amendments to the Constitution for the Federation of Earth.

11. To evolve strategy to provide humanity with full opportunity to work, develop and fulfil themselves individually and as members of larger aggregates.

12. To preserve the ecological balance of nature and to establish an international environment protection agency.

III. Delegates to these first sessions of the Provisional World Parliament shall be individuals and representatives who accept the Constitution for the Federation of Earth as

the basic working document for the Parliament, and whose credentials are obtained under one of the following conditions:

(a) By 500 signatures on election petitions, using forms approved by the general steering committee for the Parliament.

(b) By resolutions of one or more organizations which give support to the Constitution for the Federation of Earth, and which have a combined total of at least 1000 members.

(c) By resolution of national parliament giving provisional ratification of the Constitution for the Federation of Earth and authorising delegates thereto.

(d) By resolutions of communities and universities for ratification or provisional ratification of the Constitution for the Federation of Earth and authorising delegates thereto.

(e) By securing at least 1000 votes in any official community, state or national election where support for the Constitution for the Federation of Earth is part of the candidates recorded election campaign.

(f) By the re-confirmation of support for the Constitution for the Federation of Earth by delegates to previous sessions of the World Constituent Assembly or by delegates elected to the Peoples Congress.

IV. All persons who propose to attend the Provisional World Parliament are requested to notify the General Steering Committee for the Parliament as soon as possible.

During the Convention four Commissions were appointed on four different subjects. The Commissions were met separately at an appointed time and submitted their reports, which were placed before the Convention and were adopted with amendments. One of these reports on travel by well qualified persons to various countries to obtain action by parliaments, communities and universities, presented by Mr. Reinhart Ruge, the Commissions's Chairman, was amended radically and a Committee was appointed to suggest names of persons who would travel at their own expense to various countries and also to suggest names of countries which should be visited first, because atmosphere for necessary work was ready in such countries. On the last day afternoon Miss Kumudben M. Joshi, Union Deputy Minister of Information and Broadcasting, spoke and released a Souvenir.

There were several well arranged functions which the delegates attended, including lunches and dinners provided by individuals. On the whole the Convention was a great success and the arrangements were found very satisfactory.

The business meeting of WCPA was held on Wednesday the 25th February at 10:00 A. M. at Janpath Hotel when necessary work was done for appointment of Office-Bearers, Trustees and a legal advisor of WCPA. Mr. Reinhart Ruge and Sri A. B. Patel were re-appointed Co-Presidents and Mr. Philip Isely Secretary General. The meeting decided that Dr. T. P. Amerasinghe of Sri Lanka and Sri Puran Singh Azad of New Delhi should act as Joint Secretaries.

World Union New Delhi Centre:

On the 24th February 1981 at 6:00 P.M. A. B. Patel addressed a meeting organised by World Union New Delhi Centre in collaboration with Bharatiya Vidya Bhavan at the premises

of the Bhavan on "Future of India and the World in the light of Sri Aurobindo". The meeting commenced with eastern and western music reminding the audience of the oneness of the world. Among present were Shri Parmanand, 92 years old worker in several fields of life, Dr. Karan Singh, Dr. M. P. Chhaya, Samar Basu, Swami Poorna Swatantra, Chhedi Lal, J.N. Puri, Dr. Kamooben Patel, Jagannath Khanna. The Speaker laid emphasis on how Sri Aurobindo has foreseen that India is destined to reorganise whole earth life on a spiritual basis.

There was also a meeting organised by World Union Delhi Centre under the Chairmanship of Shri Chhedi Lal at his residence on February 25, 1981 at 5.30 P.M. when A.B. Patel spoke on "Evolutionary Process towards World Union". Among those present were Sarvshri Kartarsingh Bagga, Samar Basu, Swami Poorna Swatantra, J.N. Puri, Jagannath Khanna, Dr. R.K. Bhan, Dr. D. P. Pandey, Dr. M. P. Chhaya, Dr. M. M. Nath and Dr. Kamooben Patel. A.B. Patel pointed out how for his collective life man has moved from family to city or village to clan or tribe to caste, to region and to national units and how he is destined to move to englobe whole humanity as a result of evolutionary process.

On the 2nd March 1981 Shri J.N. Puri attended the meeting of the Indian Non-Governmental Organizations held at the Conference Hall of the United Nations Office. The function was arranged to enable Indian NGOs to meet Mrs. Sally S. Shelley, Chief of NGO Section, External Relations Division, Department of Public Information, United Nations Headquarters, New York. Shri Puri represented World Union and World Citizens Assembly. The function was well attended and the Indian NGOs felt the need for joining hands for common purposes and to know from Mrs. Shelley all what was planned to take place in the next few years in the United Nations. She briefed the NGOs on various International Conferences that will take place in the next few years and on the various priorities in the Global Problems of the next ten years as part of the new decade 1981-1990. She attached great importance to the work to be done in the next decade for providing clean drinking water and sanitation for which purpose World Bank is expected to advance large sums of money. She spoke at some length as a result of which it was decided to rejuvenate the Indian NGOs by reorganizing their work and by holding the next All-India Conference perhaps in New Delhi in March 1982. The Project was discussed at some length and a Committee was set up with Shri J.N. Puri, Miss Ivy Khan and Mr. Jaffri as members to do the needful.

Executive Committee of World Union:

The 22nd Annual Meeting of the Executive Committee will be held at Pondicherry at 2.30 P.M. on Friday, the 24th April 1981, agenda for which has already been circulated. The report of its proceedings will be published in June Focus.

Third National Convention of World Union Centres in India:

Rail Concession is available for the participants in the above Convention to be held at Bangalore on the 7th, 8th and 9th June 1981.

ORGANIZATIONAL ACTIVITY

World Union Centres:

Sodepur: The Mother's birthday was observed on 21st February 1981, which was also the monthly meeting date of the Centre, at MIG-24 P.O. Sodepur, 24 Parganas, Sri Bimal Bose presided over the function. The Chief Guest Sri Provash Ch. Sinha described Ashram's life to the invitees. Special Guest Sri Pabitra Sengupta discussed the World Union Movement and significance of that date. Smt. Ranjana Mitra presented a dance-drama. Sm. Shampa Ghosh and Sri Mihir De offered devotional songs. Sri Sankar Bhattacharya, the Secretary proposed a vote thanks.

Sultanpur: In the third meeting of the Centre, held on 3-2-81 at the residence of Sri Ram Krishna Jaiswal, the founder of this Centre, Sri Shaktidhar Bahugana, Lecturer, Education Section, Kamla Nehru Institute of Technology, Sultanpur was appointed Joint Secretary of the Centre. For active furtherance of the programmes to be organised for attainment of the aims and objectives of the World Union Movement and for enhancing the number of members in the Centre, meetings of the Centre will be held twice every month—the first and third Tuesdays of each month.

The meeting thanked Shri S.P. Garg, Chairman, Kshetriya Gramin Bank, Sultanpur for kindly giving Rs. 100.00 as donation towards meeting the expenditure incurred in the inauguration function of the Centre on 24-11-80.

Patel Nagar & Muzaffarnagar: A joint meeting of these two Centres was held on 14-3-81. Many prominent persons attended the meeting. After meditation for a few minutes S.R. Emperor, President explained the aims and objects of World Union, the importance of the bill of Shri H.V. Kamath, the talks of Sri A.B. Patel and Sri M.P. Pandit (delivered at several places during their tour) and read out all the detailed programmes about the Third National Convention of World Union Centres in India, to be held at Bangalore on the 7th, 8th and 9th June 1981. The meeting ended with devotional music and vote of thanks.

New Centres:

Sundarika: This New Centre was opened in February 1981. Sri Sukdeb Mukhopadhyay is the Chairman and Sri Panchanan Biswas is the Secretary cum Treasurer. The address of the Centre is that of the Secretary being: World Union Sundarika Centre, Vill: Sundarika, P.O. KALATALAHAT, Dist: 24 Parganas, West Bengal.

Seshadripuram: This New Centre was formed during the first week of March 1981, under inspiration and guidance of Sri B. Krishnaswamy, the Coordinator of World Union in the Southern Region. Smt. R. Ambujamma is the Chairperson and Smt. Shamantha Dore-

swamy is the Secretary. The address of the Centre is that of the Chairperson being: World Union Seshadripuram Centre, C/o Smt. R. Ambujamma, No. 66, III Road, Seshadripuram, BANGALORE 560020.

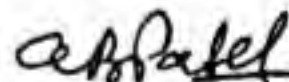
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FROM THE EDITOR

Dear Reader,

In calling for a Wider Spiritual Fellowship, Mr. M. P. John, editor of the *New Times Observer*, Pondicherry, has struck the right note. He observes that the concept of inter-spiritual or inter-religious dialogues or fellowships accepts the divisive principle which strikes at the root of unity. Having had some experience of functioning in several such contexts, I can vouch for the truth of his perception. Each group is suspicious of every other and behind the facade of commonality of objectives there is a constant effort to keep up one's sense of superiority. Side by side, there are subtle attempts at ideological proselytisation. The unity is only at the lip-level. That is why so many conferences of religions, spiritual leaders have come and gone and the world continues to be divided and sub-divided. What is worse, the hostility that emanates from one group towards another is more gnawing and pernicious than similar phenomenon in political and other spheres.

The Time-Spirit, however, is insistent on establishing the truth of oneness, commonality in humanity. And this cannot be done, as we all have come to recognise, at the level of institutions or traditions, *sampradayas*. Scriptures are set against scriptures and divisions are hardened. Let us choose a totally different approach, says Mr. John. Let it be on the basis of individual to individual and that too on the ground of each one's experience. Not books, not lectures, but direct experience. Let us share the Experience.

And that experience has got to be one's highest experience. In other words I must meet my fellowmen at the level of the highest consciousness of which I am capable. You may say that everyone does not have 'high experience'. Let those who have an experience of truth, of oneness, of harmony, of love, first start sharing. It may be a few to begin with. A few individuals sharing their inmost or highest experience and thereby benefitting from each other creates a field of actualised experience and forms a centre from which vibrations, waves of the truth of that experience travel round.

Thus it is in the realm of consciousness of each that the contact is made, links forged and common truth made living. Speeches, arguments, perorations, have no place in this scheme. Sincerity is the touchstone. Each must sincerely accept the Truth of Oneness, oneness of Matter, oneness of Life, oneness of Mind, oneness of Spirit. There is a level of existence at which this oneness is imperatively experienced. Let those of us who have some experience of this Truth share it with others who have similar experience, albeit in different forms, and learn to add completeness to our respective experiences instead of shutting ourselves, each in his own, thinking it to be the whole.

I read the other day that a noted scientist, Carl Sagan (?) by name, was asked in his last days what word was bad in his opinion. "EXCLUSIVE", was his reply. So true. Let us be inclusive. Let us first accept the bonafides of each other, the truth of the experience of

each other and meet on that basis. Let each bring his best to the communion, leaving all sectarianism, exclusivism, elitism, behind as relics of the aboriginal age. Experience does not admit or need scholarly or theological expositions. It is a direct communication. In the very act of sharing—with humility worthy of it—it gets established and awakens the possibility of either an identical experience in others or draws out other possible manifestation of the truth in other moulds.

The Individual is the key. Like-minded or like-souled individuals with like-experiences form a powerful force for change. Sincerity, transparency and humility are the initial requirements for such a venture leading towards the evolution of the Universal Man.

8-4-81

M. P. P.

DOING

Do you ever feel a deep sense of loneliness, alienation, or isolation? Many people do, and it is invariably caused by temporarily locking the door between ourselves and the world around us. The best way to unlock the door is to do something. Take positive action that will bring a positive experience. Do something for another person, a group, or an organization. It is literally a life-giving force to make a contribution beyond the narrow confines of self.

INTER-SPIRITUAL FELLOWSHIP MEETING—12*

11-4-76

M. P. Pandit

On Gita (2)

In our first talk on the Gita we made it clear to ourselves that we do not approach the Gita for any philosophical enlightenment, nor for spiritual help to gain liberation. We approach it to seek practical guidance for the problems of day-to-day life. The Gita may have been here for the last two thousand years and the problems of our society may be quite different from those of a by-gone age, still, human nature being fundamentally the same, the psychological problems that face man continue to be very much the same. What the Gita has to offer as a solution for them was our first point.

The second was that we found that the Gita arises out of a practical crisis, the typical crisis in the life of the representative man who finds that the standards which governed the society of which he was a member, suddenly fail him and his mind is confused as to his course of action. What he had thought to be his duty suddenly appears in his eyes to be wrong, to be immoral. It was the time-sanctified duty of the warrior to slay and eliminate the elements that stood for unrighteousness. But he suddenly realises that in doing so he is truly advancing his own interest, for he and his brothers are going to occupy the throne from which the hosts on the other side are going to be driven out. The problem changes its complexion and he wonders whether, after all, it is not mere selfishness to kill one's own kinsmen in order to get the throne. The problem becomes more vivid when he sees before him his preceptors, his uncles, his grand-fathers, and all who belonged to his family and helped his growth. Is he to kill them? He is confused. A situation has been created, against the background of a nation-wide war, where man finds himself face to face with a problem which has never appeared to him in that light. And he tells it to his divine companion who is significantly his charioteer in the battle as well as the divine charioteer in man's life. He is not a teacher learned in the *shastras*, but he is a divine teacher. And he is accepted as such in the Mahabharata, as well as in the Gita. He was a prince but he was brought up among cowherds; all that is true, but his divinity is nowhere questioned. Even the opposing hosts do not question it. And his relation with his human disciple is unique. So also all the three features—the divinity of the teacher, the representative aspect of the disciple and the occasion of the teaching—are unique. The very uniqueness of these features draws attention to the fact that there is something extra-ordinary about this text.

* Proceedings of Meeting No. 11 could not be transcribed due to some mechanical failure in the recording machine.

How can one say that he is a divine teacher? All accounts in the epic state clearly that Krishna is a divine *avatara*. Now the conception of the *avatara*, the descent of the divine consciousness into a human form, seems very natural to the Indian mind. Right from the days of the Vedas which is the first historical record of the Indian mind, it is taken for granted that there is a communion between man and God. And that communion is through a common consciousness. It is declared and verified by experience that what we call our human consciousness is a diluted or reduced projection of the pristine divine consciousness. Now this divine consciousness and the human consciousness are always linked. If there were not this link between the terrestrial consciousness and the divine consciousness, the universe would not go on. That is why there is always the conception of what we call Nara-Narayana. Nara is man and Narayana the divine. It is also explained as God in man and man in God; this mutual linking is expressed in the concept *Nara-narayana*. Whether the Krishna mentioned in the Gita was a historical personality or only a conception which has been given a historical form down the ages, is not very relevant. Such doubts are raised about every avatar. But for serious minded people these questions are not important. What matters to posterity is whether the divine presence signified by the avatars—Rama, Krishna, Christ or Buddha—is a living reality or not. It is not the historicity of Jesus that is relevant to us. Where actually he was born, whose son he was, whether all that has been said about him really happened, whether there was a gap of many years in his life which he was supposed to have spent in Kashmir, whether he was crucified in the manner described—these are not the points that need occupy our serious attention. What matters is whether there is or there is not an inner Christ or to put it as our colleague John would, the contemporary Christ. When we think of him, when we pray to him, do we get a response or not? That should decide the question.

All experience testifies that there is a response. Whatever the scriptures may say, whatever the priests may say, those who have prayed have found the response. That is because, even though the human personalities that housed the divine consciousness have passed away thousands of years ago, still the divine presence, signified by those personalities, continues to live in the earth-atmosphere, always taking cognisance of those who call, who appeal to it. These avatars are not like evolving human beings who pass on to the place of rest after they shed their bodies, and return to earth for further growth. They come with a purpose to manifest certain truths in the evolution of the universe, and if their work is not completed within their physical life-time, they continue it from the subtle planes. Let us leave aside the question whether there can be more avatars than one; we have had a succession of avatars, and we need not discuss this matter. We take the declaration of Lord Krishna in the Gita: "From age to age I manifest in human forms. Whenever there is great decline of the Law of God and evil prospers, then I manifest to raise up humanity." We accept that statement, and give adherence to every avatar that manifests in whatever religion, in whatever faith and for whatever mission. It is the inner Krishna, not the historical Krishna, with which we are concerned. And he is perennially living in the race consciousness of India and his presence is testified even by those outsiders who enter into the spirit of the Indian race. But even historically Krishna did exist. In the old Chhandogya Upanishad, Krishna is mentioned as the son of Devaki, the disciple of the Rishi Ghora, and his divine wisdom is lauded. But as we said, we are concerned with the eternal avatar.

And what is an eternal Avatar? In each one of us, in each person, each form, there is the divine spark. The principle of divine consciousness descending into man is an eternal fact. You and I also may be said in a certain way, to be miniature avatars, because we house in ourselves a spark of divinity. But a full-fledged avatar is one in whom there is a conscious and formed descent of the divine consciousness for a particular mission. Such a being is conscious from the beginning that it is on a divine mission and its consciousness is divine. It never loses its identity with the Divine.

But in between avatars, there are other concentrations of divine Power, such as the high divine energy of heroism, of a literary genius, of military science and so on. These the Gita calls and the Indian tradition accepts as *vibhutis*. They are glorious specimens of divine Power. They have studied the world-history in different forms. Julius Caesar, Napoleon, Shakespeare, Kalidasa—these are typical concentrations of the divine Power for the effectuation of the divine purpose on the earth.

The next point is that the Divine himself in the form of Krishna is the teacher and the teaching concerns not just what Arjuna is to do on the battlefield,—that is only the starting point. The canvas is of a world-wide action, not only on the field of Kurukshetra, but on the battle-field of life; not by Arjuna alone, but by all human beings. In the Gita world problems in their essence are posed and its teaching concerns the performance of on the world-stage. Does action bind even those who seek for spiritual elevation and perfection? Are they to continue to work, or should they withdraw from work leaving it for those who are worldly-minded, while they themselves retreat into the forest to seek their spiritual salvation? That is the first question. Next, supposing they are to work, then in what way does the action of the man who is liberated in his consciousness and whose actions do not create karma, differ from the actions of an ignorant man who is bound by the karma of his works?

If, as Krishna says, there is a spirit in which the work is to be done, the spirit of renunciation, then does renunciation mean an external and outer renunciation or is it an inner renunciation? If it is, then what are the contents of this inner renunciation? Is it a giving up of the claims of the fruits of work, working not for oneself but for the higher principle, for the divine? And how is one to measure the sincerity of the inner renunciation? These are the topics that are discussed, as we shall see in the succeeding sessions.

And the teaching ultimately asks the human being to rise above all man-made standards. There is a standard for each person, for each class, for the world, for different ages; there is a plethora of standards, which we call *dharma*. What are we to do if there is a conflict of dharmas? A man's dharma as a member of a family, may go against his dharma as a citizen of a nation, and create many conflicting situations. Supposing I am a believer in non-violence, the enemy is at the gates of my country and I am asked to join the battle. Will there not be a conflict between my personal principles and the law and standard of the society, of which I am a member and from which I have been drawing very freely? What am I to do? Again supposing I have a call to serve the society, but the interests of my family demand that I should earn the bread, and maintain them and not spend my energy in the public call? Which is more important? Is my duty to my parents who have brought me up, who have spent all their money and energies on me more important or is my duty to the

society and country more important? These are the various standards which cannot be reconciled normally with the slender resources of the logical mind.

The ultimate counsel of Krishna on this question is: "Leave all standards and surrender thyself in my hands, I shall deliver." But where is he to be found? He does not leave it to doubt. He says, "I stand in the heart. I am there in each being. Look at me, live in me." Individually he is at the core of each one's heart, he is there as the Indweller; in the universe around, the divine Lord is there in all forms, behind all movements and behind all the forces; he is the Universal Divine. If he is in me as the individual Divine, he is there around as the Universal Divine. We lack the means to establish the contact, we have not developed the faculties which can put us in touch with the individual Divine or the Universal Divine. And to establish this contact, to make it possible for us to commune with the divinity within and without is the object of spiritual quest, the aim of the Yoga through which we pursue our quest for truth.

We said that Arjuna is the typical human representative, the ready human receptacle by virtue of his evolution, his equipment; he has come to a stage where the human being is ready to be taken up and linked directly with the Divine, the Godhead. He has the social culture, religious culture, the culture of his class, his individual culture also and he has reached the fine pinnacle of perfection—at the sattwic level. Fully self-controlled, he has a large vision, valiant, he can sacrifice himself for a cause, and he is ready for the divine Grace. It is not a story to be taken allegorically. There are books written saying that nothing of this kind ever happened—the five princes represent the five fingers or the five senses; Krishna the divine teacher is the soul and so they go on, explaining all the circumstances in their own way. There may be some truth in these interpretations, but certainly the Gita could not have been a world-inspiring scripture if it had been just an allegory. It is a scripture of permanent relevance because it focuses our attention on the conflict of what we may call activism with spiritual Consciousness or ethical perfection. The ethical ideal requires that one shall not kill, particularly one's kinsmen. The spiritual ideal requires one to withdraw into quietude, into the peace of liberation and merge into God. What then is the truth of activism? That is the problem, posed and answered in the Gita.

Let us further analyse the nature of the crisis that Arjuna, the human disciple, passes through. He casually asks Krishna to bring his chariot between the two armies poised in front of each other in order to gain a further impetus for his spirit of conquest. But instead of that effect, when he stands between the two armies, he has a sensational recoil. He sees his own kinsmen, his own teachers and he suddenly realises that he has to kill them. A high disgust seizes him. If those for whose sake he is to battle are the very ones he has to kill, then for what purpose is the fight?

Second, there is the emotional crisis. There is a recoil from duty. When he realises the enormity of the slaughter that he has to initiate and further, there is a recoil. He knows that this recoil is against his duty as a warrior, a *kshatriya*. And then there is the moral crisis. He sees that after all is said and done he is to have a blood-stained enjoyment. And his being rejects it. So there is a triple crisis: a sensational crisis when he is overcome by pity, an emotional crisis when he recoils from his duty and a moral crisis which calls for rejection of a blood-stained enjoyment. All in all, he is in a state of inner bankruptcy. All his courage

and bravery and learning fail him, he throws down his weapons and says he will not fight. He is overcome by great confusion. What is he to do? He naturally expects the divine teacher to tell him what to do at that moment. Instead, the teacher discourses on what the Self is, and how though the bodies are slain, the Self is not. The bodies are changed as a man changes his garments, but the Self continues for ever and ever. "Why then do you ask me to do this action?" Arjuna asks. Krishna replies that each one has to follow his nature. Arjuna answers that nature is unruly, irresistible, it goes its own way, even when one knows that one is wrong. What is one to do? He is bewildered. Krishna's answer in the beginning does not meet his demand. And certain statements that Krishna makes like the teaching of the yoga being given long ago to the father of the Sun, confound him. He says, "I am seeing you here today, perhaps you were born a few years further before me, but you say that you were here a thousand years ago!" Then Krishna enunciates the doctrine of the *avatara* which again is a new concept to Arjuna.

Krishna describes the universal setting of Nature, the constituents of Nature, how each individual has his own nature, and should follow it instead of following another's nature which is foreign to him. He then talks of the different types of works, the different types of renunciations, the different types of piety, worship and gifts, the three modes or qualities of nature of which man is a creature, how to go beyond them, emphasising throughout the necessity of an inner renunciation of the world which lies in forfeiting the individual claim for the fruit of the work, the claim to enjoy the things of life for oneself. After driving home these points, Krishna relates the individual action to the soul, and says that even a liberated man has to exert himself for *lokasangraha*, for the building and the preserving of the peoples. But in the preservation of the society in which he is asked to follow the example of God himself who does not at all need to strive and work but still does so for the uplift of his creatures. God works in the universe in many forms. Similarly the person who has no individual need to act is called upon to work in a spirit of disinterestedness, for the preservation and maintenance of his society. He is also told that there are grades and stages of growth, and he should not disturb the faith of those who are less advanced than he is. Each one has his faith and competence, and that balance should not be disturbed, otherwise there is a confusion of standards, *dharmas*, and there is social anarchy.

Finally, Krishna delivers the message that the divine standard is the highest. Ultimately when a man is faced with a conflict of standards—social, family, individual, national—it is the soul-standard, the divine standard that must decide. That indicates the course to be taken. But it requires an inner discipline to know what is the divine standard, what is the soul-standard. It requires a purification of the mental faculties; an inner cleansing so that desires and ambitions and prejudices do not disguise themselves and appear as divine commands. This in general is an outline of what we are going to study. From the next session onwards we will take each theme by itself and discuss it, keeping in mind the problems that face us in the world today.

VISIONS IN THE ARYAN LIGHT: SELF-REALISATION & SUPERMIND IN THE RIG VEDA—12

David Frawley

(Continued)

Section II The Mystic Death and the Life Divine

*Yo Yajnyasya prasadhanas tantur Devesvatatah,
tam ahutam nasimahi
May we attain, fully offered, that continuity of the Sacrifice
which fully perfects our extension into the Divine*

Subandhu, R.V.10.57.2.

The Mystic Death

Rig Veda, Mandala 10, Suktas 13-16

Mandala 10, Sukta 13, Seer-Vivasvan Aditya (the Morning Sun)

Deity—Yama, the Vedic god of death and transformation

1. "I unite with my prayers of surrender to your ancient Brahman. May this song go forth by the path of the Sun. Let all the sons of Immortality hear it, those who dwell in realms Divine."

Brahman here means God as in later times, but in the Rig Veda it also means the supreme prayer or the Divine Word. Vedic terms all bear not primarily abstract philosophical meanings but ancient religious meanings like prayer, hymn, song, according to the reverential attitude of ancient man. Such terms also refer directly to the Divine as the supreme prayer, hymn and song. The prayer of surrender, nama, is a key term in the Veda. The Vedic path is a twofold path of surrender on one hand and exaltation on the other, the former being the way of devotion, the latter the way of knowledge. Both are complimentary. The surrender of devotion is the prelude to the exaltation of knowledge. This is the rhythm of the sacrifice. The path of the Sun is the path of truth, the path of the gods. The term here could also mean the path of the illumined, but it is the One path to the Divine, Devayana, whereby we merge into the pure light of the Solar Self. The sons of Immortality are all the Seers who are merged in Brahman.

2. "Borne by god-minded men you came travelling to us like twin sisters, oh Dawn and Night. Take your station, you who know your own wide world of vision. Well established be blissful like Soma unto us."

We have interpreted the twins, feminine, yame, here as Dawn and Night, Ushasanakta. According to the ritualists they are two carts which bear oblations for use in the sacrifice. This clearly demonstrates the poverty of the ritualists view, for the cosmic symbolism of the hymn goes utterly beyond all such superficial considerations. The twin sisters are always the Dawn and the Night, whose rhythm perfects the sacrifice. The Dawn is the awakening, the enlightenment, which follows the Night, the mystic death wherein the ego is given up. The Night of surrender gives rise to the Dawn of exaltation. The sacrifice consists of the succession of Dawns and Nights, until a state of perpetual Dawn or perpetual Day is realized, the complete awakening. Until that every Dawn is followed by another Night. In the lower sense Dawn and Night are the knowledge and the ignorance and Night is purely negative, but in the higher sense Night has a positive value as the spiritual unknowing that precedes real spiritual knowledge. In the highest sense the Dawn is the uncreate Brahman and the Night is the creative Brahman and both are equal and one in truth. These two powers in their succession and continuity establish the wide world of vision, u loka, which is short for uru loka. U may mean simply other or may be short for uru meaning vast or wide. Loka does not simply just mean world in general in the Rig Veda as it does in later time. It means shining, from the root ru, meaning to shine. It means vision, from which the term locana, meaning eye is derived. Loka is the world of vision of the Seers. It includes all the worlds, bhuvana, and is not used in the Rig Veda for the ordinary worlds like Earth and Heaven. It is Svar, the world of the Divine Light, the Solar Self, which is the fourth world which embraces all the three worlds. All worlds are essentially loka, that is a matter of seeing. To dwell in this seeing is to conquer all the worlds. Uru loka is the wide world of vision which is the true world which we see when we have freed our minds from the limitations and veils of our own desires and the patterns of our conditioning. The complete term here for 'your own wide world of vision is 'svam u loka.' This could also be rendered as the wide world of vision of the Self, svam meaning the Self as 'one's own.' The Vedic Seers often used a veiled terminology to talk of the Self, not because they were incapable of direct philosophical statements, but because, like the Zenmasters of China, they found an indirect terminology more stimulating for actual search and inquiry in the mind. Too direct statements have the disadvantage of too easily becoming mere dogma or speculation, not penetrating deeper than the intellect. Soma, also called Indu, is the bliss of the Ananda. Thus the twin powers of knowledge and devotion set forth the wide world of vision of the Self and become established in bliss. These twin powers are borne and brought to us by devayanta manusa, god-minded or godward moving men, or perhaps even the Godward moving mind.

3. "Five steps have I arisen from the Earth. I follow the four-footed Goddess with devout observance. This by the Imperishable Syllable I have measured. I purify all in the central point of Truth."

Five steps, padani, beyond the Earth, rup, means beyond the five elements, the five sense organs and all the fivefold world into the One which is all. The four-footed, catuspat, Goddess, is Vak, Speech, the fourfold Divine Word Om consisting of the four states of

waking, dream and deep sleep, and the state of Self-realization, Turiya, as the fourth. This Imperishable Syllable, Aksara, is Om, Brahman, which measures out all things in its rhythmic vibrations. The central point of Truth, ritasya nabhi, is this Self. Here in essence we have the Upanishadic teaching of Om and its four quarters, which is not supposed to have been known in early Vedic times.

4. "He, for the sake of the Divine, chose death. He chose not immortality for human desires. They sacrificed the Seer, the Master of the Divine Word. Yama immolated his own dear self."

Yama is the prototype of the self-sacrifice, Atma-yajna, which realizes the Divine. He is the original man, the spiritual prototype of the human race, and is either twin to or identical with Manu. According to the story of the ritualists, Yama, the first man, did not have to die. He died voluntarily for reasons they could not quite explain. The error here again was taking the statements too literally. Yama did not sacrifice his body, tanu, in actual death. He sacrificed his self, tanu, in the mystic death to attain immortal life. Seeing the futility and endlessness of purely human and creaturely desires, realizing that the Divine could only be attained by giving them up, he voluntarily sacrificed his own ego. Man thus becoming the sacrifice which creates and transforms all things, becomes himself Divine. Yama thus is the Master of the Divine Word, Brihaspati, the priest of the gods. Through voluntarily giving up his ego, which is the real death, he himself becomes the lord of death, becoming one with death he goes beyond death. The Vedic teaching does not end in a cult of death but passes through death as the gateway to true life. Yama is the god of this transformation. In Egypt, however, which shared this teaching in the figure of Osiris, the teaching degenerated into purely a cult of death. They lost contact with the dawn of true life which follows the night of death and so their ancient culture perished.

5. "The seven flow to the youth imbued with the awesome creative power of the gods. The sons overflowed with truth unto the Father. Both the Dawn and the Night are his. They rule over both Heaven and Earth. They labor in all the worlds, which belonging unto them flourish."

Yama is thus one with Indra, the free, independent Self-nature. He is marutvan, imbued with the awesome creative power of the gods, manifested by the Maruts, Indra's companions. The seven are all that is sevenfold, the seven worlds, the sevenfold divine power at work in the worlds. He is also identified with the Divine Father, the transcendent Brahman. The sons are all the sons of immortality in the first verse, the sages, the individual souls which seek and merge into the Divine. I have again interpreted the two mentioned here as Dawn and Night. The text says only both. Yama is so-called because yama means the controller, the controller of death, the controller of the gods, the controller of man. But yama also means twin. Yama thus possesses the twin sisters, yame. Yama therefore also means he who is twofold, that is he who contains all dualities within himself, he who controls all the twofold powers of existence. To Yama belong both the Dawn and the Night, the knowledge and the ignorance, the night of death and the dawn of awakening to true life. To him belongs both the uncreate Brahman which is like a perpetual day and the creative Brahman which has the beauty and terror of the night. In him are reconciled both the Divine and the Divine creation for the establishment of the Life Divine. Heaven belongs to the Dawn, the knowledge, the

awakening. Earth belongs to the night, the ignorance, the surrender. All the worlds are the play of Dawn and Night, which are also life and death. It is the powers of knowledge and devotion which labor in all the worlds and cause them to flourish and prosper.

This hymn is one of the simplest and most mystical of the Vedic hymns, and has a grandeur and exaltation which few scriptures ever attain to. Its first verse occurs as late as the Svetasavatara Upanishad. It sets forth in essence the Vedic teaching of death and liberation which the following hymns elaborate.

Mandala 10, Sukta 14, Seer-Yama, Deity-Yama

1. "Revere with your offerings King Yama, the son of the Morning Spirit, who gathers men together, who traveled to the great heights of Heaven beyond, who perceived and pointed out the path for many."

King Yama is the controller of the gods, who sought and found through death and sacrifice the path of immortal life. He is the twin in whom all the dualities of life and death are combined into one. He is the son of Vivasvan, the primeval spirit of pure creation, which being perpetual and simultaneous living and dying, creation and destruction, is immortal and uncreate Sacchidananda, Being-Consciousness-Bliss. King Yama reached the height of Heaven, of Brahman, the Supreme Reality beyond, and brought to men the knowledge of the path to it. Thus he is the original man, the prototype of all men. Yama and Manu, his twin, are the founders and chief figures of the Vedic religion and have a centrality within it much like Krishna did in later Hinduism. Yama is Manu as the guide through death, both the physical and the psychological or mystic death.

2. "Yama first discovered the way for us, a field of light that can never be taken away, to where our ancient fathers have departed, where those born in truth follow their own path."

The way and the goal are one. It is an open space of free and independent movement. It is a gavyuti, a field of light, from the word go meaning light. It is not a mere pasture, except in the outer metaphor, from the word go meaning cow, for it is identical with the sun, the goal of the Vedic and Upanishadic path of truth. The Vedic cows are always the cows of light or the rays of light, the rays of the sun. All beings, all the worlds, are nothing but the rays or radiances of the Divine Solar Self. Merged in this field of light are our ancient fathers, the Divinely realized Seers. There they are born in truth, in the highest birth, which is eternal, open creation. There they follow their own path, *sva patha*, that is they have the freedom to act as they will in all the worlds, being one with the Self.

3. "Matali flourishes there with the Kavyas, Yama with the Angirasas, Brihaspati with the Rikvans. Exalters of the Divine by the Divine they are exalted. Some delight in the Self-glory, others in the Self-nature."

Matali is the charioteer of Indra, the sage who brings the Divine Indra power into manifestation. The Kavyas are a family of poet-seers. The Angirasas are the main family of ancient seers. Brihaspati is the Master of the Divine Word, the archetypal priest, generally a god, sometimes regarded as a man. The Rikvans are the bearers of the rik, the sacred chant. The meaning is that all the Divinely realized seers and groups of seers exist forever in

the light of truth, where their independent will is one with the independent will of the One Self. Some delight in Svaha, which is generally a chant of glorification, which as it derives from the root sva meaning self we regard as meaning Self-glory. Others delight in Svadha, which means the Self-nature, Self-power or Self-law. This may well refer to the two kinds of liberated souls mentioned in the Brahma Sutras, 4.4.12., those which dwell in the attributes or powers of Brahman, continuing some kind of action within the creation, and those which merge into the pure uncreate Self-nature. The ritualists regard Svaha and Svadha as different kinds of offerings which the spirits of our departed ancestors delight in or feed on. But as the fathers here are the great Sages who realized God and not just our human ancestors, this view is untenable. The world of the fathers is no ordinary heaven but is the same as what was later called Siddha-loka, the realm of perfected souls.

4. "Oh Yama, sit down at this extension of the sacred grass, united with our fathers, the Angirases. Let the mantras taught by the seers bring you. Oh King, take delight in this offering."

The sacred grass was symbolic of the openness and naturalness of the sacrifice. The Vedic religion was a religion of light and the sacrifice was done with clarity, openness and cheerfulness. The Vedic ritual was of the sunlit world. There was nothing of superstition, darkness or violence in it. It flowed in harmony with all life and was a product of Nature, not human invention. Yama and the fathers are one. They are the power of the Spirit in man seen singly or multiform according to its action. They are the powers of truth which dwell within us as the guides to our own Self and its vast world. The mantras taught by the seers, kavisasta mantra, are the vibrations of the Divine Word, which have a twofold nature as knowledge, light and as action, yoga, transforming energy.

5. "Come Yama with the most holy Angirases. Take delight with those of myriad form. I invoke your Father, the Morning Spirit, to sit at this field of sacrifice."

The Angirases are the most holy powers of Seeing which can assume every form. Hence they are of myriad form, vairupa. Yama and the seers are one with Vivasvan, their Father, the Sun. Yama himself is the Divine Son, who is born as a man and is sacrificed to create through death the path of truth for man. Christ is another version of the Yama prototype and the similarities between the two teachings will be part of another study we hope to undertake. The Vedic sacrifice is done in the open field of the open heart and mind, strewn with the sacred grass of the simple life in harmony with Nature and the Spirit working through Nature.

6. "Our fathers are the nine-rayed Angirases, the Atharvans, the Bhrigus, the blissful ones. May these Holy ones be right-minded to us, that we might dwell in their auspicious right-mindedness."

These again are the main families of the Self-realized sages of ancient times, famous throughout the Vedas and Upanishads. Their grace or favor is right-mindedness or right-thinking, sumati. The ancient fathers are the powers of mindfulness and clarity within us, which manifest the concern of the Father. Auspicious or cheerful right-mindedness, bhadra saumanasa, is their heritage that we seek. Thus we see that the apparant mere ritualism of the Veda is always linked with the key ideas and insights of jnana, spiritual knowledge, which is the Vedic sunlight Spirit.

7. "Go forth by the ancient pathways where our ancient fathers have departed. There you shall see both the Kings, Yama and the God Varuna, and delight in the Self-nature."

This is a behest for us to go by the path of the seers to the Divine. In the Veda the path of the fathers and the path of the gods are the same, the path of truth, which is the path of the sun. These became two paths in the time of the Upanishad as the term father came to mean not the ancient Divine seers but our mere human ancestors in various after death states or heavenly worlds. The one Vedic path of the fathers and the gods is esoterically the Upanishadic path of the gods and exoterically the path of the fathers. Mere ancestor worship was undoubtedly part of the outer aspect of the Vedic religion but always had an inner aspect of worship of the Divine sages. Varuna is the king of the gods and another solar deity, aditya, a form of the Solar Self. He is especially associated with the religion of sin and redemption, death and transformation. Yama and Varuna are the prototypes of the Semetic God the Father and the saviour God the Son, in their higher aspect associated with the Vedic religion of light. But the real goal of the path is to dwell and delight in the bliss of the Self-nature, Svadha, the Atman, wherein all these gods and sages are one.

8. "Become united with Yama and with the Fathers, with the complete sacrifice in the Supreme Ether. Casting off all imperfections return unto your home. Be united with your radiant Self."

This is the key verse of the hymn. The Vedic experience of enlightenment involved union with Manu or Yama, the archetypal man, union with all the seers who had realized the truth, our ancient fathers, the completion of the sacrifice, the attainment of the highest heaven or the supreme realm, the union with the Sun, the Solar Self, and the assumption of a new Self or I, aham. The statement here is really no different than the famous declaration of the Seer Vamadeva in the fourth mandala of the Rig Veda, 26.1., which the Upanishads quote as the epitome of the realization I am Brahman, aham Brahmasmi, Brihadaranyaka Upanishad, 1.4.10., in which he says, 'I was Manu and the Sun,' and then proceeds to identify himself with various other ancient seers. 'The complete sacrifice' is istapurta, which means literally what fills, purta, the sacrifice, ista. Later it came to mean merely good deeds in the moralistic sense, good karma, which became our religious merit stored in heaven which assured us of a happy after death state.

This is one of the great mistakes that can be made in the interpretation of the Veda, to take its terms according to their meaning in later times. For the meaning of spiritual terms always tends to degenerate in time, one ages inner teaching becoming the next ages outer dogma, one ages knowledge becoming the next ages ritual. Thus Indra of the Veda is not the same as Indra of the Purana. The former is the pure Self-power, the latter the mere king of the gods, who themselves are only heavenly creatures and not the Vedic Divine powers and principles. Similarly the Upanishadic Atman which is the true Self or Spirit, in Buddhist literature means only the ego, ahamkara, and not that Pure Consciousness, which they call instead the One Mind. So in the interpretation of the Veda we should learn to expect that their terms have a more inward sense than the same terms in later times. Otherwise we are not really examining the Veda in its own right, but merely using it to reflect the ideas of the outer religion of a later time.

According to the ritualists this whole verse refers only to the assumption of a subtle

body, *linga sharira*, in the heavenly realm of the fathers after death, and not to true liberation in union with all the seers with the attainment of the Supreme and the attainment of the true Self. The first point against this view, which we have already well established and will do so even more conclusively in the next hymn, 10.15., which deals exclusively with the Fathers, is that the Fathers are the Divine Seers, as Yama is the Divine Son or the archetypal man, Manu. The second is that the Supreme Ether is the Supreme Realm of Brahman. Dīrghatamas says, Rig Veda 1.164.35., that Brahman is the speech (*vak*) in the Supreme Ether (*paramam vyoma*) and further 164.39., that all the gods are based upon the Imperishable Syllable (*akshara*) of the Divine Word (*rik*) in the Supreme Ether (*paramam vyoman*), and that for him who does not know this the Veda is really of no value for him. So the *ista-purta* in the *paramam vyoman* cannot be really different than the *rico aksare paramam vyoman*. What is the nature of the sacrifice, *ista*, in the Supreme Ether? It can only be complete, *purta*. For it is only the complete sacrifice in the Supreme Realm that can bring about union with the Divine Son and all the seers. Thirdly it is only the Self, Brahman that is our true home, attained by casting off all imperfections. This cannot logically be stated of the heavenly world. Finally then we are left with what is *tanva suvarca*, which we have translated as 'radiant Self.' That *tanu* means self in some passages everyone agrees. That *tanu* can be shown to mean Atman in many places also. Examine our study of the hymns of Brihaduktha, 10.56.1-2., where he states, 'in mergence (*samvesane*) with your Self (*tanu*) be beloved of the gods in the Supreme Birthplace (*Paramam Janitre*, which is Brahman and the same as the *Paramam Vyoman*).' And if that is not conclusive enough, he adds in the next verse, 'without hesitation place your own light (*svam jyoti*, or the light of the Self) in Heaven (*divi*) as the support (*dharunaya*) of the mighty gods (*maha devan*),' a statement which can only apply to the Supreme Self, the Atman.

There is one more factor to be considered, namely union with the Sun or the Solar Self. We see that Yama's Father has been invoked to come to the sacrifice. He is Vivasvan Aditya, the morning sun. Union with Yama can only bring us to his father, the sun, also. So the term *tanva suvarca*, radiant Self, can only mean the Solar Self, the Divine Sun. The next verse affirms this when it says, that this world of vision (*loka*) is manifest with or made clear by (*vyakta*), the days (*ahar*), the waters (*apa*) and the light rays (*aktu* or perhaps the nights). These all refer to the sun which makes the day, which is always the abode of the waters in Vedic cosmology, and which produces the light-rays. This may sound exoterically like just the attainment of the world of the sun, but the sun is equated with the Divine so much in the Vedas such a view cannot hold. Can these terms bear a deeper meaning? The days are symbolic of the states of clear illumination of the Divine Consciousness. Even as late as the Brihadaranyaka Upanishad 5.5.3-4., the secret name (*upanishat*) of the Divine Solar Spirit is the day (*ahar*) and that is equivalent to the secret name of the individual spirit which is I (*aham*), establishing the identity of the individual human spirit and the Divine Solar Spirit. We cannot imagine either, that the Vedic Seers, with all their subtle uses of language did not see the connection between *ahar* and *aham*, between the illuminations of the day and the clarity of the pure I. The Upanishad is here obviously only bringing out one of the inner aspects of the Vedic teaching and not inventing something new. Similarly what are the waters? The Chandogya Upanishad says that the waters of immortality (*amrita apa*) dwell in

the Sun, 3.1.2., etc., as well as making the clear statement 'the Sun is Brahman (Adityo Brahmeti)', 3.19.1. The Rig Veda itself says 10.9.1., that the waters are bliss-creating (mayobhuva), or 7.47.2., whose wave is most blissful (madhumattamam) and in the next verse which delight in the Self-nature (Svadhaya madanti). So it is clear that the waters are the immortal waters of bliss, which are ever-flowing, that is, eternal. The light-rays are probably identical with the intuitions or insights, ketu, of the Divine Mind. Thus it can be conclusively established that this passage refers in its inner sense to Self-realization.

(to be continued)

OPINION

What is your opinion of yourself? Would you say that you are pretty good, or not so good? It is important for you to know that your opinion of yourself will have a bearing on how other people think of you. Adelaide Keen once said: "Power is the privilege of kings. Be a king over yourself." Try looking past what you seem to be and acknowledge your finer qualities. This will raise your opinion of yourself and enable others to think more highly of you.

SHOULD DESIRES BE MINIMISED ?

Ashok Narayan

Growth of desires and necessities is considered essential and vital for material progress. It has been said that "Necessity is the mother of invention." However, in the domain of spiritual progress, particularly in the context of Indian systems of religion and philosophy, escalation of desires leading to restlessness of mind retards and ultimately halts progress. Living in the modern world, how do we resolve this conflict? Must we renounce the material world in order to attain a peace of mind and spiritual progress?

A glaring example in Indian scriptures is that of King Janaka who was able to attain spiritual progress while enjoying all the royal luxuries. This example would conclusively show that it is not necessary to renounce the material world in order to advance in the spiritual field. One can have physical involvement with all the material comforts and enjoyments but without any attachment. Without attachment, the sense objects are unable to bind the mind and, therefore, there is no impediment to spiritual progress.

In Bhagvadgita, Lord Krishna has squarely blamed Kama (desire of all sense objects) for motivating a person to do sinful actions. When Arjuna asks, "Then what inspires a person to commit sins against his will?" (Verse 36, chapter III)

Lord Krishna replies: "This Kama, born out of Rajas Guna is the anger. This is insatiable and great sinner. Know Kama as the main enemy in this connection." (Verse 37, chapter III)

Controlling the desires by disciplining the mind is essential to spiritual progress. Without disciplining the mind and the senses, nothing can be achieved in the spiritual field.

However, in order to resolve the dilemma referred to in the beginning, we must understand the rationale behind controlling the desires. First of all the 'desires' to be controlled are only those which are called 'Kama' by Lord Krishna in the above-mentioned couplet. These desires are related to sense objects and ego. For instance, desires of material wealth and other worldly pleasures are connected with sense objects. Desire for power is connected with ego. Other desires like a desire to do selfless service to others or a reasonable personal ambition in one's career do not come within the purview of Kama. The essential point in denouncing Kama is that it is insatiable. The more one goes after satisfying it, the more it escalates like fire. Thus, one is trapped in a vicious circle which can be broken only if Kama is controlled.

But, what is the harm if desires go on escalating, a materialist would ask. After all, desires, expectations and necessities have increased as mankind has progressed. The gap between the expectation or desire and the level of satisfaction achieved is the motive force behind all material progress. What is wrong with allowing the desires to escalate?

Let us see where exactly the premises of a materialist and a spiritualist diverge. When the desires are allowed to increase, their fulfilment gives pleasure,—though not stable satis-

faction, because the desires escalate further with fulfilment, — while any obstruction in their fulfilment leads to unhappiness, frustration and anger. It follows, therefore, that with the increase of desires, possibilities of happiness corresponding to the fulfilment of desires, and unhappiness corresponding to nonfulfilment of desires, both increase. Of course, happiness and unhappiness arising out of pleasurable and painful experiences of sense organs are transient; so, neither is more important than the other. But, the fluctuations of happiness and sorrow disturb the mind and they disturb it more than the absolute levels of happiness and sorrow. It is well in evidence that, given time, one attains equilibrium with any level of sustained happiness or unhappiness. What affects the senses and the mind are the fluctuations of this level. The more the desires, the more are likely to be the fluctuations of happiness and sorrow disturbing the peace and stability of mind. When desires are minimised, these fluctuations are also minimised and one has peace of mind.

Hence the question is whether we prefer the gamble of wide fluctuations of happiness and sorrow or peace and tranquillity of mind minimising the fluctuations. The answer depends upon one's temperament and attitude. A materialist may prefer the former alternative in which there is no peace of mind although rationally there is no reason to assume that swings towards unhappiness would be more pronounced than those towards happiness. The scriptures conclude that escalation of desires leads ultimately to unhappiness but this is because it is assumed that fluctuations of happiness and sorrow are themselves undesirable and leading to sorrow. This assumption may not hold good in the case of a materialist. For the spiritualist, who prefers the other alternative, not only swings towards unhappiness but also those towards happiness are minimised, and what he gets in return is a lasting peace and tranquillity of mind which is essential for further spiritual progress. The point is that unhappiness cannot be minimised without minimising happiness, and large swings of happiness cannot be realised without admitting the possibility of large swings of unhappiness also. That is why it has been said in Mahabharata that whoever wants lasting peace and bliss should renounce both happiness and unhappiness.

However, the above-mentioned alternatives are not so clear-cut. Though a materialist welcomes large fluctuations of happiness and sorrow, he would be unable to put up with unlimited fluctuations. The tolerance of the human mind is limited. Similarly, a spiritualist may minimise the fluctuations of happiness and sorrow but he cannot eliminate them altogether. In between a materialist and spiritualist, there are people with varying temperaments and varying capacities of tolerance towards the fluctuations of happiness and sorrow. It follows, therefore, that there is a need of controlling the desires at *some* level thereby limiting, though not necessarily minimising, the fluctuations of happiness and sorrow. Even a confirmed materialist would need to control the desires at some level though he might keep this level very high. Each person should control the desires at some level according to his temperament and mental tolerance. A materialist would keep this level very high while a spiritualist would keep it as low as possible.

There is another very important reason why desires must not be allowed to escalate uncontrolled. When one completely gives in to the desires, they control the mind and through the mind they overpower the intellect also. When this happens, a person may do anything to fulfil a selfish desire — even if it is unlawful or immoral. That is why Lord Krishna says that

Kama is behind all sinful actions of a person. For the same reason materialists tend to believe that "the end (which, for a materialist, is fulfilment of a selfish desire) justifies the means".

It must be mentioned at this juncture that the control of desires cannot be taken in a mere quantitative sense. Even one uncontrolled desire, say desire for wealth, is enough to corrupt the mind and the intellect. Obsession with each of the material desires has to be avoided by limiting it to a certain optimum level.

The subject matter of some of the desires falls within the domain of duty to some extent. For instance, some material amenities are necessary to maintain one's life and to fulfil the necessary social obligations e.g. supporting one's family. Beyond this level a desire can be justified upto an extent as a 'reasonable ambition' to maintain oneself in a reasonable physical comfort and mental satisfaction. To what extent a desire is justified as a reasonable ambition is difficult to define as each person would have his own limit, but generally it can be said that a desire can be justified until it becomes an obsession so that any obstruction in its fulfilment would lead to the adverse effects mentioned above.

This control of desires upto the level of "reasonable ambition" is very difficult in practice. Arjuna has rightly said in Bhagvatgita.

"O Krishna, the mind is very turbulent, unsteady and powerful. I regard its control as difficult as controlling the wind". (Verse 34, Chapter VI)

Lord Krishna replied,

"Arjuna, no doubt the mind is swift moving and difficult to control, but it can be controlled by constant practice and an attitude of detachment." (Verse 35, Chapter VI)

Here Lord Krishna has given two clues about how to control the mind—(1) an attitude of detachment and (2) constant practice.

Let us first discuss the attitude of detachment mentioned above. If one has this detachment, the desires cannot go out of control. The essentials of detachment are (1) every effort to fulfil a desire must be done without any expectation of return i.e. a detachment at effort stage, and (2) one must remain unperturbed in success and failure i.e. detachment at the result stage. Let us understand clearly what these terms mean.

A lack of expectation of return at the effort stage means that at the stage of effort, one must neither take for granted what is going to happen nor be unduly apprehensive of what is not going to happen. At the time of doing effort either with a desire of duty or of a reasonable ambition, one must concentrate only on putting in the best possible effort under the given circumstance without any preconceived notions about what is going to be the final result. If an effort is done with a detachment or lack of expectation in this sense, the desire will never be able to get the better of the person. Of course, not having any preconceived notions about the final outcome does not mean that one must not have a vision of future. In order to achieve the desired object, it may be necessary to have a perspective of the future by means of the available information and tools. There should, however, be no preconceived obsession or worry about the indeterminate aspects of the final outcome. An undue obsession or worry about the final result may, on one hand, prejudice the quality and quantity of the effort, while on the other, it may escalate the desire beyond reasonable limits.

The other ingredient of detachment is remaining unperturbed in success as well as failure. As Bhagvatgita has underlined in the famous couplet:

“Only the effort is within our control, not its final result.” (Verse 47, chapter II)
Hence, one should neither take undue credit for what has been achieved nor blame oneself for what has not been achieved. This attitude of remaining the same in success and failure has been called Yoga in Bhagvatgita—

“O Arjuna, do the effort following Yoga and discarding attachment and remaining the same in success and failure. This equilibrium is called Yoga.” (Verse 48, chapter II)

When this equilibrium is lost, one gets discouraged by a series of failures and does not put in further effort. Similarly, a series of successes may make one assume that it is in his power and volition to achieve success everytime. This would lead to an uncontrolled escalation of desires. If one has learnt the technique of remaining unperturbed in success as well as in failure, enjoyment of fruits of his effort as well as unprecedented gains would not corrupt him.

Coming to the second aspect of disciplining the mind, namely, constant practice, it is necessary to go on practicing the technique, because controlling the mind is not a one-time operation. There are examples of great saints who, having achieved considerable progress in the spiritual field, relapsed back when the mind went out of control. On account of the fact that lapses may always occur despite a general belief in the attitude of detachment, it is necessary to be always vigilant and keep on trying and practising.

Before continuing with the practice it must be ensured that it is of the right kind; that is, it is likely to achieve the desired result. The control of desires or mind cannot be achieved by forcibly keeping the sense organs or mind away from the sense objects, if the mind still longs for the sense objects. It has been said in Bhagvatgita:-

“Who, having forcibly restrained the sense organs, mentally longs for the sense objects, is called a hypocrite.” (Verse 6, chapter III)

“And he who controls the sense organs by the mind and practices Karmayoga in a detached way, he excels.” (Verse 7, chapter III)

Thus, the right technique is not to simply restrain the sense organs from enjoying the sense objects or to take away the mind from the senses forcibly, but to stabilise the mind first and then control the senses with the mind. As mind should be used to control the senses, the intellect should be used to discipline and stabilise the mind and the power of Atma (Soul) should be used to control the intellect. It has been said in Bhagvatgita:-

“The senses are subtle and powerful, but the mind is subtler than the senses, the intellect is subtler than the mind and what is even subtler than the intellect is the soul. Hence, know the soul even subtler and more powerful than the intellect and win over the difficult enemy Kama.” (Verses 42 and 43, Chapter III)

Having known that the senses are to be controlled with the mind and the mind is to be controlled by the intellect, let us discuss briefly how exactly the mind should be tackled.

The mind is not easily amenable to discipline. Even when it has been taught to remain disciplined for a long time, it mischievously tries to wander among the senses at every opportunity. When well-disciplined by the intellect, it has the power to control the senses. As a matter of fact, senses are of no consequence without the involvement of mind. But, the mind generally likes to do what it has been forbidden to do.

Sometimes the mind has to be castigated, sometimes its attention has to be tactfully

diverted, and sometimes it has just to be ignored. Education of mind is much like the education of a child, except perhaps that the mind grows up much more slowly than a child does.

To elaborate these points, when the mind is disturbed by some emotion like anger, sorrow or an obsession with a strong desire, it may not help to suppress the emotion forcibly. One may be able to succeed temporarily by suppressing the emotion, but it may be injurious in the long run. At some time or the other, it may lead to a violent outburst, a nervous breakdown or it may distort the personality by giving rise to a psychological complex.* Also, it is clearly not right to encourage or escalate an emotionally disturbed mind and allow it to corrupt the intellect into committing some unlawful act. The best policy at this juncture may be to appreciate the situation fully and then just ignore the emotions, reminding oneself that almost always emotional disturbances are caused by overreaction to situations or events and the present disturbance is also like that. When the mind has stabilised a bit, it might be amenable to a rational explanation and the attitude of detachment may come back with intellectual effort.

Of course, if the emotionally disturbed mind wants to do an unlawful or immoral act, it has to be castigated and the emotion suppressed. Under no circumstances should one approve doing a sinful act. Here, it may be mentioned that the definition of sinful or immoral need not be the same for everybody. Within legal norms enforceable in courts of Law, there are social norms which may be different for different societies and within these there are one's own individual norms, dictated by one's temperament, personality and conscience. No one has any difficulty, in one's normal state of mind, in identifying what is 'sin' according to one's own conscience. Even in a disturbed state of mind one can know it by putting certain discreet questions to oneself.* Whatever is sinful is not to be committed. The desire to do such an act has to be suppressed, even by force, if necessary. In spite of all this, lapses may still occur. Despite best efforts to suppress a sinful desire, sinful acts may be committed. One should not be upset about it. A lapse should be taken in one's stride and ignored, after taking useful lessons for future. No one is infallible. Scriptures are full of instances of great saints who have had lapses even in advanced stages of spiritual progress.

Apart from a tactful handling of the disturbed mind, a normal mind needs some education on a sustained basis so that its capacity to withstand emotional disturbances improves gradually and it becomes more amenable to intellectual discipline. This can be done by a regular meditation, prayer or some other suitable religious practice. There are many forms of meditation, but the essential point in most of them is to learn to ignore the stray thoughts as they come. One is told to treat the stray thoughts as one would treat unwelcome guests or pedestrians on a road. They are neither to be encouraged nor fought against—just ignored or disregarded. By this practice one gradually builds up an attitude of detachment which helps to discipline the mind.

One must be in equilibrium with one's mind at a point of time as far as possible. Emotions, thoughts and ideas should not be suppressed or encouraged, unless it is necessary to do so in order to prevent a sinful act. This principle is of more general application. One must never overstretch oneself in doing sacrifices for others otherwise tensions and internal

* My article "Bhagvatgita as a way of Life".

conflicts in the form of invisible suppressed expectations would accumulate leading eventually to frustration or an emotional outburst. It is good to be noble and altruistic, but one must not try to exceed one's limits overruling the mind all the time.

Gradually, as a result of meditation and some other religious practices, the mind would get educated and then this equilibrium would be required at a higher level. Many of the unwanted emotions and thoughts would not enter the mind at all.

To sum up, desires need not be minimised, but they have to be limited to an optimum level in accordance with the temperament and environment of the individual. Obsession with desires has to be avoided because it leads to uncontrolled perturbations of mind and corrupts the intellect into undesirable overt action. Control of desires by disciplining the mind, can be achieved by constant practice and by developing an attitude of detachment—both at the effort stage and at the stage when the final outcome has come. In order to control the mind, one has to proceed very tactfully. Generally, the emotions are to be ignored reminding oneself that one must not attach too much importance to unalterable facts. When the mind has mellowed down a bit, a rational explanation would help. In extreme cases, when it is necessary to prevent an undesirable act the desire or emotion may have to be suppressed by force. However, one must be in equilibrium with one's mind as far as possible to avoid internal conflict. By regular efforts like meditation, the mind can be taught to be more amenable to discipline and then the equilibrium would be required at a higher level. But lapses may occur in spite of all this and should be taken in the stride.

FINE

When I was growing up my father told me time and time again, "Anything worth doing is worth doing well." And when I knew I had done a fine job at some task, it gave me an indescribably good feeling. You have things to do today. If you do them to the best of your ability, you too will have that feeling. Long-fellow once said, "It takes less time to do a thing right than it does to explain why you did it wrong." So today, whatever you have to do, give it your best shot.

WORLD UNION SEMINAR CHALLENGE OF TOMORROW: ONE WORLD

Haneef Jawaid

One of the meanings of the word challenge as given in Oxford Dictionary is *To call on to settle a matter by fighting*. That means there is a goal but the circumstances are not congenial for its achievement. If it has to be achieved one has to exert and strive hard for it and overcome difficulties. There is therefore another aspect, a concomitant to it: it suggests that in the very nature of the situation there exists an opportunity, as the goal is not impossible of achievement and the obstacles can be overcome. This opportunity can be made use of only if there is a strong will to get at the goal.

Now there are many goals in terms of Time: there are immediate goals, short term goals, long-short term goals, long term goals, goals for the coming generations etc. In terms of Space there are local, State, regional, national, international or global and goals of the Universe etc. But the make-up of human nature is such that most people are interested in the immediate and the local goals or matters. Men have an affinity for the near and the dear and less for the more distant and the stranger men or matters. Therefore fewer and fewer people will show less and less interest in the goals which are farther and farther away both in time and space. The goal of ONE WORLD about which I wish to talk is a distant goal both in terms of time and space. Naturally only a few persons are interested and actively involved in it. But that does not in any way mean that they are not important ones. They are equally important if not more important. Take for instance: There are immediate matters in which all of us are interested. Say, elections to the Parliament. But what is the use of having a government ultimately we are all to be consumed in a global nuclear holocaust. It is necessary for all men to be aware of such problems also so that solutions to them may be found and worked for. But since many average persons do not evince any interest in such problems for lack of imagination or interest nor realise its true significance, it is the responsibility of organisations like ours to draw their attention to these matters and goad them to activity. Before we do it it is necessary for us to understand the problems by in-depth studies and discussions. From this point of view such dialogues should be more than welcomed.

Let us now look at the problem of One World a little closely. It is worth remembering that this problem does not exist in a vacuum. It is set in its own milieu. Its milieu is the International Political System. If we wish to view the problem in its correct and proper perspective we should first understand this international political system.

If we scan the current global scene we may discern two contradictory forces at work, two trends, in this regard. There are certain centrifugal tendencies as also centripetal tendencies working in the opposite direction. Thanks to the achievements of Science and Technology and conquest of time and space the world has shrunk to such an extent that it has

become a neighbourhood. Because of the development in mass media and means of communication peoples and civilisations of the world are brought closer together. Functionally the whole world has for all practical purposes become one world. In social, cultural and other fields also many Non-Governmental Organisations have come into existence bringing people thinking on similar lines on the same platforms. The U.N.O. and its Subsidiary organisations are a good example. These are definitely good signs.

At the same time there are certain centrifugal tendencies which are no less powerful working in the opposite direction. The most formidable force in this group is without doubt in the field of politics. Man is a social animal. He has certain basic needs. Among them some of the most important are food, shelter, security, peace and happiness. This he has tried to satisfy by building up certain institutions, social, economic, cultural and political.

Among these political institutions are of utmost importance as it is they which try to secure security and peace directly. If we take a look at the evolution of our political institutions we discern a trend though it has not been an ever rising straight line, but a zig zag one, but still a steady trend of development from smaller units towards bigger and bigger units. Starting from the basic institution of the family, through a cluster of families, tribes, clans, small kingdoms, small states, bigger states and to even small and big empires. Had the development continued it would in the natural course of times, have resulted in a global unity. But there was not only a halt in this direction but a reversal. The Sovereign, independent National State became the accepted institution. It had its origin in the mediaeval Europe and became the common pattern for the whole world in course of time. It has entrenched itself so much that even when it has become obsolete and no longer serves the purpose it is difficult to root it out. It may be pointed out that the smaller units gave place to bigger units as they could not provide security or peace and happiness. And the Empires gave way as they were mainly based on injustice and inequality. And now that we are in the nuclear Age and the Nation State has proved to be inadequate it refuses to be obliterated. This is so because it is a viable unit and satisfies certain basic psychological need of its subjects. Even the phenomenon of over-kill and chances of complete annihilation of humanity and civilization has not been able to move men to give up this utterly obsolete institution. As a result we have to day a world utterly and hopelessly divided into more than 150 Nation States, which have been the stumbling blocks in the unity of the world, and it is on this rock that the ship of One World wrecks.

The modern Nation State has become irrelevant and an anachronism in another way. It has come to assume a distinct personality of its own apart from its subjects. As a consequence of it it has created its own artificial needs, interests and set of values. These purely imaginary interests and values are catered at the expense of the genuine and real needs and values of the people as such. When there is so much of squalor, poverty, sickness and ignorance and the crying needs of society are food, shelter, medi-care and education they are offered instead armaments and destructive weapons for the sake of the so called security of the nation. This perverted and utterly wrong sense of priorities has to go and it will not go unless the Nations part with at least a portion of their cherished sovereignty in favour of a larger and better Agency. That they are not prepared to do.

Yet those who aim at world unity need not despair. For the idea has taken birth

only a moment ago if we take the whole history of mankind. Yet already there are plenty of signs which point to the success of their sincere efforts. The U. N. O. with its Subsidiary Organisations and other Non Governmental Organisations are leading lights. As politics is the Art of the Possible we should think of a World Federation which would guarantee autonomy for the local and State and Regional institutions and at the same time give adequate and absolute powers a World Government in certain matters which are the concern of whole mankind. This should be our ultimate aim for the time being.

The road is difficult and the goal hard to achieve. But it is not an impossibility. The Challenge is there. It has to be met and turned into an opportunity. Given courage, determination and sustained efforts success is assured. Let us go ahead in this noble task.

CHARACTER

Do you know what distinguishes a person of character? That person reaches out and touches the lives of others in a constructive way. We have to do that, if we are going to grow. Benjamin Franklin once observed, "A man wrapped up in himself makes a very small bundle." Our actions are testimonials of our character. Make today a day to reach out in a constructive way. Let the world know that you are a person of character.

THE STILL SMALL VOICE

Joel S. Goldsmith

The world has come to a place where it must go beyond power and beyond mind. Is there such a place? Is there a place where physical might and human thought are not power, and where safety, security, and peace are assured?

In a moment of futility and frustration, when every reliance has been forsaken, the answer comes as the voice of God utters Itself, a Voice not in the blustering whirlwinds, nor in the awesome rumblings of the volcano, but a Voice so still that only in the Silence can it be heard, and there It thunders. When we hear that Voice, we need not concern ourselves about protection against bombs; we need not concern ourselves with depressions or recessions. One thing alone then concerns us: the ability to be still and let God manifest and express Himself as the still small Voice within us.

Today, world conditions make our personal problems seem infinitesimal, but whether we are thinking in terms of individual, national, or international problems, basically there is only one problem—material and mental power as against My Spirit.

There is only one enemy—the universal belief that material and mental force can control this world. The enemies confronting us today are not a threatened epidemic of disease, not a devastating condition of weather or climate, not impending economic disaster, nor destructive war: All these are but part and parcel of the belief in material and mental powers.

But are material and mental powers, power, or is the still small Voice the only power? The answer is that there is no power in the visible world, and anything that exists in our mind as an objective thing is not power. Let us never fear an image in our mind whether that image is a person, a disease, or even a bomb. That still small Voice in the midst of us is mightier than all of these, and if we can become so silent that that Voice can utter Itself—even if only as a deep breath or a sense of peace or warmth—this earth will be filled with the voice of God and the belief in two powers will be silenced.

When we struggle and battle with the enemy, whether that enemy is physical and external or mental and internal, we do not win any victories. The real victories are won when we use no power and do not fight our opposition, but rest in the knowledge that all opposition destroys itself.

"The battle is not yours... stand ye still, and see the salvation of the Lord." This standing still is not only a refraining from physical and mental power, but from spiritual power as well as complete relaxing in an ocean of peace. I do not know the process and neither can you, but we can and will witness the fruitage of that stillness and quietness because in the Silence a miracle takes place: The enemy destroys itself and disappears out of our experience—evaporates and dissolves—whether that enemy is a fever, a person, or a nation. We need not fight or struggle with it or with him: We need only be still. We are

aligned with a power that is not a power; we are achieving victory without force. We do not even use spiritual force, but our stillness permits spiritual force to use us. Ours is a refraining from power in a Silence which thunders, "I am God; therefore, you be still and rest, for I will be with you unto the end of the world. You rest, relax, and be silent."

When we have rested, when we have become still and when we have permitted the Spirit to permeate mind and body, a Something greater than ourselves goes before us and prepares the way for us: The enmity and opposition dissolve, and we stand within ourselves and marvel, "A mighty work". In a complete Silence, with no attempt to use God, use Truth, or use a power over anybody or for anybody, something takes place within us that dissolves the problems of life and makes the way one of joy and fulfillment.

The only effective and potent weapon against the powers that would destroy the world both physically and mentally is the Silence which comes of the conviction that there is a Something that created this universe and is responsible for maintaining it unto eternity—it is the ability to relax in Silence and let that Something perform Its function.

In that Silence we find Allness. In that quietness and confidence, we find our strength and peace. Then we become like "unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon the house; and it fell not: for it was founded upon a rock."

As we meet with problems of every nature—conflicts, enemies, hatred, persecution, injustice—we no longer try to reach out to remove them either physically or mentally, but we rest in His word. We rest from all power, and God works the miracle.

Rumblings of the thunder of the deep Silence of My peace reverberate and increase in power until eventually they break every barrier. The mighty noise of the Silence grows in volume until its thunder rends asunder the veils of illusion and God stands revealed in all His majesty, glory, and peace.

ENDEAVOR

There is a story about a dog that bragged about how fast he could run, but when he actually chased a rabbit, he found he couldn't catch it. He said the reason was that the rabbit was running for his life, but he was only running for fun. We all have times when success evades us in some field of endeavor. Of course, we can't do everything as if our life depended on it; but when we do something for fun, or work toward a cherished goal, if we endeavor to concentrate all our faculties on what we are doing, and keep a receptive attitude toward new ideas, we will always do our best, and no alibi will ever be needed.

REVIEWS

A STUDY OF YOGA By *Jajneswar Ghosh*, Pub. Motilal Banarasidass, Jawaharnagar, Delhi 7. P. 274, Rs. 45/-

Though first published as long ago as in 1933, this work on Yoga keeps its freshness even today by virtue of its classical character. Based on the inspiration derived by the author from his Guru Swami Hariharananda Aranya, the treatise focuses attention on the fundamental concepts of Yoga, its implications and relevance to man. Appropriate citations are made from standard commentators like Vyasa and Vachaspati. The scope and spirit of yoga, the connotation of self-consciousness and intelligence, the content of Mind, the meaning of Nature and the way in which yoga integrates the personality of man, are the main themes.

Writing on the practical aspect of yoga, the author explains: "All longing for acquisition and activity is stilled in the first instance, and when this complete detachment from secular interests becomes easy through practice, the effort involved in the inhibitory resolution is given up as unnecessary. There is left behind, therefore, the consciousness of the self as the passive recipient of impressions from without, impressions which no longer arouse feelings of love and disgust. The next stage consists in turning away from the world of objects, so that what remains is bare self-consciousness with the seeds of every variety of thought and activity and of every shade of feeling latent in it. At last, even this consciousness of the ego as existing in time and liable to transformation is surrendered for the completeness and repose of the Absolute."

M. P. Pandit

THE INFORMATION SOCIETY by *Yoneji Masuda* Available from Book Service, World Future Society, 4916 St. Elmo Ave. (Bethesda), Washington, D-C. 20014, U. S. A.

This book makes clear the basic concept of the Information Society, its character and structure, the form that post-industrial society can be expected to take. The paradigm of the Information Society presented in the book finds its origin in the societal impact of the information epoch based on computer-communications technology. The social impact of computer communications technology divides into automation, knowledge creation and system innovation. The author's basic premise is that computer-communications technology should be used for the enhancement of human knowledge and intelligence, not just for automation. If com-

puters were to be used primarily for the automation of physical and mental work and control over the natural and social environment, George Orwell's appalling "1984" would have arrived.

From this point of view, the author emphasizes the importance of formation of an information utility. The information utility is an information infrastructure consisting of public information processing and service facilities. The most desirable and effective utilization of the information utility would be citizen participation in the management of the information utility, and the synergetic production and shared utilization of information by ordinary citizens. These two conditions will assure "information democracy", which is also rational for the development of the information utility. The reason for this is to be found in the unique nature of information; it is non-consumable, non-transferrable, indivisible, accumulative. The ultimate developmental stage of the information utility will be global information utilities (GIUS).

If GIUS were to become a reality, it would have an incalculable impact on human society. GIUS would reach billions of people, enabling them to communicate and exchange ideas with each other, and a global education system would lead to the expansion of the people's social intelligence in solving global issues voluntarily, synergistically and peacefully.

Further, the simultaneous solution of the dual gap, industrial and informational, between developing and developed countries would be successfully achieved.

Finally, the author presents a vision of the rebirth of theological synergism of man and the supreme being; the assertive, dynamic idea that man can live and work together with the totality of nature. Put in another way, man approaches the universal supra-life, with all life, human and divine, acting as one. This can be called precisely "The Information Civilization."

About the Author: Yoneji Masuda is President of the Institute for the Information Society, and Professor at Aomori University. As one of the early pioneers of computerization in Japan, he is a frequently invited speaker at OECD and various other international conferences. He is the author of more than 20 books, including the best-seller, *Computopia (Computer-Based Utopia)*.

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WORLD CITIZEN - UNIVERSAL PERSON

The Time-Spirit and Evolutionary Process demand from every human being to conduct himself or herself as a World Citizen and to endeavour to his or her utmost to be a universal person. As every heroic soul worked in the past to be a true citizen of his or her city state, clan state, tribal state, regional state and now works as a true citizen of his or her national state, time has come in the human affairs when every heroic soul must be a true world citizen. To become free from racial discrimination, religious intolerance, social inequality, greed for money and possessions, ideological conflicts and all kinds of vanity, pride or arrogance in his or her individual and/or collective life, it is essential that one must widen the horizon of one's mind and broaden one's heart and become a universal person. Nationalism has become out of date. Narrow and/or fanatic attitudes breed parochialism, selfishness and narrowness of mind and heart.

TO OUR MEMBERS AND FRIENDS

The Celebration of World Citizens Day in New Delhi:

The World Citizens Day was celebrated in New Delhi on the 20th March 1981 by holding a function under the joint auspices of Vishwa Yuvak Kendra, New India Movement, Indian Housewives Federation, World Union Delhi Centre and the World Citizens Assembly Centre. The function was successful and those who attended it were inspired by the ideal of World Citizenship.

On the 15th March 1981 Shri J.N. Puri tape-recorded the following message for sending to San Francisco, the headquarters of World Citizens Assembly. The message reads: "This is J.N. Puri calling from India. You will kindly recall that I was at the first session of the World Citizens Assembly held in July 1975 and am since then doing my little bit to promote the ideals for which this great organization stands. As of today this work has multiplied in India and elsewhere manifold. So I am no longer alone from New Delhi and we are many. We are, therefore, calling from newly established World Citizens Centre which is the home of Mr. and Mrs. Savitri Nigam. Nigams have devoted their life for the good of humanity and served the causes of children, women and all other needy persons. Now with the visit of Mrs.

Helen Tucker, Secretary, World Citizens Assembly they have decided to dedicate themselves to all the various worthy causes like Human Unity, World Government and building a World Community. They have attended the recent Convention of the World Constitution and Parliament Association held in New Delhi and they have actively involved themselves in this sacred task.

"We want to announce that the first session of the Provisional World Parliament has been set for 1982 in England. We are now planning to elect delegates from mundialized towns and villages of India. In this sacred and most important task all the World Union Centres in India and elsewhere are supporting and our work will now grow faster. We want that all World Citizens wherever they are stationed, whether in small villages or big towns, they must try their very best to build the New Age Community together. So please light a candle from India in the circle of light. We all join you whole-heartedly and sincerely for your efforts for Peace on Planet Earth and join all those mentally and physically working for the goodwill towards all mankind. WITH GREETINGS AND GOOD WISHES WE WISH TO STOP HERE."

In Pondicherry:

The World Citizens Day was celebrated in Pondicherry on 20-3-81, under the auspices of World Union at the premises of Sri M.P. Pandit. It was a successful function. The inspiring speech delivered by Sri Pandit for the occasion has appeared as an editorial in the April 1981 issue.

In Bombay :

Sri N.S. Amin informs that under the joint auspices of World Union and World Citizens Assembly, the World Citizens Day was celebrated at 6:30 P.M. on 20-3-81 at Sangam, Poddar Road, Bombay. The function commenced with two minutes silent meditation. Sri N.S. Amin addressed the gathering and referred to the activities of the World Citizens Assembly, World Association of World Federalists, World Constitution and Parliament Association and World Union. He mentioned that though many of the specialised agencies of the United Nations are able to solve successfully some of the world problems and difficulties and to help in promoting global consciousness, yet the United Nations has failed after 33 years to live upto the hopes and aspirations of mankind. He asserted that all those, who aspire to establish a more just and prosperous future for humanity, feel that it cannot be achieved within the limits provided by the existence of national sovereignty. He further added that humanity is facing at present many complex global problems. If humanity is to survive, these global problems have to be effectively solved by duly constituted World Government. Sri P.G. Shukla said that World Union has collaborated with the World Citizens Assembly programme and is participating in today's celebration. He moved the resolution: "Every member should concentrate and pray for one minute for the establishment of Peace on this Earth." Sri Amar Jariwala and Yogiraj Kartar Singh Bagga supported the resolution. Sri Amar Jariwala pointed out that Mahatma Gandhi had a vision for One World and he quoted from Mahatma Gandhi:

"My nationalism is intense internationalism." Yogiraj Kartar Singh Bagga briefly referred to the work done by the World Citizens Assembly. He thanked World Union and the hosts Sri Pravinbhai Shukla and Smt. Suvarnaben Shukla for organizing this function. The meeting ended with meditation. Soft drinks and fruits were distributed to all participants.

In Vallabh Vidyanagar:

World Citizens Day was celebrated at Vallabh Vidyanagar on the 20th March 1981 by the Forum for World Peace, Sardar Patel University. Prof. M. G. Parekh, a political scientist of Ahmedabad, was the main speaker. On the occasion Prof. M.G. Parekh formally inaugurated a booklet in Gujarati on "Human Unity and World Peace" written by Prof. Jyoti Thanaki. The booklet is based on Sri Aurobindo's and Mother's thoughts on the subject. It is published by Sardar Patel University under the auspices of Shri Hari Om Ashram Prerit Shri Arvind Darshan Trust. It was a befitting inaugural on World Citizens Day.

Prof. M.G. Parekh spoke on "Gandhi Marg and Present Day International Politics". He said that today every form of polity, democratic or authoritarian is under a squeeze. The present crisis is not merely political or economic. It is a crisis of technological civilization. It is a moral and spiritual crisis as well.

In no sector of human affairs the impact of this crisis is more unsettling than in the sphere of international relations. The accelerative depletion and denudation of the earth, pollution of air, water and land, the explosive growth of population, mounting threat of new weaponry, all these have created a situation in which traditional modes of conducting international relations have largely lost their functionality and many a time they prove counter-productive. The old institutions and priorities are in a total flux. In fact, a situation has arisen in which the ideal of world unity and a survival of human species have become synonymous. Sri Aurobindo has prophesized long ago: "... the drive of nature and compulsion of circumstances and the present and future need of mankind make it (the ideal of world unity) inevitable".

To reduce tensions, to resolve conflicts and promote understanding and cooperation, new modes of conducting international relations are necessary. Modes of conflicts orientated polity cannot promote cooperation oriented polity. Promotion of detente, decrease in arms expenditure, movement towards universal disarmament, reduction of North-South gap, and all such tasks need a bold and constructive approach. Traditional diplomatic behaviour are bound to prove dysfunctional in these matters. An indepth study of Gandhi's leadership role and an indepth study of psychological dimensions of his modes of struggle are bound to prove rewarding for devising new modes for conducting international relations. In fact the main thrust of Gandhian ideology is towards evolving modes of behaviour which can dilute pseudo-species mentality of man. Pseudo-species mentality is the main hurdle against international cooperation. In that sense Gandhi Marg has more relevance today than ever before.

Prof. Parekh was welcomed and introduced by Dr. B.C. Shah, Dr. B.G. Shukla recited a vedic prayer. Prof. R.K. Desai proposed a vote of thanks.

In Tirupattur:

The World Union members celebrated on 20-3-81 World Citizens day. Sri D. Subramaniam, the Chairman of the Centre, acted as a moderator. Three different groups under the Chairmanships of Sri M. Karthikeyan, Sri K. Gopal and Sri S. Balchandran formed three panels. The issue was "The process of forming a world is more hasten by socio-economic necessities, political motivations and spiritual needs." The panel discussions brought out very thought-provoking ideas. Sri Balasubramaniam proposed a vote of thanks.

In Shillong:

The World Citizens Day was celebrated by the members of the Shillong World Union Centre by holding a function at Sri Aurobindo Pathagar under the Presidentship of Dr. J. Joseph, Deputy Director of Botanicals Survey of India. Sri B B. Dam, in his introductory speech, explained the purpose of celebrating World Citizens Day by World Union members. On ringing of a peace bell, five minutes silence was observed by the members and they all prayed to God for effecting human unity. Seven candles were then lit in a circle in the names of seven countries of the world reported to be observing this day. Prof. Sudhangshu Ranjan Bhattacharjee spoke on "Oneness of Humanity". After the Presidential address, the function was concluded by exchange of greetings among members present.

In Sultanpur:

World Union Sultanpur Centre organised the function to celebrate the World Citizens Day on March 20, 1981 at 5:30 PM at the residence of Dr. D.C. Banik, President of World Union Sultanpur Centre. The celebrations were well attended and started with 'Havan' for World Peace and prosperity. Sri Ram Sahai Srivastava, Director of Local Sugar Mill and the Chief Guest of the function on the occasion made very significant observations: "The aim and objectives of the World Union International Organization reminds one of GITA, the song eternal of Lord Krishna which advocates the common origin of all animate and inanimate objects of this Universe, the presence of One Lord dwelling equally in all though it stands divided amongst beings, adoption of Sam-budhi Yoga towards all, men and in all circumstances one is placed in, without a sense of pride, hypocrisy, violence in thought, word and deed, showing of kindness and a sense of service to all creatures. The propagation of these aims by Lord Krishna in Gita is purposive, the goal being to bring back the erring man on the path of true knowledge and attainment of salvation through Gyan Yoga and Karma Yoga. And he has no doubt that the world at large will veer round and adopt the ideal of building a world community on principles of love, amity, non-violence in thoughts and actions."

Sri Prabhakar, Secretary of the Local Centre, elucidated the significance of the celebrations on Spring Equinox and Holi festival for victory of truth and righteousness over forces of evil symbolised respectively by Bhakt Prahlad and Rakshashni Holika. The Human Unity Message was sent by the Local Centre to Sri A. B. Patel, General Secretary of World Union in Pondicherry and to Sri J. N. Puri, Secretary of World Union Delhi Centre on the

latter's request, and was also read out for the information of the attending members. Other speakers at the function were Shri J.N. Seth, Sri R. B. Singh, Sri Bechu Singh, Sri Nathu Singh Tohia and Sri R K. Jaiswal; all of whom emphasised the concept of 'Vasudaiva Kutumbakam', the base of the World Union Movement, as essentially Indian in character and that it is in consonance with the teaching of all religions. The function came to a close with the thanks-giving remarks of Dr. D.C. Banik and distribution of sumptuous prasad along with tea by the host.

After the receipt of the communication from Shri J.N. Puri dated 5-3-81, "The Humanity Message" was sent to Sri A.B. Patel and Sri J. N. Puri by World Union Sultanpur Centre. It is a long document and we give a few excerpts from it:

"In the circumstances prevailing now, we must reorientate and widen our intellectual horizon to develop internationalism in our thoughts and actions, as man belongs to one race and one religion only, irrespective of the country and community he is living in since yore. In the words of Swami Vivekananda, universally acclaimed world saint, 'Each soul is potentially Divine' and the ultimate objective of this human race and religion is 'to manifest this divinity within by controlling nature, external and internal'".

"Today the world has to be made conscious of this 'religion of man' for developing: (1) an universal feeling of love, affection and brotherhood amongst so called races and communities and (ii) a social service sense for helping the needy people for their upliftment individually and socially."

"Now is the propitious time for all of us to act and dedicate ourselves to achieve global unity and for building a World Community on spiritual foundations. 'It is my world, your world, our world for the common good of all'".

"May the gospel of the Spirit triumph over the demands of flesh and blood, ushering in an era of love, peace and prosperity on the surface of our planet—that is our humble prayer to the Providence on this auspicious day of Spring Equinox."

London (UK) WTR Services Limited (Resources House):

This is an organization sympathetic to the aims and objects of World Union and is prepared to assist World Union in UK with Conference and other facilities. We are thankful to Mrs. R. Pratt, Director, for her goodwill and support.

Sad Demise of Dr. Henry Winthrop:

We have learnt, with deep regret, of the passing of our old and valued friend Dr. Henry Winthrop whose learned papers have appeared so often in the pages of the World Union journal. We convey our sympathies to Mrs. Gussie Winthrop and place on record our gratitude to the departed elder for his spontaneous services to the World Union Movement.

**Programme of the Third National Convention of
World Union Centres of India—Bangalore:**

June 7th 1981 — 9:30 AM Inauguration at Belagodu Kala Mantap 313, 40th Cross,
8th Block, Jayanagar, Bangalore 560011 — Phone: 606399.

1. 9:30 to 9:35 AM — Invocation
2. 9:35 to 9:45 AM — Welcome Speech by Sri N. S. Rao, Chairman, National Reception Committee, Bombay.
3. 9:45 to 9:50 AM — Messages by Sri B. V. Subbarayan, Convenor.
4. 9:50 to 9:55 AM — Report of National Centre by Dr. H. S. Lakshminarayana, Secretary, National Centre.
5. 9:55 to 10:00 AM — Lighting the Lamp by Smt. Chandra Govind Narayan.
6. 10:00 to 10:15 AM — Inauguration by Sri Govind Narayan, Governor of Karnataka.
7. 10:15 to 10:30 AM — Keynote address by Sri M. P. Pandit, Chairman, International Centre, Pondicherry.
8. 10:30 to 10:40 AM — Release of Souvenir by Sri A. B. Patil, General Secretary & Treasurer, International Centre, Pondicherry.
9. 10:40 to 11:15 AM — Speech by Chief Guest, Dr. R. M. Varma Emeritus Professor, National Institute of Mental Health and Neuro Science, Bangalore.
10. 11:15 to 11:25 AM — President's Speech by Justice Sri Nittoor Sreenivasa Rao.
11. 11:25 to 11:30 AM — Vote of thanks by Sri K. S. Sridharan, Convenor.

June 7th 1981 — 4:00 PM Panel discussion — Place: Belagodu Kala Mantap
 Theme — The Practice of Oneness: The Caring Community
 President — Sri A. B. Patil, General Secretary & Treasurer International Centre, Pondicherry.
 Participants — Representatives of similar minded organizations.
 — 6:30 PM Cultural Programme: Dance, Drama and Skit.
 Place — Belagodu Kala Mantap.
8th June 1981 — Commissions: Theme "The Practice of Oneness
 The Caring Community"
 9:00 AM — Commission 1.
 'Oneness of Mankind; World Union Concept'
 Chairman: Sri Thandeeswara, I.R.A.S.
 Management Consultant and
 Past President World Union Bangalore Centre.

- 11:00 AM — Commission 2.
‘Identification of Disintegrating Forces’
Chairman: Dr. Roma Chaudhuri, M.A., Ph.D., (Oxford) Vice-Chancellor, Rabindra Bharati University (Retd.), Calcutta.
- 4:00 PM — Commission 3.
‘Instrumentation; The Caring Community’
Chairman: Sri K. S. Narasimha Murthy, I.A.S.,
Divisional Commissioner (Retd.)
- 6:00 PM — Commission 4.
Integration — ‘The Programme of Work’
Chairman: Sri Chhedi Lal, Ex. Lt. Governor of Pondicherry State, Ex. Ambassador to Panama, Chairman, World Union Delhi Centre.
Place: Belagodu Kala Mantap
- 7:30 PM — Cultural Programme 2 “Devotional Songs”
Place: Belagodu Kala Mantap
- 9th June 1981 — **Place:** Belagodu Kala Mantap
- 9 AM to 10 AM — General Body Meeting:
(1) Prayer; (2) Reading of Notice of General Body Meeting; (3) Welcome by National President; (4) Report by National Secretary; (5) Resolutions; (6) Amendments to Rules; (7) Election of Office-bearers; (8) Any other subject by permission of Chair; (9) President’s Speech; (10) Vote of thanks.
- 10 AM to 11 AM — Concluding Session:
(1) Consideration of Statement of the Convention and adoption.
(2) President’s concluding remarks.
- 11 AM to 12 PM — 1st National Council Meeting:
(1) Welcome Speech; (2) President’s Opening remarks; (3) Secretary’s report; (4) Adoption of accounts for the year 1980-81; (5) Co-option of ten members to the National Council; (6) Election of ten members to the National Executive Committee; (7) Any other subject by permission of the Chair; (8) Vote of thanks.
- 12 PM to 1 PM — Meeting of Presidents and Secretaries of World Union Centres—India.
1. Consideration of Working Paper for the year 1981-82
2. Farewell.

ORGANIZATIONAL ACTIVITY

World Union Centres:

Bombay: World Union and Sri Aurobindo Society Chembur Branch requested Sri M.P. Pandit to give series of talks on *The Ideal of Human Unity*, *The Human Cycle* and *Savitri* from December, 31, 1980 to January 5, 1981. talks were illuminating and thought provoking and the members experienced Mother's intense presence throughout the series.

Under the joint auspices of World Union Bombay Centre, Sri Aurobindo Society Chembur Branch, Sanctuary of Peace and Harmony, Friends of Yoga Society a reception was held on 14-3-81 at Bristol Grill in honour of Sri M.P. Pandit, Chairman of World Union on his return to India after the tour of Europe and England. Sri N.S. Rao, Vice-Chairman of World Union presided. The meeting commenced with two minutes silent meditation. Vasantiben offered soul stirring devotional songs. Sri Pandit was felicitated by Dr. Trivedi and Mr. J.M. Shapoorjee. Sri Rao eulogised the services of Sri Pandit to the people of Bombay at large and to the people abroad at USA, Europe and England during his extensive tours.

After floral tributes by Smt. Suvarnaben Shukla, Jayaben Shah, Kamooben Patel and Yogiraj Kartar Singh Bagga and presentation by Sri N.S. Amin, Sri Pandit, while expressing his hearty thanks for the love shown by the people of Bombay, gave a very short but illuminating talk in course of which he referred to the practical aspects of the work of the Mother and Sri Aurobindo and need of yoga in the day to day life of persons in different stations of their life. He summed up the Mother's work in a brief sentence "Knowledge in the Mind, Love in the Heart, Power in the Vital and Beauty in the Physical Being". He also referred to and gave examples of positive manner in which the Mother's force was working against difficulties and urged the gathering to be conscious of the working of the Mother's force. He also emphasised that the period when Saints, Mahatmas, rich people and political rulers ruled over the people is over. Only those who will embody love will command the loyalty of people around and will be the future guiding light. Sri Amar Jariwalla thanked Sri Pandit and the gathering. The function was well attended.

Sri Pandit also gave a talk on "Life Beautiful" at SNTD University for Women at Santacruz.

Bangalore: In the meeting on 1-3-81, Sri B.S. Ananthaswami Rao spoke on "The Scientific basis for a Universal Religion", an extension of the talk he had given in February on "Vedic Truths Through Scientific Thought". He referred to the atmosphere of strife, suspicion and chaos that pervaded all spheres of activity in the world today and said this was a matter of concern to organizations like World Union who were devoted to human unity and world peace. He traced how efforts to augment material resources of the world to meet the needs of growing population had forced the growth of science and technology while the spread and practice of religious and ethical values lagged behind due to neglect.

With reference to the metaphysics he had expounded in his earlier talk, Sri Rao showed how a scientific and rational explanation could be given to all the basic tenets of Vedanta

and the path of action suggested for the spiritual growth of man. It was his hope that religious education could keep pace with the growth of science and technology and ethical standards will get inculcated into society more easily. Dr. H. S. Lakshminarayana, who presided, thanked the Speaker for his thoughtful and inspiring lecture.

Bon-Hooghly : The monthly meeting of the Bon-Hooghly Centre was held on 15-3-81 (Sunday) at 5 P.M. at the residence of Sri Ashok Ray. Sri Kalidas Karmakar presided and Dr. B. Bhattacharya was the Chief Guest. Ten minutes group concentration took place. Sri Ashok Ray Chowdhury read out a speech of Sri Aurobindo and explained according to his own realisation. Dr. B. Bhattacharya talked on "Death and after death" from the book of Sri Nolini Kanta Gupta. In his talk, he added that at first we should follow the noble teaching of Sri Aurobindo, secondly we should equip ourselves sincerely.

If we wanted peace, happiness, oneness, we should teach our children too from their very childhood. In this way, gradually our society, character, human nature, individual personality etc. may change. The meeting ended at 8:00 P.M. with a vote of thanks to the Chair.

Chakradharpur : 21-2-81—Morning programme included "Probhat Pheri" of the children with elder devotees, hoisting of the Mother's flag on the Society compound, march past, collective meditation and reading from the works of the Mother. Evening function comprised of the Mother's music on tape, devotional songs, reading from the various works of Sri Aurobindo and the Mother. Sri N. C. Sahu of Sambalpur Centre (Orissa) delivered a splendid speech on the subject "Road to Immortality" based on Sri Aurobindo's Savitri. The function ended with the concluding speech of the Secretary.

Mysore : In the monthly meeting of 6-4-81, among other items it was agreed to draft appropriate resolutions for placing in the Third National Convention at Bangalore in June 1981 covering the following three propositions:

(a) That the concept of World Unity be propagated amongst the younger generation and from childhood; (b) that an International Youth Forum—a junior World Union—be formed for the purpose; and (c) public instruction of the Concept of World Union and Oneness Mankind be arranged to be imparted all over the world.

New Alipur : On 5th March, the monthly meeting commenced with readings from Sri Aurobindo by Mira Mukherjee. The meeting was presided by the Chairman, Dr. Amalendu Bose. Dr. Sukumar Mukherjee spoke briefly on the philosophy and Sadhana of Sri Aurobindo with reference to vedic age and later Indian philosophy etc. Sri Aurobindo also worked on the physical aspect when he shows in 'Savitri' how Savitri was endowed with the power of Purusottama to immortalise this world. Hence Sri Aurobindo's yoga is for transformation and not for liberation only or escape from this physical life. The meeting ended with a duet music by Mira Mukherjee and Tanuja Mukherjee. Few copies of "Veda-Vichar", published by one member, Sri Biswadev Bhattacharya were distributed amongst some members.

On 2nd April after devotional music by Ashima De, Dr. Sukumar Mukherjee explained

the significance of 29th March and 4th April and announced the ensuing National Convention and the Executive Committee meeting. Dr. Amalendu Bose, the Chairman, commenced his series of talks on a new subject "Creative Aspect of Sri Aurobindo's Literature". He initiated with Tagore's salutation to Sri Aurobindo. Dr. Bose emphasised the three major personalities of Sri Aurobindo e.g. his national spirit, the yogic aspect and the literary aspect. To know Sri Aurobindo in totality his literary aspect cannot, by any means, be ignored. By suitable quotations from the drama "Vasavadatta" and with references to "Savitri" and "Life Divine" Dr. Bose presented a fascinating and inspiring discourse. Dr. Mukherjee expressed his gratitude to Dr. Bose and requested him to continue the series with strong approval of the packed house. The meeting ended with a song by Kalyan and Supti. Sweets were distributed by Maya Mukherjee.

North Bantra: The monthly meeting was held on 22nd March 1981 at the residence of Sri Sachindra Nath Nag, who also presided. The meeting started after offering flowers at the feet of Sri Aurobindo and the Mother and group concentration for two minutes. A devotional song was offered by Miss Sibani Chakraborty when meeting started. She also offered many songs at the intervals of every speech and reading, all of which were praiseworthy for their momentous validity. Sri Birendra Nath Karak, the Secretary read out some paras from the writings of Sri Aurobindo. He also read out some quoted mantras from the 'Veda'. Sri Basudev Samanta delivered a long speech about Sri Aurobindo and the Mother's life and the necessity of world unity. All present were impressed by the depth of his knowledge. The meeting concluded with pranam to Sri Aurobindo and the Mother and with a vote of thanks to the Chair.

Sodepur: This Centre observed 'Holi' function at the Secretary's residence on 20th March 1981 which was also the monthly meeting date of the Centre. Smt. Mita Bhahamachari sung the opening song. Sri Sukumar Roy, Chairman discussed about the National Convention and he proposed the name of Sri Samiran Ghosh (Vice-Chairman) as Centre's representative in National Council. Then Sri Ramkrishna Goswami described the utility of observing this function. After that Smt. Parul Biswas, Rupasree Choudhury, Mita Brahmachary, Smt. Shampa Ghosh, Sri Mihir Dey and Sri Arunadey Bhattacharya sung respectively. The meeting ended with thanks to the Chair.

Uttarpara: The members of this Centre celebrated the 146th birth anniversary of Sree Ramkrishna at its 91st monthly meeting held on Saturday the 14th March 1981. Sri Samar Basu presided. After devotional song and meditation Sri S.K. Gupta spoke on "Teachings of Sri Ramakrishna and Spiritual regeneration of Mankind". In his learned speech Sri Gupta indicated that "To live the Truth" was the teaching of the great soul Sri Ramakrishna. He practised *sadhana* in accordance with the scriptures of different religions like Islam, Christianity, Hinduism, etc. and realised that there was *One Reality* underneath each religion. His teachings were, therefore, to show mankind that "all ways lead to the same goal". He felt that mankind was suffering very acutely from ignorance and falsehood. To get rid of these lapses man should practise 'Vedanta' in his day to day life. Swami Vivekananda—

the great disciple of the great Master propagated this teaching in the West. And the West began to react thereafter.

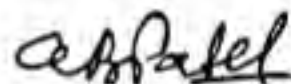
Then Sri Samar Basu, in his presidential address concluded the Seminar explaining why spiritual regeneration of mankind was necessary. With devotional song offered by Km. Banani Mitra, the meeting ended at 8:00 P.M.

New Life Members:

408. Mr. Rambhai T. Patel
Budget Lodge
930 J. Clyde Morris Blvd.
New Port News
VA. 23601
U. S. A.
409. Sri Swapan Kumar Nag
Proprietor
M/S. TAPAN PERFUMERY PRODUCTS
11/3 Sultan Alam Road
CALCUTTA 700033
410. Sri Ramendra Chakravorty
Proprietor
M/S. JUPITER AROMATICS
33/2B Chetla Central Road
CALCUTTA 700027
411. Dr. D. D. Jadeja
Ashapura
Near Kala Kendra
P.O. VALLABH VIDYANAGAR 388123
(Gujarat State)
412. Mr. Tharyan Abraham
Star Pharmaceutical Distributors
39/753 Kaloor Road
COCHIN 18
(Kerala State)

New Associate Life Member:

52. Sri S. K. Agarwal
S/o Shri S.R. Emperor
51-B New Mandi
P.O. MUZAFFARNAGAR 251001
(UP)



General Secretary
April 20, 1981



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LETTER FROM THE EDITOR

Dear Reader,

It was in London recently that, as I was addressing a meeting, I noticed a young man sitting cross-legged, intently listening. His bright face attracted me again and again to look at him; he was serene, unmoving and he continued to be so till the end of the talk. Thereupon he came up to me and expressed his gratification at my approach. I enquired of his background. He told me that he was a member of a group following Rajneesh and they have meditation sessions regularly. His figure and bearing lingered in my mind long after.

I have had occasion to meet followers of the same teacher in other places—both in India and abroad. I have always noticed an air of self-assurance about them and an intense sense of loyalty and gratitude to the teacher. I have wondered what inspires such large numbers of seekers from all over the world to follow a person about whom there is so much of public controversy. Frankly Rajneesh is an enigma. It is easy to dismiss him—as many do—cavalierly saying that he promotes free sex under the guise of spirituality. It is a common human failing to judge people and institutions by surface appearances and put them away from sight lest they disturb the accepted, comfortable notions and beliefs that give some sort of stability to the tethered mind. It is easy to make facile generalisations and shirk the main issue: so and so indulges in miracle-mongering, he is a pseudo; another commercialises everything; yet another exploits the credulity of the innocent and spreads his gospel under false colours; the list is endless. But do we pause to consider why these movements appeal to large numbers of people many of whom have quite an impressive IQ? It may not be my cup of tea or yours, but certainly it must possess something that is relevant to the needs of those who take to it. Last month I happened to visit an ashram in Gujarat founded by a well known saint, Sri Mota whose munificence is legendary. A speciality of this institution is provision of a number of rooms where individuals can shut themselves from all contact with the outside world for whatever number of days they choose. Each room is furnished and equipped with all reasonable requirements; there is a niche in the wall through which food is supplied, clothes for wash received etc. There are certain rules like prohibiting sleep in the daytime etc. The idea of such isolation certainly did not appeal to me. But the list of applicants to stay in these rooms is formidable. I was curious to know about the results and I met some highly educated and active citizens of the city to ascertain. They were all praise for the system and looked forward to their resort in the ashram. I came away with a respectful attitude, particularly as I saw and experienced the sincerity with which they follow the discipline. It is this sincerity which makes all the difference. I have had occasion to visit and stay in various communities in the West. The teachings and practices in many of them were clearly narrow in many respects, but the sincerity of the inmates moved me deeply and in each I learnt something and came away a less cocksure man, with one more dimension added to my consciousness. As a seeker for Universal Consciousness I could do nothing else. And it

June 1981

is with this spirit that I have been studying whatever books come into my hands from the Rajneesh foundation. I do not lay store by hearsay. People do not need to come all the way—ten thousand miles—to have free sex in Poona. They have plenty of scope for it in the West. Then what is it that makes Rajneesh draw and hold such a large number of seekers? On the face of it, the community gatherings as reported in the press remind one more of the latihan of Pak Subud in Indonesia than yogic techniques, whether Hindu or Buddhist. I turn to his books and there I find some clue. He is unattached to any past tradition; he does not work to establish a new tradition; he speaks of spontaneity—which means different things to different people. Whether he handles Patanjali or Buddha or Gurdjieff, he brings in his own approach and touch. He is brilliant though one would wish he was more understanding of other viewpoints, openminded to other experiences, more scrupulous in checking information about other teachers before passing judgement and critical remarks upon them. Each time I read a book of his, I have enjoyed it for its originality and large measure of perception but also wished certain blemishes—maybe superficial in nature—were not there.

At this stage in my attempt to understand him, I have received a new book, *The Sun rises in the evening**, consisting of ten lectures delivered in 1978. The content and the tone of this series is quite other than those of the earlier series of his talks. The theme is Zen and the exposition is worthy of the great subject. It is profound. Some new facet of the personality of Bhagwan Rajneesh is to the fore. His humility in his relations with the disciples, his abounding love for those who are drawn to him, his candour and courage in speaking of himself in the way he does and carrying conviction to the reader in the process, are touching though some of his expressions are intriguing.

The presentation is woven around the Sutras known as Shodoka by Yoka Daishi, a renowned Zen Master. He himself was a disciple of Huineng, the Sixth Patriarch of Zen. Zen implies, says the author, a new way of looking at things: the sun rises in the morning to the common eye, but in the evening to the awakened. It is 'the doctrine abrupt' as distinct from all others which are 'progressive doctrines'. It aims at realising what you always are but are not aware of. There are two *satori* states, one the perennial state of Buddhahood whether you are aware of it or not; the other is the *satori*-event when you suddenly realise that you have always been a Buddha at some level. Many are the disciplines that are recommended to realise this state which is beyond all discipline.

Be all ears, not eyes: the eyes are male, aggressive; the ears are female, receptive and open. (P. 54)

Choose Martin Heidegger's 'releasement' instead of seeking 'enlightenment'. (P. 76)

Watch the breath. "It stops you from going into journeys; then you cannot go anywhere—the breathing is herenow. It is the greatest meditation that has ever been discovered."

After describing the services (and disservices) of the past and existing religions, Bhagwan Rajneesh foresees a new religion which "is going to be aesthetical, poetic. A man will be thought religious if he paints beauty, sings beauty, dances beauty. If he has grace, if his life is a joy. And not only joy . . . in himself but an overflowing a superabun-

* P. 364, Rajneesh Foundation, Koregaon Park, Poona 1.

dance, of joy; not only that he is blissful, he shares bliss. The Zen masters are the . . . first glimpses of an aesthetic revolution." (P. 168).

And there are the inevitable *bons mots*:

The empty cup is not the goal; emptying is only the method so that one day the cup can be filled with the presence of God.

Aloneness never means loneliness. Loneliness simply says the other is being missed, aloneness says one is enjoying oneself. Aloneness is the presence of yourself.

Solitariness is against the world; solitude is not. Solitude is aloneness. You can be in solitude anywhere, but you cannot be solitary anywhere.

The sinner's ego is nothing compared with the saint's ego.

The knowledgeable man is a closed man.

And finally a precious sutra:

When you are silent, it speaks;

When you speak, it is silent.

As usual there are a number of stories and anecdotes including that of Kant who was approached for marriage by a lady who had fallen in love with him. It appears the eminent philosopher took three years to deliberate upon the offer, consult books to know what is love, what is woman, draw up the *pros* and *cons* in his note-books, and then decided there was no harm in trying. But to his consternation, when he went to her house he was informed by her father that the girl had married and left long ago!

There is Something in the book that shames the ego, knocks out the atavistic mind and leaves you nude. Do not open this book unless you are ready for that experience.

13-4-1981

Yours fraternally,
M. P. Pandit

INCLUDE

There is a saying among the Polar Eskimos that goes this way, "We are here to help each other, to try to make each other happy." This is a marvelous philosophy of life—so simple and direct. To live this philosophy we have to include other persons in our lives. You see, inclusion breeds inclusion. If you make other persons a part of your life, then you will become a part of their lives. It is as Lydia Child has said, "An effort made for the happiness of others lifts us above ourselves."

From The WORD

June 1981

CALL FOR FORUMS OF SERVICE

M. P. Pandit

(Chairman's Speech at the World Union Executive Meeting on 24-4-81)

In a movement like ours there are certain stages of growth. The first stage is when a group of people are attracted to an ideal and join in trying to realise that ideal; they worship the ideal, they laud it, think of it in their thoughts, and they speak of it in words. The second stage arrives when they realise that the mere emblazonment of the ideal is not enough, but it has to be worked out. And in this process, the ideal comes to be analysed in its various constituent ideas. Studies and discussions are promoted, and a good deal of mental activity goes on. There is an attempt through thinking, speaking, writing, to din the Idea into the minds of those who are ready or willing to listen. A climate favourable to the realisation of that Ideal is sought to be created. Men get used to the Idea or ideas and a ready response from the mind and the heart comes forward wherever the Idea or ideas come up. That is the second stage through which we are just emerging. We have had conferences, dialogues, seminars, we have conducted journals, written books, read books. In all ways we have done what we could, in the promotion of the Idea, the creation of an environment suited to the propagation of the truth of Human Unity.

And now we come to the third stage, and I believe the most important stage, of actualisation of the truth of the Idea. Human Unity does not just drop from heaven. Though the Mother, who has inspired our movement, says that the unity is there and it is only waiting to be given form, still it is taking too long a time for its transition from the subtle world to the physical world! This transition, the actualisation of the Ideal, can only be through the dynamics of activity, directly impinging upon the consciousness of the society, of the people who constitute the society, through a pouring of our energies, active energies. After all human unity begins with unity between two, unity between individuals. And each member of the World Union is committed to work out this unity, this sense of oneness with those around him. This is what we have been dinning for the last one year through every means open to us. How far we have succeeded in it is a matter of individual experience.

This is as regards the individual aspect. But there is the collective aspect, which is very important. And that is, how do we promote unity in society around? After all it is the multiples of these social units that constitute humanity. For us, humanity is what is around us. And we have to prove our sincerity by working out our ideals into projects that translate them into active life viz, our commitment to harmony, to unity, to love. It has always struck me that wherever we are, we should initiate a number of forums, forums of service, without much paraphernalia, fan-fare, finance; we must form small units in different locations. Forums of Health, forums of Education, forums of Culture, forums of Art, forums of different kinds.

If we have got twenty members in a place like Delhi, Bombay, Calcutta, in the World Union group, depending upon in what fields of life these members work, we should constitute these forums and draw younger persons into that activity. It should be entirely service-oriented, without any eye to any possible profit—political or social.

We should remember that the concept of leadership has undergone a big change. They no more speak in advanced societies of hierarchical office-bearers. They speak of co-ordinators, they speak of conveners, of focalisers. If there are differences of opinion, nobody at the top pronounces who is right and who is wrong. In Findhorn, the new-age-community in Scotland, for instance, they have focalisers. Each day when the various services or departments meet to settle on priorities, if there is disagreement, the focaliser comes in; he focuses on the different view-points, discusses and helps them to arrive at the consensus; if they cannot come to agreement, they meditate and meet again. But all this is possible because there is no imposition from the top. We have to outgrow from the old officer-mentality. I should seek to become the soul of a movement rather than its head. It is the youngsters who are to live tomorrow. They must be made responsible, helped to wield power of whatever kind; we should keep ourselves at the background and guide.

Note that hereafter there will be no elective positions, positions are by rotation. All who constitute an organisation should be given opportunities to have experience of all posts to the extent it is possible. Everyone must be given the opportunity. So there is office by rotation. That prevents the formation of vested interests. This principle has been tried upto a certain stage in our Ashram and found very practicable. It reduces the ego of the position. And we who try for harmony, equality, should practice it in our organisational activity.

I was speaking of forums. Forums should be worked in a practical manner. In this competitive world, in this setting of rivalry, it is not possible to expect people to work fullday for the World-Union activity. But surely each one of us can give one or two hours per week for forum-activity. A doctor, for instance, can give two hours of free consultations, a lawyer similarly can give some time, a technical man also can offer some of his spare time. So if ten people, work in this spirit, I have known by experience, even people unconnected with the World-Union activity, offer to work and co-operate. We must seek to involve everybody. You may ask what has all this got to do with the World-Union work. Well, it is a concrete step at the grass-roots that lays firm foundations of the edifice of World Peace. Peace cannot be there where there is tension, where there is rivalry, where there is dissatisfaction, where there is want and paucity. If through ventures like these we can create small islands of harmony, of self-sufficiency, that will be a great force for change. In India today, wherever we turn there are problems, but no solutions. Each solution brings further problems. Nobody seems to be sincere in finding out solutions. Everybody sees to his self-interest and problems are allowed to continue for devious reasons. Well, we do not belong to that category, for us the problems must be challenges and we should bring a different consciousness, look at the root of the problems and start our work. We may be in a minority, but all the progress starts with the minority. We should not seek for recognition. The world is looking for sincere effort. And I am convinced that if we make up our minds, if we can give some part of our time for this kind of work, we would have contributed substantially not only to the resolution of the various complex issues that face the country today but we would give a meaningful

orientation to the World-Union movement everywhere. Wherever I go they ask me what is the speciality of our World-Union movement, in what way we function, what we have got to teach that they do not know. Well, I can talk only in terms of philosophical concepts that ours has a spiritual foundation and spiritual orientation. But what does it mean in practice? A few of us who speak of this Unity have tried to work in practice the implications of the unity which is to bring people together.

We requested and we had a ready response from the Sardar Patel University of which Dr. Jadeja is a distinguished professor, and he and his senior colleagues, especially the retired Vice-chancellor Sri R.M. Patel, undertook to establish a Forum of Peace. We went to a number of other universities, spoke everywhere; they said, "Ah, yes, it is a very good idea, we will see." But nobody responded. We offered money, every year a thousand rupees and more, if they would engage a few students and lecturers to hold meaningful discussions, to launch and promote Peace in the campus. But nobody was interested. Most do not want to work; they want to talk, they want to agitate, but when it is a question of effort, they shy away. It is only one university, the Sardar Patel University, that has undertaken the work, created a climate for this Ideal. My friend was asking me what does it mean in terms of local situations? It is a legitimate question. Those of us who believe, must start tackling the problems to the best of our ability, tracing the causes to their roots and defusing the situations. We should see what we can do, get reasonable minds together, make them think and work together. All the while we should not have any motive. A few sincere people putting out vibrations of sincerity, integrity, wanting genuinely Peace to be established, harmony to work, can develop into a force. India is a continent and the problems of one area are different from those of another. But we can lay down the broad principles, and leave the details to be worked out by the persons on the spot.

UPLIFT

"There is but one thing that can never turn into suffering, and that is the good we have done." These words of Maeterlinck offer invaluable advice. When we do something good, it has an uplifting effect upon us and others. That is a noble way to live. Of course, to be an uplifting kind of person takes effort, but it is effort well invested. Make it one of your goals to have an uplifting effect on the life of at least one person in the next twenty-four hours.

From the WORD

LAYING THE FOUNDATIONS FOR THE COMING WORLD CIVILIZATION

The World University in the 80s

Howard John Zitko, D.D.

President and Board Chairman

THE WORLD UNIVERSITY AND THE ROUNDTABLE

International Secretariat, Tucson, Arizona USA

The Keynote Address

33rd Annual Conference: a Uni-Con Retreat

Christ Haven, Florissant, Colorado

June 27-30, 1980

Over the past thirty-three years, I have delivered many major keynote addresses before World University audiences. Some of these audiences were small, comprising only a few select persons of international distinction; while others were large, aggregating nearly a thousand persons, as when I addressed a Nigerian audience in the Sagamu Town Hall in 1970. But whether the audiences were large or small, I was satisfied that my remarks adequately reflected the ideals and purposes of the New Education as interpreted by the World University.

Last year, I addressed my remarks to the members of the Fourth World Congress of Poets meeting in Seoul, Korea. This was my first trip to the Orient and my first opportunity to meet a number of our delegates and representatives in the Asiatic countries. Again I was able to arouse further enthusiasm for the idea of a World University on a world campus with a world program, our familiar slogan over the past several decades. Not only have we been able to keep the program alive for all these years, indeed one third of a century, but we have made some progress in implementing these possibilities.

It is easy to say, of course, that we should have done more—and perhaps there was room for improvement—but regardless of the extent of the accomplishment, no one can say that we didn't try. We did try, and we are not through trying; only some future generation can properly evaluate the degree to which we were able to influence the course of this history.

Today we are meeting for the first time in the high country of the Colorado Rockies in the USA. For ten years we met in Washington, D.C., our nation's capital; and last year, we traveled to Korea, as I have just mentioned, thus bringing our message in international conference since 1970 to Europe, Africa and Asia, as well as North America.

This gathering of World University adherents from widely-separated areas of the world

is, quite correctly, an accomplishment of note; and next year we are already planning the greatest conference in our history, our thirty-fourth annual assembly in conjunction with the Fifth World Congress of Poets at the Saint Francis Hotel in San Francisco, California. So important is this gathering to the future of the University that we must prepare for this major event over the coming twelve months, thereby bringing the World University and the New Education before a distinguished international audience with a universal interest in poetry.

But now we must take a look at the World University in the 80s, which is the theme of this conference. As we do this, we recognize that we are part of a much larger movement in international education which, broadly speaking, is entitled the World University. Thousands of educators the world over have advanced the idea of a World University over the past several centuries, but this institution, which we here represent at this conference, has been in corporate form longer than any other educational body of its kind, as far as we know. In addition to this distinction, we have propounded probably more futuristic ideas in education, particularly with regard to concepts of the New Age and Order, than any other school or society in the field of esoteric science. This is a record of which we can all be justifiably proud.

When we think of the World University in the 80s, we are thinking of who we are, what we represent, and the purpose which underlies our efforts. We all know what a traditional academic university is like with its broad vocational curriculum, its prestigious faculty, and its multi-million dollar campus. Obviously, our purposes are not fulfilled by our institution attempting to duplicate the work of the academic colleges, which have access to personnel, funds, and recognition far beyond anything we might be able to command, at least in the foreseeable future. Perhaps we do have that potentiality, but in this day and age, it is certainly more difficult to persuade the requisite number of people, who are orthodox in their religious and nationalistic beliefs, to support an educational program that transcends the philosophy of both church and state.

Virtually all schools in the past have been the creation of the church or the state whose purpose has always been the preservation of sectarian or nationalistic thinking, respectively. The price of such an education has always centered on the acceptance of competition as a way of life and separativism as a mode of judgment. The major emphasis is on material values and pride in nationality on the one hand, and on theological doctrine and complacency in creedal belief on the other. It is almost impossible for any student, under these circumstances, to acquire any outlook on life that is not tainted with prejudice and misunderstanding.

If we are not to build just another school upon a foundation of national or religious prejudice, we must in ourselves be free of such bias as might qualify our allegiance to the whole of humanity. This answers the question as to who we are. If we ourselves are not without prejudice, how can we expect to create a World University, which by its very definition is world-oriented and universally inspired? We must not only be citizens of the world; we must also be universalized human beings dedicated to the welfare of all, not just to those who are of our own faith and national origin.

To reach universality in your own spiritual evolution is the accomplishment of a person who has outlived the provincialism of the past and who is engaged directly in building the civilization of the future. This is your fundamental spiritual purpose in life, the mission, if

you will, which has brought you into this embodiment so that you might make your life count in this most crucial period of world history.

If you have achieved this universality, if you have transcended the need for creed and dogma, for racial or national identity, then you are not only a student of this University, you are an initiate in that still Greater School of which the World University is but the outer externalization. It is with such initiates as yourselves that a highly specialized Group of New World Servers is today being formed, comprising the solid core of the University we are here dedicated to erect, a World University consecrated to the perfection of man and the glory of God.

I know of no institution, other than the World University which comes under our jurisdiction and authority, that so fully appeals to the highest and best in mankind. It has never been our intention to contrast the good and the evil in the human psyche, nor to break faith with those who might do us harm, if they could. As we have been well taught, all men are brothers, even those who work destructively against the best interests of society. This is what makes the World University a beacon of light in an otherwise dark world. We are no threat to anyone, and never shall it be said that we have met the enemy, and "they is us".

If we have identified ourselves as universal citizens with a universal philosophy for a universal age, now in process of birth, we are in our right place at the right time with the right message. We will augment our numbers and our influence and accomplish our goals. It is only a question of time, perseverance, and the right guidance. We are on our way, and we know where we are going.

Sometimes in pursuing our objectives, we fail to realize that we are not alone in this enterprise. When we meet in international conference, we have some appreciation that thousands might like to be present, but the limitations of this plane of activity prevent. With some it is time, others money, others convenience, still others perhaps health. Those of us who are here realize, I am sure, that we are but a small number in comparison to the total who are involved in one form or another. Therefore, it is not too difficult to understand that we represent many who are with us in spirit, if not in body.

But what about those who belong to that higher echelon of humanity, those whom we are pleased to call the Spiritual Hierarchy? Is it not in their name that we also meet and hold counsel? If we were to build this University without their guidance, I am sure that we could not even hope for success, much less achieve it. For this reason it is imperative that we never forget the Biblical injunction: "Save the Lord build the house, they labor in vain who build it."

But is this all that we represent? Yes, we could expand our vision to include those innumerable souls who, in seeking incarnation into the New Age, are also looking for the kind of education, which will enable them to advance the purposes they already have in mind. We are, therefore, assembled to consider the needs of those advanced souls who will require the learning we must be prepared to deliver, when they arrive upon the world scene. This University must lay foundations upon which they can make their contributions to the world's evolving culture.

These foundations, these principles, these ideas of human worth and human dignity, are what we represent in the final analysis. Unless we are cognizant of where we stand in this effort, and why, we cannot expect to achieve so great an aim as the World University,

which may well claim in time to be one of the truly monumental achievements of this century.

As you can see, I for one believe completely in the value and practicality of this institution. I know that you share this conviction with me. It does not take immense numbers to accomplish our objectives. What it takes is faith in the ultimate result and a unanimity of agreement as to how to achieve this result with a total commitment of our talent, resources, and energy.

There are times when it appears that we are working in a spiritual vacuum without a driving incentive to improve the world's condition. It seems that there are so many more pressing problems than how to educate our children for a better world. Not so long ago, the Harvard Magazine, published by Harvard University in the USA, asked seven of its most learned faculty members what they thought was the most important problem facing the nation and the world in this time of universal crisis. Did any of these renowned experts consider education to be one of them?

Robert Coles, a professor of psychiatry, states that the number one problem is food. Half of the people in the world are victims of starvation and malnutrition. Millions are dying from lack of adequate nourishment. In some areas, like Cambodia, the government is deliberately starving masses of its own people in a war of genocide.

E. O. Wilson, a professor of science, is concerned with the extinction of innumerable species of animal and plant life in the next few years. One thousand of the five million living species of animals, insects, plants, and mosses on Earth will die out this year. Between now and the year 2000, he estimates that one species per hour will become extinct, so great is the destruction of life from chemical pollution, nuclear radiation, and man's often wanton desecration of Nature. He says that "humanity will suffer an incomparable loss in aesthetic value, the practical benefits from biological research, and environmental stability."

George Rupp, dean of the faculty of divinity, makes the somewhat astounding statement that our basic problem is none of the foregoing, but the maldistribution of wealth. I say "astounding" because as a representative of the clergy, it would appear that he should say that our basic problem is a lack of spiritual insight and a failure to eradicate selfishness, which is at the crux of all our difficulties. He places the blame on too much consumption and too little production, considering the resources available, and to correct this imbalance, he says, we must adjust our standard of living downward and respect the simple and frugal life.

Stephen A. Marglin, professor of economics, has another concern and that is the obsolescence of our financial system. He goes so far as to say that "The entire structure of the capitalist economy will need to be overhauled" and that everyone must learn to participate in the economy, whether he works in the shop or in the corporate board room.

Robert Nozick, professor of philosophy, places the blame for the crisis on the government, which he says is the central evil. The number one problem is to get the government off the backs of the private sector, to prevent government from seizing more and more power for its own corrupt bureaucratic purposes, and to reorganize the political system so that better and more qualified personnel can serve and not enslave the people who comprise the nation.

Peter Rogers, professor of environmental engineering, believes that the fundamental problem is mass poverty. If we eliminate the industrialized countries of the world, the average

income of the citizens of the remaining nations is only \$160 per year. The world, he says, cannot exist on such a disparity in living standards, and it is yet to be determined whether the "twenty-first century will be worth leaving to our children."

And David Riesman, professor of social sciences, is adamant on the nature of the essential problem, which is, as he has said it always has been, since Hiroshima nearly vanished in an atomic cloud--the control of nuclear weapons. The question is not whether we can survive in a nuclear war; the question is why do we need to contemplate any such war at all? If nuclear war should come, due to the incredible stupidity of the human race, none of the other problems will have any meaning. Since the beginning of the year 1979, the nations of the Earth are now spending one billion dollars a day to erase mankind from the face of the planet.

According to Norman Cousins, who writes the editorials for the *Saturday Review*, "The danger of nuclear war is the number one problem. The number two problem is that many of the best minds in our country are not focussed on the number one problem."

Now the question arises: what is the role of the World University in the 80s with regard to any of these problems? Surely it can be seen that if there were a nuclear war, the World University would have as little chance of surviving as any other institution, including the government. And if the government cannot survive, certainly not in its present form, what can be the fate of every other aspect of our society?

But if we are not to be fatalistic about these prospects, what is the answer to our dilemma? If peace is essential to the continuity of even our own life and affairs, is there a way out of this impasse whereby the world can rise above the necessity for a final decision by violence?

The World University is committed to the proposition that education for world order and world peace is of fundamental importance at a time when we are witnessing the termination of a cycle in human affairs. There is no valid reason why this cycle must terminate in a universal civil war just to sweep away obsolete institutions and practices. Once we realize that the old forms and the old methods, not only should go, but must go in the course of the evolutionary process, then we will encourage the transition to the new values by peaceful and rational means.

There is only one route by which this peaceful and rational transition can be accomplished, and that is by and through the process of education. Let us ask ourselves what has brought us into this unenviable state of impending calamity? And the answer has to be: faulty education. What will resolve the issue and take us out of the crisis? Quality education with a spiritual purpose. However, the simplicity of this answer belies its easy implementation.

A vast amount of natural and human resources are today going into the preparation for war. Who can doubt it? Only a relatively insignificant fraction of that value is committed to the evolvment of a higher and nobler civilization. The rush toward nuclear suicide far outstrips the snail's pace with which we move toward world concord. Somehow these statistics must be reversed before we can see more tangible evidence of the New Direction.

In spite of the rather gloomy outlook over the next twenty years, prior to the end of the century, there is reason to hope that the World University, as a symbol of this New

Direction, will be able to show that a New World is emerging from man's present struggle for world betterment and that a totally new culture will eventuate from his expanding spiritual consciousness.

The very existence of the World University in this seething turmoil of self-expression is indicative of the gradual outworking of a totally new refinement in the conduct of world affairs. We are witnessing the birth pangs of a new civilization, but before that civilization can truly rise in full flower, there must be a radical change in the manner which people are accustomed to view their relationships. The voluntary unification of humanity into one indivisible brotherhood—and I do emphasize "voluntary"—is certainly prerequisite to any world condition wherein some degree of happiness is realizable by all.

This effort in pursuit of happiness is necessarily slow, because the human consciousness changes but slowly, even under the impact of immense sorrow and suffering. But it does change, and the sorrow and suffering in the world today are but symptoms of the increasing pressure placed upon those who, in their present agony of body and spirit, are evolving the compensating virtue of compassion as the price of their entrance into the New Age.

But again, what of the World University in the 80s? Are we aware that, as emissaries of the New Education, we are expected to lead the humanity of today into the next great age of universal spiritual awareness? Our work is not just to erect a university of higher learning that instructs in the basics of a humane world order. Nor is it to teach only the fundamentals of the powers of the human soul which fall under the general categories of parapsychology, psychotronics, and the esoteric sciences. The World University is all of this and more. Our purpose is to ascertain the will of God and to live within that Direction. This is what the World University is all about. We have heard much about the peace of God; a little about the love of God; but virtually nothing about the will of God. It is this quality and this learning, which makes the World University the outstanding and respected institution it is today.

The World University in the 80s should take renewed cognizance of the fact that this institution is dedicated to laying foundations for the coming world civilization. This is its principal work. Such knowledge as leads in this direction is acceptable and teachable. Whatever is incompatible with this aim should be considered unacceptable and without academic or spiritual merit. Unless we take such a position and adhere to it in good conscience, we can only fail to fulfill the highest expectations of those who have faith in our integrity.

It should be noted that in defining the World University as a universalizing institution in a world that advocates largely provincial concepts, we are referring specifically to this world body which we represent in corporate form. There are other institutions, which describe themselves as world universities, but they usually have no corporate existence as such and represent ideas and philosophies unlike our own. Our effort is unique insofar as we are polarized toward spiritual values and the future of mankind, and are not oriented in any sense toward the current materialism with which the majority of such schools are concerned.

The emphasis of these schools upon the current materialism, as reflected in the nature of the curriculum which they teach, enables them to command resources far in excess of our own institution. This in itself is not wrong; it is only indicative of a continuing trend toward expressing the outer life of man, his economic security and his material welfare, all of which are important but not exclusive. The World University would not deny this essential of

physical well-being, but would add that spiritual or moral increment, which would make him a pioneer of a higher way of life.

Aside from the vocational aspect, which the World University would seek to fulfill in its own unique manner, we need to accent two major concepts in the education of the coming generations—the value of the individual and the fact of one humanity indivisible. It should be easily seen that it has been the almost universal rejection of these twin tenets that has brought on all the wars, which have ever been fought on this planet.

To value the individual and accord him the rights to which he is entitled as a human being is not going to be an easy transition from our present ways of thinking. Such a transformation of values will accrue only when our present society has overhauled the school system, the judicial system, the prison system, and the therapeutic profession. The violation of the dignity and the worth of the human person in all these areas is perhaps beyond controversy. No matter what the affliction or the crime, every human being is a part of the Divine Essence, which we call God. And in that context, he must be dealt with justly and humanely, if we are to recognize our society as civilized.

To value humanity as a whole and to respect the rights of all people to live without fear of life or limb, of want or insecurity, is also a difficult problem to resolve. Those who are in control of nation-states in our day and time are prone to override all such humane considerations in the national interest. When such interests are contrasted by aggressive action, leading to open conflict, the brutality and destruction that follow decivilizes society and degrades everything for which the person of culture should stand. Humanity is the highest form of life on this physical planet and ought not to be fighting constantly for survival. Such reprehensible conduct is a disgrace to Deity and should invoke disgust in any rational person.

The teaching of these two fundamental principles—the worth of individual man and the oneness of the human race—will do more for civilized society and the promotion of a truly spiritual culture than anything ever before attempted. Such an achievement is the work of the New Education and the principal purpose for which the World University has been established. Once this is understood and accepted, the World University will progress at an unprecedented rate, and the integration of the New World will become an accomplished fact.

The World University may be said to have before it a triple objective as a symbol of the New Education—civilization, culture, and unification. In the language of Scripture, we might call this work “the Father’s business.”

All schools that evolve in this mold are in essence the custodians of the new civilization. They are contributing to the culture around which each person organizes his life. They are also unifying the world with the consciousness that every human being is an inseparable part of that larger body of mankind, all of whom are evolving into their own individual Godhood.

These schools of the New Dispensation will teach the basics of world citizenship and world responsibility. They will help the student to relate the world of objective living to the inner world of subjective existence. They will condition the world of humanity to choose their channel of service with loving care, making of their work an act of worship and a thing of joy.

I have purposely not referred to the coming civilization as the Kingdom of God, lest it

appear that I was speaking of a purely religious concept. It can be religious, but not in the old sense of being theologically valid. What I am suggesting here is that we are treading on truly holy ground with a form of higher education, which is free of creedal bias and dogmatic prejudice. Whether the World University connotes a religious inference, or whether it is so broadly non-sectarian as to be ecumenical in its outreach, makes little difference in the final analysis. What we are suggesting is that regardless of our present individual religious preferences, we are implying the creation of a new relationship between the world of physical reality and the world of the soul. Out of this new relationship—in consciousness—is emerging the Kingdom of God on Earth.

It is time, therefore, that we begin to understand the true meaning of higher education. This is not what we have come to believe in the present situation as vocational or professional training. As I have said before, this type of education is important, but it is not strictly speaking "higher education." In true higher education, we are reaching out intuitively to cognize the nature of man's spiritual self, which takes him beyond the path of purification and discipleship into the path of initiation, the royal road to spiritual illumination.

The highest goal of education, when perceived spiritually, is enlightenment. In the educational process, we proceed from the acquisition of knowledge to the evolvment of wisdom, by the aid of understanding, and finally achieve the illumination of the Master who has touched the threshold of immortality, the final conquest of the last enemy, which is death. In this context, the World University in the 80s has before it a truly Great Work, that of promulgating one of the most advanced philosophies of education ever to come to public attention.

Since we are dealing with a form of higher education beyond the sphere of professional training, the World University must be prepared to lead the most advanced of the new race humanity into an understanding of the "Plan of Light, Love, and Power" which is to restore Divine Order to the whole of mankind. It seems to me that no university can have a higher goal than to teach the most spiritually astute members of the human family the way to extricate the world from its present crisis and to point the direction of its future development.

Not only as a charter member of this great institution, but also as a humble student of the philosophy, which actuates this effort I am proud to associate my name with its purposes and its goals. The World University has cognized some of the most pertinent concepts in advanced education ever to intrigue the human mind. It will take some time before all of these ideals and aspirations will have reached some degree of fulfillment in the onward progress of the race.

I am appealing to all within the range of my voice and pen to consider what it will mean to the world to have a university of this scope and caliber. We should approach such a work as this with gratitude for the opportunity to serve in so noble an effort. Yes, we should even approach the World University and the New Education with some awe, as there is a divine content to the whole concept, which brings us into proximity with the Spiritual Hierarchy on this planet.

I have no illusions as to the difficulties that are inherent in any pioneering project, particularly one whose ultimate development lies in an age not yet born. I have been with the World University too long not to know the disappointments and frustrations that accom-

pany any movement that is ahead of its time. Yet with each passing year, the World University has grown in numbers and prestige, and although the number of intellectuals who understand the way of divine illumination, is still small, millions have heard and admired the ideals and the purposes.

The World University, in my view, has a great future, limited only by the imagination and the ingenuity of its constituents. In the 80s, it can have only a finite expansion. You and I realize this. But I have the faith, and I know you share this conviction with me, that the ultimate success of the school is assured. It is when I hear so many distinguished members of the University and the Roundtable, recognizing the institution as "our University", that I am satisfied we are integrating a group consciousness and building a group soul.

The World University is indeed a body of consciousness in tune with the soul of the universe, as so well stated by one of our trustees several years ago, and with that type of spiritual awareness active in all those who support this work, we are well on our way toward the culmination of one of man's finest dreams.

OPTIMISM

The optimist is the person who responds heroically to each of life's tests. In order to do this we need to be sensitive to life's problems, and to respond to them positively. Optimism needs to be lived, not just talked about. We must not allow ourselves to be defeated by the challenges of life. Abraham Lincoln went through a lifetime of apparent failures, but never lost his optimism. And he ended up with immortality. Optimism always pays rich dividends.

From The WORD

THE CRISES OF HUMANITIES: THE CRISES OF EXISTENCE

Vasant V. Merchant

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Humanity at the present time is facing a period of intensive and extensive, rapid, dynamic and complex change. In fact, we have been warned: "We are being raped by change." In this is expressed the crises of our identity, our values, our existence, and our destiny. The choice is ours. It is inevitable.

Men, Countries, Continents.

The choice is imperative: Truth or the Abyss.¹

This is where responsibility enters the picture.

The recent Report of the Commission on the Humanities of the Rockefeller Foundation, *The Humanities in American Life*, succinctly states:

In universities and public life, the impression persists that the humanities and sciences form two separate cultures. This impression indicates a fundamental kind of illiteracy... The (U.S.) Department of Education... should define critical thinking as a basic skill... as basic as literacy itself.²

The Commission reiterates strengthening of humanities (i.e. liberal arts rather than mere job training) curricula as having the highest priority of education in the 1980's, and reaffirms that

the humanities occupy a central place in our national (and international) culture and help to shape the meaning of individuality and citizenship,³

for the human to relate to other human beings, to issues, ideas and ideals, values and problems, and to humanity and its main concerns with intelligence, sensitivity and sensibility.

Alfred North Whitehead, in "The Aims of Education", clearly stated that

The solution which I am urging is to eradicate the fatal disconnection of subjects which kill the vitality of our modern curriculum... The best that can be said of it is that it is a rapid table of contents which a deity might run over in his mind while he was thinking of creating a world, and has not yet determined how to put it together.⁴

If Humanities primarily represents an attitude toward humanity, an integral view of man and an holistic approach to life and the universe, it essentially becomes an instrument of developing such faculties as critical thinking, ability to make moral decisions, discretionary knowledge and wisdom, and discernment, and above all, understanding and awareness of the human cultural history as it affects life on the planet, and to make us aware that as microcosm somewhere along the line we are all inter-related and inter-connected in the macrocosmic universe.

The genius of humanities is synthesis. Thus, this synthetic understanding—(not only analysis but integration and synthesis) born of the unity of knowledge and perspective, can serve as goal and foundation, as creative experience and imagination in the spirit of inquiry. It is time to turn on the "camera of imagination" to create pictures and vistas, panorama and spectrum of Humanities.

Is it possible then that Humanists—in whatever fields of endeavor they are engaged, and whatever level of work—elementary, secondary, community college, university or other general societal institutions—cultural, educational, economic, political, religious or environmental—that "meaning" and "purpose" are possible only when there is an interpretation and evaluation of an activity or experience, or phase, or epoch, in terms of its value. In the words of Van Meter Ames, art (Humanities) plays a central role in this regard:

Awareness of the solution in a problematic situation, and of the problem in the solution, is aesthetic experience. . . . A work of art (an expression of humanities) induces aesthetic experience by representing a problematic situation. . . . Art is essentially a harmony in discord, a unity in variety, a reciprocal relation of means and ends. . . . Aesthetic experience is contemplation of values in a problematic situation, and there are no values to be contemplated where there is no problem.⁵

Ideas function as instruments, as tools, and they enable us to arrange, organize, or orchestrate the elements of contents, the material of problems. As humanists, our first and last task is already begun—by contemplating on the value or values involved in the problem—a way to solve it. This is something every human being—whether humanist or otherwise, can do and must be concerned with. For the crisis of humanities in the value orientation of its matrix is the evolutionary crisis of existence encompassing the whole of human life, the whole field of man's creative energies, assertions and accomplishments—the genus of which is the spirit of man as evidenced in the unfolding of consciousness in the aspirations and expressions of the quarternity of science, philosophy, religion and the living arts of man. These experiences are influenced directly or indirectly, subtly or remotely,—like the modes of our music, affecting the laws of the state.

Since Humanities, by definition, are concerned with the edification of life and with creating a certain condition of freedom for man to create—and primarily with cultural characteristics—one is inevitably linked and engrossed with existence, in terms of values, the vicissitudes of man's life, its tragedies and comedies, with the creative potentialities and future possibilities of man. In this regard, therefore, the quest for direction, goal and purpose of change, and of one's total being and becoming assumes, of necessity, paramount importance for education.

The crises of Humanities are rooted in the crises of existence and vice-versa. Therefore, are Humanities and Humanities education related to the significance of life and the importance of existence? Therein lies the crux of the answer to the quest of the humanist. If Humanities are more than just

... a tale told by an idiot
Full of sound and fury
Signifying nothing⁶

as Shakespeare would say. Or is it, in the apt words of Sri Aurobindo, the interaction of forces of "necessity's logarithmic table"⁷ and "the calculus of destiny"⁸, "the recurrent decimal of events"⁹, and "the logic of the Infinite"¹⁰, all rolled into one—while man—as a transitional being, the unfinished being—is still trying and struggling to find the meaning of life in his ceaseless search for freedom in the midst of the computer and the statistical age, still baffled by the mysteries of the spirit, of nature, of life and death—still unknown to man. Or, as Sri Aurobindo expostulates:

As far as its self-winged airplanes could fly,
It reconnoitred vistas of dream fate.
Savitri, Book II, Canto 10

Continuing further Sri Aurobindo says:

Apt to conceive, unable to attain,
It drew its concept-maps, and vision-plans
... for the architecture of mortal space.
Savitri, Book II, Canto 10

Humanities as Geisteswissenschaft—the Wisdom of the Spirit

It is in this context that it may be appropriate to reflect on one of the most outstanding contributions of the Greeks:

The Greeks bequeathed to us one of the most beautiful words in our language—the word—'enthusiasm'—*en theos*—a God within. The grandeur of human actions is measured by the inspiration from which they spring. Happy is he who bears a god within, and who obeys it. The ideals of art, of science, are lighted by reflection from the infinite.

Louis Pasteur¹¹

At no time in the history of the human race, Humanities are more relevant than now. The present crisis of American society leads the National Council on the Humanities to re-affirm that the humanities ideally are always relevant to the condition of man, and of

man's society. It therefore, wishes to encourage, in addition, significant studies and works of pure scholarship and general knowledge appropriate—within the various fields of the humanities which are concerned with values, and which embrace interdisciplinary approaches between the humanities and other sciences.

The crises of our national and international life today make humanities more relevant than ever before. It is here that the influence of humanities—viz. the humanizing and integrating, liberalizing and liberating influence of humanities is invaluable in its scope and aim. It is here that we can infuse the enthusiasm which Louis Pasteur talked about long ago in relating and involving traditional and non-traditional approaches to all areas of curriculum as well as other fields—e.g.

- I. (1) (a) Science, (b) Technology, (c) Business, (d) Law, (e) Medicine, and (f) Education;
(2) the community and community colleges;
(3) practicing artists and humanists.
- II. Better and improved communication seems imperative in terms of a liaison system among (a) professionals, (b) administrators, and (c) the public at large, to create an awareness of humanities.
- III. A greater visibility for the arts and humanities through the media seems important and necessary—e.g., (a) radio, (b) TV, (c) newspapers, journals, magazines, etc.
- IV. Seeking support through industry, business, and education would be a laudable aim.
- V. Development of better research and need for validation by facts, figures, and statistics seems to be needed at this time. This priority should center in rallying our forces, resources, and energies on issues of membership and communications among other means—especially through the Humanities journals, occupy paramount importance in our work.

Humanities in the German language has been called *Geisteswissenschaft*. There are many explanations, translations, and meanings given to *Geisteswissenschaft*, but the one that appeals to me most as truly representing the spirit of Humanities best is the *Wisdom of the Spirit*. If we can only take this wisdom of the Spirit, and apply it to knowledge and in edifying existence and in all our work, I hope that we can inspire therefore, the Spirit of *Geisteswissenschaft*.

Since humanistic studies are more ends in themselves, in addition to their practical necessity and value in enhancing human existence, in upholding the individual and the collectivity in good stead, through the rough and tumble of life, its trials and tribulations, its adversity and prosperity, and its failures and successes, it is the burden of all humanists and

all aware persons to demonstrate effectively and amplify the crucial importance of humanities to life, to education and to human society for its own survival and its future.

The time for such action is ripe—and it is now—since the entire educational and societal landscape is correspondingly and reciprocally studded with crises.

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REVERENCE

Sometimes we need to remind ourselves of the importance of reverence for life. This means to simply think as highly about everything that lives as we do of ourselves. Emerson must have had this in mind when he wrote: "There is a kind of latent omniscience not only in every man, but in every particle." Reverence is a matter of loving, respecting, and honoring the essence of life in all things. If you feel this way about everything, you are going to feel a lot better about yourself as well.

From The WORD

VISIONS IN THE ARYAN LIGHT: SELF-REALISATION & SUPERMIND IN THE RIG VEDA—14

David Frawley

(Continued)

Some Vedantins also do not accept the Veda as a whole or such verses as this as referring to Self-realization. They say that as the pure Self is One only that such hymns as this, filled with many concepts denoting duality, speaking of a multiplicity of gods and beings, of various motions and journeyings, cannot possibly refer to it. The Self is beyond all coming and going, gain or loss, in which there are neither gods nor men, nor fathers, nor worlds, the mention of which can only be a concession to the ignorant and a lesser teaching. To this view it can be said: This is the mistake of judging one level of discourse according to the rules of another, of insisting that the teaching of an earlier world-age employ the same terminology and method of expression as that of a later one. The Vedic statements are all meant as symbols and mantras. They are not literally setting forth various entities and actions. They are not using a direct language of the rational mind but an indirect language of sounds, symbols, metaphors and stories, which are all meant only in an inner sense. The Seer Dirghatamas states, R. V. 1. 164.45.: 'Four are the levels of speech that have been measured. The sages who have intuition know them all. Three placed within in secrecy cannot be manipulated. Men speak only with the fourth.' The multi-leveled mantric nature of Vedic speech should not be overlooked. It cannot be insisted that mystical poetry follow the same clear expression as mystical philosophy. The Veda is poor philosophy for the same reason that it is good poetry and mantra. It is a different kind of discourse that can only be judged and understood on its own level and according to its own laws. It should not be taken literally from the standpoint of knowledge or that of ritual for it is proceeding by a different method and approach. Such ancient teachings require a different sensitivity to an intuitive mentality that prefers the indirect and the cryptic. However true other teachings may be in their own right they cannot be used to understand the Veda directly for it is the product of a radically different age and mentality.

Are the statements of the Veda meant to be taken literally, either from the standpoint of ritual or the standpoint of knowledge? When a seer states, R.V. 5.47.3.: 'The Bull (Uksha), the Sea (Samudra), the radiant Bird (arusha suparna) has entered the abode of the Primeval Father (Purvasya Pitur);' one cannot imagine that an actual journey is being referred to according to any system of philosophy. It does not mean that there is some actual entity which is somehow simultaneously a bull, an ocean and a red bird, which actually travels to such a place as the abode of some primeval father. What is actually meant, in essence, is that the Bull, the main symbol of the Spirit, which is an ocean of consciousness, which is the sun-bird

symbolic of all life, light and freedom, has merged into the most ancient primal Spirit of God, the Supreme Father, Parabrahman. Hence it means quite simply the Self is God, Atman is Brahman. Such Vedic statements may appear far more confusing than the simple Vedantic declarations such as 'I am Brahman,' but the meaning is basically the same. We must remember that the ancient Seers were so aware of truth that they could easily express it in subtle and poetic statements without losing the simple essence. These symbolic utterances may seem unduly complicated but they also have a raw beauty and power which touches the deeper layers of our minds and make most of later philosophy sound rather artificial. And if Vedic poetry can be quite subtle and complicated so can Vedantic philosophy. These kinds of poetic statements which defy any sort of literal interpretation are common throughout the Veda and even one should put to rest all attempts to take it literally.

The Upanishads, the scriptural basis of Vedanta, frequently quote verses from the Rig Veda, particularly at key junctures in the teachings, as well as containing much poetic lore of their own. We have mentioned Vamadeva's famous declaration, 'I was Manu and the Sun,' The rest of that hymn, which the Upanishads quote as typifying the highest realization, is also filled with the same sort of apparently dualistic concepts and journeyings, and we refer the reader to our study of that hymn. So an Advaitic criticism of such verses as this contradicts its own tradition. The truth is that the Rig Veda itself is also an Advaitic text, but from the standpoint of poetry and mantra. The Vedic Seers spoke of the One as many, not to confuse us with notions of multiplicity but to open us up to the infinity and majesty of the One. The nature of the Vedic language and the truth of the teaching having been established, let us continue with our hymn.

9. "Move on, be gone, oh powers of darkness, fly off in all directions. This world of vision the Fathers have made for him, manifested by the days, the waters and the rays of light, Yama has given to him the abode of rest."

Uniting with the Self, all powers of darkness must perish. All darkness and evil has no place in the clear, radiant realm of the Solar Self. The Self is the world of vision, loka, where to see is to be. This realm of pure light and vision is the true abode of rest, which cannot be disturbed.

10. "Hasten beyond Sarama's four-eyed watchdogs, variegated in color, by the perfect path. Come unto the most benevolently wise Fathers, who with Yama take delight at the joyful gathering."

Sarama is the hound of heaven, the power of intuition which finds the solar light, the cows of the sun hidden in the darkness of ignorance. Yama's four-eyed watchdogs are her children. They are the powers of intuition which function twofold, to point out the path of truth to the wise and to protect the path of truth from the ignorant. The perfect path, sadhu patha, is the path of truth which those of the solar vision are able to see. The Fathers are suvidatra, most benevolently wise, ever firmly yet gently guiding us from within. The joyful gathering, sadhamaadam, is the field of bliss, wherein Yama and the Fathers are one in the Divine Sun.

11. "Your watchdogs, oh Yama, the four-eyed guardians, who perceive the path, who have the vision of men, entrust him to their protection, oh King, endow him with sorrowlessness and bliss."

12. "With wide nostrils, spirit enjoying, of widely reaching powers, Yama's messengers move among men. May they give back to us a beneficent Spirit in the here and now, that we might have the vision of the Sun."

Yama's watchdogs are four-eyed, *caturaksa*, that is they see in all directions. They perceive the path, *pathiraksi*, knowing both the ways of light and the ways of darkness. They have the vision of men (or gods), *nricaksas*, so they are the wide intuitive vision of the knowledge and the ignorance. They remind us of the guardian spirits and animals of the Buddha Dharma, which though a terror to the ignorant are a protection to the wise. To those who realize their true beneficence and that their terrible appearance is only for those who lack the vision and delight in darkness, they do not obstruct him on the path but rather impel him. They have wide nostrils, that is they have wide powers of perception and intuition. They are spirit-enjoying, *asu-tripa*. This has a dual meaning. For the ignorant they are the dogs which devour their spirit or life, which is only the inevitable negative outcome of the life of desire. For the wise they delight in their Spirit and aid in its free motion and transformation. In later times only the negative side of Yama and his watchdogs remained. Their positive protective side was lost. This is unfortunate as their negative side is just the prelude to the positive, the darkness which precedes the dawn. For only after we have endured the terrible and awesome side of the Divine can we come to its true beneficence. For the power of the Divine is so great it can only initially appear to us mortals as something terrible. If we endure the terror of the mystic night of death, at what seems the extremity of our tribulation, the light of the Spiritual Sun begins to dawn. These same intuitive powers which expose our weaknesses and errors, if we endure them, cleanse and purify us and bring us true strength and light. We may find the image of Yama and his watchdogs rather crude according to our aesthetic sensibility, but the Vedic Seers preferred such direct and forceful imagery. Their language was spoken at a deeper and more primal layer of the human mind, above the realm of reason and its purely formal appreciations. We must learn to transcend the limitations of our rational aesthetic sense to apprehend the ancient teachings, which were given at the level of spiritual power, not civilized refinement, and were designed to contradict and circumvent the rational mind and expose a more primal and powerful realm of consciousness where the Superconscient lies hidden in the Subconscient.

Thus we find Yama's terrible watchdogs bestowing light and bliss, for they are really Aryan powers, that is powers of light and of sunlight. Darkness and death are only transitional in the Aryan religion as preliminary to spiritual light and the Life Divine. Though many Vedic gods are ambivalent, having dark and terrible sides, as well as bright and beneficent, the former is just an extension of the latter. For the Aryan light is so pure that it includes darkness. The Aryan life is so exalted that it finds even life in death. The spiritual journey is not just a matter of moving from darkness and death to light and immortality, but of finding even light in darkness and immortality in death. For darkness and death are not merely to be escaped but to be dissolved and merged utterly into light and Life. It is Yama's watchdogs who bestow on us, or rather return to us from our own higher nature, an auspicious, beneficent, good, *bhadram*, Spirit, *asum*, here, *iha* and now, *adya*, or in the here and now. For the here and now, the present moment, is the presence of the gods, is the clear light, the clear day of spiritual awareness, the presence of the Solar Self. It gives us the vision of the Sun,

Surya drsi, which is the awareness of the Solar Self, the attainment of the pure Aryan light.

13. "For Yama press out the Soma-bliss, for Yama give the holy offering, to Yama goes the perfected sacrifice heralded by Agni."

14. "To Yama give the clarity-filled offering and step forth, that he may grant us a lofty Spirit for true life in the Divine."

For Yama, that is for our realization of our true Self, Yama, we should press out the Soma-bliss hidden within us. We should give the holy offering of ourselves for him and to him. The perfected, aramkrita, sacrifice can only be this self-sacrifice, which Yama himself originates and serves as the prototype for, as we saw in the previous hymn. Agni is the basic flame of awareness which resides in the hearts of all creatures. It is this wakefulness and mindfulness which is the herald and messenger of the sacrifice. The clarity-filled, ghrivat, offering is the offering of the mind, not just clarified butter which is just the outer image. Yama, that is the Self-sacrifice he typifies, grants us a lofty Spirit, dirgham-ayu, for life, jivase, in the Divine, devasu, or among the gods. According to the literalists this passage means only long life for life among the gods and is reduced to mere longevity. Even so the life among the gods is not just long life but the Life Divine. Jiva means not ordinary life in the ignorance but immortal life in truth, as we will show in the hymns of Subandhu. For the ancients did not perceive life the way we do. They felt in all life the Spirit of Life, the Solar Self. Thus they prayed not to escape life but to attain the fullness of life, that is to become one with the Solar Spirit of Life. Yama himself is this Solar Spirit of death in life and life in death, and the true Life that goes beyond both life and death by the power of the self-sacrifice. Dirgham Ayu is thus lofty, wide, holy spiritual living, dirgham meaning much like brihat.

15. "To Yama, the King of all, give the offering of the highest bliss. This is the surrender to the ancient-born Seers, the original path-makers."

Yama is the King of all for he is in control of himself, having offered up himself in sacrifice. To him of the Self-sacrifice goes the offering of the highest bliss, madhumattamam. The Vedic sacrifice is a sacrifice of light and joy, of knowledge and bliss. The blissful Self-offering, the ecstatic Self-sacrifice, is the perfection of the Vedic path. To offer ourselves joyfully to the Divine is to receive the bliss of the Divine. This joyful Self-sacrifice is the real surrender, namas, to the ancient Seers. The ancient Seers are not so-called just in point of time. Ancient, purva, means also original. The ancient-born Seers are the Seers born of the original light of truth. They are the original path-makers for all the worlds. Abiding within us as our inner Fathers they take us along the path of truth from the dark nights of the ignorance to the radiant days of knowledge. Separately, as diverse powers, they are the Fathers. In their totality they are Yama, the Divine Son and Saviour, who himself is one with the Supreme Father, Vivasvan, the primal creative Spirit of the Sun.

16. "Into the six widenesses flies the Vast One with all the threefold powers of the Soma-bliss. All laws, all teachings, all praises are contained in Yama."

The six widenesses, sal urvi, are the six material and spiritual worlds. The Vast One, Ekam Brihat, is the seventh, the all-pervasive Self or Brahman. In the Veda the Divine seeks the worlds in affirmation after conquering the death and darkness in them by the Divine Light. The trikadrakas are the three Soma-vessels which represent the threefold law and power of

bliss and truth that pervades all the worlds along with the Self. The last line states literally that all the metres, tristubh and gayatri, are contained in Yama. The Vedic metres have many levels of meaning also. As numbers they stand for the cosmic laws in which all things are cast. They stand also for the teachings and praises given in their metrical form. In another sense the metres are the goddesses and forms of Vak, the Divine Wisdom Mother. So all the goddess powers are contained in Yama. Where such more technical Vedic terms are used we translate more their general meaning than the more confusing particular names. For any translation must first aim at being faithful to the meaning, than to the being purely literal. For without the particular associations that particular terms had in their own language, their particular meaning can be quite misleading.

This hymn is generally known as the most famous funeral hymn in the Rig Veda, which again only reflects the narrowness of mere ritualism. Sri Aurobindo says in 'The Secret of the Veda,' pg. 213, that "the hymn X. 14. is indeed not a hymn of Death so much as a hymn of Life and Immortality." It is a hymn of the victory over death, not merely of the physical death, but of the mystical death, the Self-sacrifice, which results in Immortal Life. Yama is no mere figure of darkness, death and terror, as in later times, but the Spirit of the Solar rebirth into the Divine.

(to be continued)

CLEAR

Often when we look ahead the future looks cloudy, and we are sometimes inclined to want to quit. I have never known a cloudy day to last forever, however. There is light at the end of each of life's tunnels. So make an attempt to see life clearly and know, as Plato observed, that "light is the shadow of God." Simply do not permit yourself to live in clouds of confusion. Rather, see life with a clear eye, and confusion will melt before the light. This is a key to progressive living.

From The WORD

STUDENTS' PAGE

SOMEONE

Someone is singing with the wind,
She has a sweet melodious voice,
She haunts the mango-groves
And trees around, oh rejoice!

Someone is dancing on the waves,
She has such soft and lightning feet,
Her dance eternal swings and sways
Moves, to the lunar beat.

Someone is waving long to me,
The coconut leaves among,
She has long and drooping arms
"Good-bye" she looks so young.

Someone is there among raindrops,
She has a fresh and watery form,
She slaps me through my clothes and hair
Perhaps she likes my body warm.

Someone is there inside all things,
She has a naughty style,
She winks and laughs, makes fun of me,
She has a thrilling smile.

LUNA (15yrs).

RESPONSIVE

Isn't it a good feeling when people are responsive to your words and efforts? No one likes to be treated with indifference. Well, in order to earn the responsiveness of others, we must also be responsive to them. And we must be responsive with our actions. John Locke said it well, "The actions of men are the best interpreters of their thoughts." So if you want that marvelous feeling of having people be responsive to you, treat them the same way.

From The WORD

REVIEWS

THE RAIN OF WISDOM: THE ESSENCE OF THE OCEAN OF TRUE MEANING.
P. 384, Price \$ 8.95. Shambhala Publications, 1920 13th St. Boulder, Colorado
80302 USA.

The Rain of wisdom is a delightful book. Unlike most books of its kind in the Tibetan Buddhism series which are all mind—and no-mind—with little of heart, this work is replete with human situations, rich emotions, tender sympathies for the struggling human spirit and a mind that is in tune with the earth-heart that dreams of bringing down heaven for enriching the terrestrial creation. Prepared under the direction of a fifteen-member translation committee under the direction of Chogyam Trungpa, this volume contains about 200 select songs of famous teachers of the Kagyu tradition with a running commentary giving the backgrounds of each song. As the Afterword explains:

"It is at once a collection of religious poetry, a compilation of doctrine, a biographical recollection, and the text of a liturgy practised by members of the Karma Kagyu lineage of Tibetan Buddhsī. The text is first a collection of poetry that describes the experiences and insights of great teachers of the Kagyu lineage. It is doctrine because these insights and experiences are living embodiments of the fundamental Buddhist teachings. It is biographical in that the events recounted stand as central experiences in the lives of these teachers. And it is liturgy because the disciples of the Karma Kagyu path repeat these songs and stories in their spiritual practice, and in so doing touch the heart of their own tradition. This 'heart' known as mahamudra or the great symbol, is the realization that the most fundamental and sacred truths of all are expressed in the simple, unadorned reality of everyday life."

There is of course the famous Milarepa, one of the earliest teachers in this tradition. A song reads:

Milarepa's meditation goes well.
Without fixation or attachment, both moving and staying go well.
Free from sickness, my body is well.
Not falling asleep, my posture goes well.
Not thinking, my samadhi goes well.
Not getting cold, my candali goes well. . .
Prana being free from coming and going, my mind is well. . .
Free from grasping, the view goes well.

Valuable notes help the reader to grasp much that might otherwise have escaped atten-

tion. The Glossary is specially worth a study for the precision with which terms are defined and explained. Viz.

Mahamudra: In this state, all experiences are transformed into transcendental knowledge and skilful means. From the primordial intelligence and energy that arise, there comes great luminosity, so that the vividness of experience becomes the display of the mandala.

Mandala: Center and periphery. It is the unification of many vast elements into one, through experience of meditation. Seeming complexity and chaos are simplified into a pattern and natural hierarchy.

Mantra: It is a means of transforming energy through sound, expressed by speech, breathing, and movement. Mantra is always done in conjunction with visualisation and mudra, according to the prescriptions of a sadhana transmitted by one's Guru. Mantras express the quintessence of various energies, whether or not the mantra has conceptual content.

From the view of fruition, the practitioner should recognise all sound as mantra, all appearance as the deity's presence, and all thoughts as wisdom.

Mudra: Symbolic hand gestures that accompany sadhana practices to state the quality of different moments of meditation. More generally, mudra is the provocative colour of apparent phenomena. Mudra is self-evidencing, and the symbol and symbolized are inseparable.

The Foreword by Chogyam Trungpa sets the tone for a direct entry into the spirit of these songs. "The reason we refer to them as songs is because they are based on the melody of circumstance, and on meditative experience. They are cosmic onomatopoeia, the best expression of sanity... from my personal experience these songs do provide a kind of staircase of liberation. They actually enable us to interrupt our perpetual subconscious gossip, awaken ourselves on the path, and energize ourselves so that we can help others."

Before helping others, let us help ourselves by a study of these outpourings of mystic and spiritual experience down the centuries in a land hallowed by transcendental Wisdom.

M.P. Pandit

THE EVOLUTION OF HUMAN CONSCIOUSNESS by *John H. Crook*: Clarendon Press, Oxford; 1980 445 pages, £15.

It is really only in the twentieth century that western man has come to grips at last with an empirical approach to the problem of what we are and what we are doing here.

This book, *The Evolution of Human Consciousness*, must take its important place in this unfolding process of the study of man as another animal, however unique our special qualities make us.

Dr. John H. Crook is Reader in Ethology in the Department of Psychology at the University of Bristol; he has a broad approach to his subject including an admiration for Eastern philosophy and the 'subjective empiricism' of the Buddhists, who have explored states of consciousness not reached in the modern West.

The book has three foundations: first, the author examines the origins of human thought

both as it works upon the environment and as conditioned by the environment; he shows how modern Darwinism can account for the roots of complex patterns of social interaction.

Secondly is treated the human himself as a self-aware organism with language, foresight, and education between generations. 'Reciprocal altruism' is important here, showing how human self-consciousness evolved leading to culture.

The third, last, part of the book deals with the development of behaviour and aspects of therapy that can help in growth towards human autonomy. Consciousness operates in two ways: one deals with itself and the outer world and the other with the freed inner Self. Here the author goes into some depth involving Zen psychology and Buddhism. He believes that such meditation can help to balance the two kinds of thought, outer and inner, and lead to a deeper understanding, which will itself alter the culture.

The author is trying to answer the very difficult questions; 'Why is Man so restless and so divided an animal? What is the root of his ever-present seeking for something other than he has—happiness, nirvana or what you will?' (p. 7). He believes we should study what is unique to man to get the answers. To do this we need to understand the bridge between Man and the higher animals.

The breadth of knowledge in this book is large; many years of thought and enquiry must have gone into it. It contains many valuable insights ranging from the evolution of societies to the quest for meaning using Oriental mysticism. But unfortunately it seems to me to be very badly written. There are long stretches of specialised jargon which have to be virtually translated into simple English before they can be understood.

If there has been a major breakdown in communication it could be due to books like this issuing from Western University presses. The editors should have regarded this as a rough draft needing improvement and clarification. It is a pity as there are buried beneath the difficult style many valuable insights.

The author concludes, (p. 408), that; 'Equanimity in action is a possibility for every man and woman. The way lies through the experiencing of contradiction, through paradox, through pain. Such is the deliberate path of the wise.'

Desmond Tarrant

LIGHT

Albert Schweitzer once wrote, "The one essential thing is that we strive to have light in ourselves." From his writings we can assume that his definition of light included search for knowledge, developing wisdom, and allowing the inner light that is in all of us to shine through. He explained that "our strivings will be recognized by others and when people have light in themselves, it will shine out from them." It is implied that even the striving for light will help us and may touch the lives of many. So when it is dark, do not curse the darkness. Just remember to light a candle.

From The WORD



EXECUTIVE COMMITTEE

A larger number of World Union Centres and members in India and abroad will be helpful for the growth of the World Union Movement. But it has to be remembered that in a Movement of this nature, the number alone does not count though useful. A small number of Centres and members doing their utmost to live Oneness in life will carry the Movement more rapidly towards its goal than a larger number accepting merely Intellectually the ideal of Oneness, without an endeavour to practise it. A small number of members living Oneness in life and an ever increasing number accepting the ideal intellectually is likely to hasten the progress of the Movement towards its aim. All Centres and members should remember that positive, constructive and creative thoughts for the progress of the World Union Movement will spread around the world and lodge in the minds congenial to receive them. The World Union Movement can be served in a variety of ways provided we think and act for human unity, world peace, world consciousness, world outlook, world order, etc.

TO OUR MEMBERS AND FRIENDS

Brief Report of the Executive Committee Meeting :

The 22nd Annual Meeting of the Executive Committee of World Union was held at the Ashram Cottage Guest House on Friday, the 24th April 1981, at 2.30 P.M.. Fourteen members of the Executive Committee attended and sixteen members representing World Union Centres, having ten or more members, were present as invitees.

The meeting commenced with a brief meditation accompanied by Mother's music. M.P. Pandit, the Chairman, made opening and inspiring observations which appears as the Editorial in this issue. The minutes of the 21st Annual Meeting of the Executive Committee was approved by the meeting and signed by the Chairman. Arising out of the minutes the General Secretary referred to "Quotations on Oneness" being prepared by Ronald Jorgensen. His letter dated April 10, 1981, from USA, was read and contained happy and encouraging news that the project will be completed soon. It was hoped to send its draft volume soon to UNESCO for consideration. Ronald thinks that the UNESCO Group may want to sponsor the resulting book, possibly even publish it, as a World Union project.

Arising out of the minutes, the issuance of a diploma or an identity card to a member was considered unnecessary as it would tend to limit World Union aims and ideals of human unity and world peace. Therefore the meeting advised to drop the matter. Annual Report for 1980 and Audited Accounts for 1980 were circulated in the meeting and were unanimously approved.

A.B. Patel gave a brief report of the World Constitution and Parliament Convention at New Delhi in February 1981. The Convention was successful and fulfilled the expectations of all concerned. Several Indian Parliament members participated in it. The meeting was informed that there would be a session of the Provisional World Parliament at Brighton (UK) sometime in September 1982. The meeting decided that Samar Basu should continue the work for the Ratification of the Constitution for the Federation of Earth by Universities and Municipalities with the help of Local Chapters of WCPA in India and he can utilise the assistance of individual members of World Union but not of World Union Centres.

Dr. H.S. Lakshminarayana of Bangalore explained the arrangements made for the Third National Convention of World Union Centres in India to be held at Bangalore on the 7th, 8th and 9th June 1981. He mentioned the number of delegates likely to attend, the arrangements made for them and the difficulties experienced.

The Coordinators of World Union Dr. Sitaram Jayaswal, Samar Basu, N.S. Amin, B. Krishnaswamy and Dr. Kamooben presented to the members their respective reports of the work done by each of them.

For celebration of the World Union Day on the 20th August 1981, Samar Basu suggested the subject: "World Union and the Task Ahead". Purnendu Prasad Bhattacharya suggested: "Get Into Practice For World Union". Dr. T. Prasannasimha Row suggested that World Union should associate itself with the International Year of the Handicapped in the celebration of the World Union Day. Dr. H.S. Lakshminarayana suggested that some projects be commenced and executed for promoting the World Union objectives. Finally the meeting unanimously resolved that every World Union Centre or a Group of World Union Centres in a Region should initiate a project or projects leading to peace, harmony or unity for the World Union Day celebration—project or projects such as helping the disabled persons, children, poor, or educational activities. It was also decided that along with such project or projects essay competition on human unity and world peace among college students could be a useful activity for the celebration.

On the suggestion by Dr. H.S. Lakshminarayana, it was resolved, after long discussion, that the President and Secretary of the National Centre-India should hereafter be included as Ex. Officio Members of the Executive Committee.

Purnendu Prasad Bhattacharya suggested a long resolution, which, according to him, will lead to the progress of the World Union Movement. The meeting decided that the Regional Centre should have a say in the formation of a Local Centre in its Region. The proposals sent by Smt. Krishna Bhattacharya and Dr. Biswanath Baral were read to the meeting but were not approved. A.B. Patel proposed that the Executive Committee members of World Union living in Pondicherry should have authority to act in any urgent matter, on behalf of the Executive Committee, and the report of the action taken by them should be placed before the next meeting of the Executive Committee for confirmation or otherwise.

Dr. H.S. Lakshminarayana, on behalf of National Centre-India, put forward an action programme for three years 1981-1984 for all World Union Centres in India. It was decided by the meeting that it should be published in the Focus as suggestions and every World Union Centre should be free to adopt any of them. The Action Programme reads:

(i) **Preamble:** It has been a common experience that to enthuse young people in the World Union Movement, it is necessary to have an action oriented Programme, which will enthuse them and make them involved in the spirit of the World Union Movement, while they learn the art of living.

(ii) **Method of Selection:** It is proposed to involve boys and girls of 14 to 18 years of High School Standard (8th to 12 Standard), the reason being that those in colleges have already set ideas and those in lower standards are not in a mental state to grasp the Spirit of the Movement.

Select 10 or 20 students (depending on the convenience of each Centre). Parents and teachers should be contacted, the blue-print of the project should be furnished to them and have heart to heart talk with them to obtain their willing cooperation for participation of the selected students. Once they are selected they become a part of the World Union organization.

(iii) **Involve them in:** (a) Training Programmes of 1 to 15 days duration in:

(1) Use of common tools, repairs of house-hold appliances, first aid, house remedies etc. (2) Courses in leadership, qualities necessary to become a student leader in moral and ethical standards of conduct. Leadership in disaster and distress condition. (3) Courses in understanding: "Know Your World". (4) Participation in activities sponsored by consumer's forum. (5) Arrange visits to various factories, public undertakings, industrial and commercial—along with visit, briefing by the managers of the concern. (6) Arrange for them passes to attend National and International Cultural Programmes. (7) Short courses in public speaking. (8) Arrange for their talent exhibitions. (9) Arrange visits to hospitals, destitute houses, jails and orphanages, so that the students will know, what are the complexities of life. (10) Visits to slums, arrange for them to participate in the Bhajans organised in those localities. (11) Involve them in service activities, like ophthalmic camps, dental camps, medical check up camps, organized by Rotary, Lions, Junior Chambers etc.

These boys and girls will be the future leaders of the World Union Movement and will form a part of World Union Family. The objects of the World Union Movement will be continuously conveyed to them, in spirit and action, instead of dinning to them in a basic way of lectures, that usually do not appeal to them.

The main advantage of this programme is that it does not involve heavy financial outlay and can be implemented by all Centres, subjected to variations depending on the condition prevailing in the area. Further, by this method, we will have built up a group of young boys and girls, whose aim will be to understand and practice certain essential values in life.

A programme action, achievement and evaluation, feedback to the National Centre and International Centre, by all the Local Centres will be essential for the success of the programme.

If necessary, the first batch may consist of children and relations of members.

Provisional World Parliament :

It has been suggested to us that those World Union members and others in India, who wish to participate in the Provisional World Parliament to be held at Brighton (UK) in September 1982, should be invited to join together in air travel so that arrangement for air transport from India to UK and back could be on a cheaper basis provided a good number of the participants from India can travel together both ways. Each person, who attended the four assemblies of WCPA held in the past, is entitled to attend the Provisional World Parliament on signing his or her confirmation of the support to the Constitution for the Federation of Earth. Others have to qualify themselves for participation about which information will be available. All those wishing to participate in the Provisional World Parliament are invited to communicate with: WORLD UNION, Pondicherry 605002. (India)

Invitation for a Bimillennium Celebration of Life:

A Pledge was developed by fifty men and women at the 1979 Global Education Associates Institute held at Stonypoint, New York. These fifty persons decided to celebrate in the year 2000 the work they committed themselves to undertake over the next two decades—starting now. These fifty persons were the ordinary sort of extra-ordinary human beings like anyone else and decided to do an unordinary thing. While the Pledge for a Bi-millennium Celebration of Life published hereafter is their collective statement of commitment, they encourage its duplication and circulation as well as adoption for use by others. Copies of the Bulletin on the Bi-millennium Celebration of Life are available from Global Education Associates, 552 Park Avenue, East Orange, N.J., USA 07017.

The Pledge aforesaid signed by fifty persons reads:

WHO SIGN THIS PLEDGE advocate that in the year 2000 a world wide Bi-millennium Celebration be held, to be preceded by two decades of unparalleled thinking, perception, inspiration, love, planning and work for the achievement of a just and peaceful human society on earth. We believe that our future history is open and that the next two decades are a sacred period in which people of vision, hope and cooperative action can create a human order worthy of joyful celebration.

WE THEREFORE PLEDGE our hearts, minds, time and talents over the next two decades as active participants in the creation of a more human world order. The human order we seek to celebrate in the year 2000 would be premised on the inherent dignity of every person within our interdependent, planetary family. It would be premised also on the inherent value of the earth itself and all the life forms it supports. It would be rooted in the values of justice, peace, ecological balance, participation in decision-making, and an equitable sharing of the earth's resources.

IN PREPARATION FOR THIS BIMILLIENIUM CELEBRATION OF LIFE we pledge our support and active involvement with others in advancing the following by the year 2000:

1. **THE PROTECTION OF THE ENVIRONMENT** through the awakening in ourselves and others of a sense of harmony with the earth so that, as just stewards, we fulfill our obligation to leave a life-sustaining, safe environment for the generations yet to be born.

2. **THE SECUREMENT OF HUMAN RIGHTS** through the ratification and implementation by all nations on a global scale of the United Nations' *Universal Declaration of Human Rights, the Rights of the Child, and The International Covenants on Human Rights and Optional Protocol.*

3. **THE ELIMINATION OF HUNGER** by promoting food self-sufficiency wherever possible throughout the world and the economic development to make that possible, by providing adequate emergency assistance and by promoting an equitable access to resources, skills and services so that hunger can never happen again.

4. The development of **HOLISTIC HEALTH** in every society throughout the earth so that each person has the opportunity to actualize his or her potential, and the adoption and implementation of sound environmental, energy and industrial policies to safeguard the environment on which sound health ultimately depends.

5. The advancement of **ECONOMIC WELL BEING** through systems that can meet basic human needs while correcting and healing global economic injustices.

6. The raising of consciousness regarding the **TRANSNATIONAL CORPORATIONS'** role in a just world order and the development of effective and just regulation of the activities of transnationals in a system of world public accountability.

7. **THE ELIMINATION OF ALL WEAPONS OF MASS DESTRUCTION** and the demilitarization of societies through the development and implementation of an effective world security system. The alternative we envision would be based on justice under law rather than national military force. It would include the development of adequate and effective international legal, juridical and arbitration processes for the non-violent settlement of disputes. It would also include the verification, compliance and peace-keeping enforcement measures deemed necessary by nations to proceed in gradual, phased disarmament without fear of attack. Our goal is true world security defined more broadly than military security of freedom from war alone. We seek a positive peace built on the realization of basic human needs and rights—needs and rights which the present arms race obstructs.

8. **THE DEVELOPMENT OF EDUCATIONAL SYSTEMS** oriented toward a just peaceful world order and built on values that emphasize human dignity, cooperation and empowering harmony with all the elements of our planet.

9. **THE ENCOURAGEMENT OF NATIONS TO GIFT ONE ANOTHER** with the release of debts in honour of the Bi-millennium Year and to create international lands, waters, air and other forms of common heritage on Planet Earth.

10. The development and use of our **FULL POTENTIALS** as individuals and as communities who seek to serve and advance a more fully human world order.

11. The fostering of a **GLOBAL SPIRITUALITY** wherein lifestyles are characterized by simplicity and a sense of collective responsibility to the planet and the human community.

FINALLY, as we take steps toward the Bi-millennium, we will foster the:

- * annual celebration of Earth Day on the March equinox as a day to honour and renew our commitment as trustees of Planet Earth;

- * institution of a **World Day of Peace** commemorating the anniversary of the nuclear destruction of Hiroshima and Nagasaki;

- * opening of the Bi-millennium by an intercultural, interfaith celebration at the United

Nations on January 1st, 2000, and widespread activity throughout the world in the succeeding twelve months celebrating the diversity and unity of life on the planet.

Seminar at Jwalapur (UP) :

Under the auspices of World Union, a Seminar will be held at Jwalapur from the 12th to 16th September 1981 (five days). This will be a Seminar without a fixed subject and a fixed programme. It will be a spontaneous affair to give the best chance for the inner psychological needs of the participants to find a free and full expression as to personal problems as also the socio-cultural ones.

As the available accommodation is limited, only 50 delegates will have the opportunity to attend the Seminar. Each person wishing to attend the Seminar is requested to send Rs. 25.00—either by M.O. or by Bank Draft on a Bank in Pondicherry—with full name and address and World Union membership Number.

The total charge per head for boarding and lodging will be Rs. 50.00 for five days of the Seminar towards which Rs. 25.00 aforesaid will be credited. Please write to the Asst. General Secretary & Treasurer, World Union, Pondicherry 605002.

ORGANIZATIONAL ACTIVITY

World Union Centres:

Baranagar: The monthly Conference was held in its office at 28/1 Manna Para Road, Calcutta-50 on the usual first Sunday morning on 3-5-81 having Smt. Juiphul Roy in the Chair, when Sri Parimal Chakraborty informed about the thirty-five delegates of the Centre for the Third National Convention to be held at Bangalore and also about four papers submitted from this Centre separately for the four commissions of the Convention by Sri Purnendu Prasad Bhattacharya, Smt. Juiphul Roy, Sri Parimal Chakraborty and the member-Society 'Viswa Sanskriti Mission'. Sri Bhattacharya reported about the literary meeting organised by the West Bengal Committee of the 'All Indian Languages Literary Conference' on 19 April 1981 and about his acceptance of the invitation to preside over the Seminar on 'Secular Spirituality and Practical Spirituality' scheduled on May 20, 1981. Sri Sankha Bhattacharya and Sri Pradip Das reported about the Centre's Nursery and M.G. School 'Student World' and its Rabindra Jayanti programme, scheduled on 8th May.

8-5-81: Rabindra Jayanti was celebrated by the Centre's School constructing a temporary stage in the lawn and having the portrait of Rabindra in the Chair. Picture exhibition of folk dances, monuments, sculptures and paintings of India was arranged in the School hall, where Miss Aparna Ganguli was the guide. Students staged Rabindranath's one-act 'Gechho Baba' and another English one-act 'Valmiki'. Programmes included presentation of recitation, songs and dances by students and guardians. An orchestra Group consisting of

Miss Nupur Mitra (Electric Guitar), Sri Indrajit Mitra (Drum), Sri Biswajit Mitra (Spanish Guitar) and Sri Surajit Mitra (Guitar) presented both Indian and European music at the end.

Chandernagore : The Centre, in its consecutive sessions right from December 1980 to March 1981 successfully continued discussions on 'Geeta' specially in the light of Sri Aurobindo. The Speaker Prof. S.K. Bhattacharaya made the deliberations very inspiring by splitting up the meaning of the slokas word by word and by quoting the references from Sri Aurobindo's essays on the 'Geeta' and sayings of Sri Ramakrishna. It seemed as if Sri Krishna's presence was felt during the discourses. In all these sittings songs of devotion were nicely presented by Suparna Sarkar and were presided over by M. Ghosh.

Classes on Veda, specially Rig Veda, were conducted on 15-3-81, 5-4-81 and 3-5-81. Speakers like Purnendu Prasad Bhattacharya, Dr. B.N. Baral participated. Purnendu Prasad centred his discussion on 'The Secret of the Veda' in the context of Rig Veda. He explained the meaning of Veda which is nothing but seeking of knowledge. He also explained the inner meanings of various terms. Dr. Baral discussed the functions and activities of Indra which is the guiding force to integrate personality and help man to reach the arena of supermind. In all these sittings inspiring devotional songs were sung by Km. S. Sarkar and Miss M. Dasgupta.

Mysore : At the monthly meeting held on 4-5-81, Shri Agaram Rangaiah who inaugurated the 'Group Discussion Series' explained in detail the philosophy of Sri Aurobindo and his message for mankind. Shri Rangaiah recalled the moments of his personal contact with Sri Aurobindo as far back as 1921 and said it was an unique and thrilling experience. The talk was highly educative and thought provoking.

It was decided to invite Dr. C.K.N. Raja, Professor and Head of Department of Law, Manasa Gangothri to deliver a lecture on 1-6-81. The Group discussion at the July Meeting will be moderated by Shri S.V. Venkataramaswamy.

New Alipur : On 7th May on the eve of Robindranath Tagore's birthday the meeting started with Robindra sangeet by Ashma De. Mira Mukherjee kept everybody spell-bound by her lucid description of a vision by the poet Nishikanta of a "Golden Child" with suitable illustration from his poem. After a brief meditation with Ashram music, Dr. Sukumar Mukherjee spoke briefly on the divine and the occult aspect of "The Mother". In her divine aspect she is "Aditi", holding the whole creation in her bosom. She was not the disciple of Sri Aurobindo but a Co-Worker. The meeting ended with a duet music by Mira and Tanuja.

As a gesture of collaboration, Dr. Mukherjee attended the three day Seminar of Sri Aurobindo Society at Haldia on the 24th April and spoke on "Sri Aurobindo and Synthesis".

Uttarpara : The 92nd monthly meeting was held on Saturday the 11th April at the Library Hall of Amarendra Vidyapith, Uttarpara at 6:00 P.M. when Sri Samar Basu presided. After devotional song and group concentration—Sri Basu spoke on "Religion of Humanity" as explained by Sri Aurobindo in the XXXIV Chapter of "The Ideal of Human Unity". He pointed out that 'Religion of Humanity' has inspired both the intellectuals and the emotionals. But since intellect is an 'Ego-Centric' instrument it had its limitation, it could not lead

mankind to its ultimate goal. Yet it would go on inspiring it and then Nature would help mankind realise the truth of Fraternity—that was to say, spiritual comradeship. And on the basis of this spiritual comradeship humanity would be able to develop the real unification of mankind.

9-5-81: The 93rd monthly meeting of this Centre was held at the Library Hall of Amarendra Vidyapith when Sri Samar Basu presided. The meeting was organised to celebrate the 121st birthday of Rabindranath. The subjects discussed in the meeting were: (a) Rabindranath on Sri Aurobindo—Km. Banani and Master Seshadri participated; and (b) Sri Aurobindo on Rabindranath. Sri Samar Basu read out his own paper on the subject. Rabindra Sangeets were offered by Km. Bharati & Banani. The celebration ended at about 8:00 P.M.

Sultanpur: Under the joint auspices of the World Union Sultanpur Centre and Sri Aurobindo Society, 'Maharshi Aurobindo Lecture Series' was commenced on 12-4-81, the auspicious Ram Navni Day, with the lectures of Dr. Sitaram Jayaswal and Sri Chandradeepji, revered Sadhak of Sri Aurobindo Ashram, Pondicherry. The programme of the day commenced with garlanding of the pictures of Maharshi Aurobindo and Sri Ma and tuneful singing of a Tulsī Bhajan and Ashram Geet by Sri Mahendra Pratap Sahi, a local artist of repute. This was followed by an address of welcome by Dr. H. D. Shukla, Chairman of local Sri Aurobindo Society and a resume of activities of Sri Aurobindo Ashram, Sri Aurobindo Society, Auroville and the World Union Movement by Sri Prabhakar. Sri Ram Krishna Jaiswal introduced the two guests.

During his enlightening and thought provoking speech, Dr. Sitaram Jayaswal said: We are here to discover 'Truth' behind all existence and not only for the knowledge of objects that cross our senses. Real knowledge which is of help in discovering this 'Truth' emanates from 'Soul', but ironically, is beyond our sense perceptions. He specially dwelt on the delight aspect of existence and explained that true delight must have an awakening of the soul at its base.

Sri Chandradeepji, in his inspiring and informative speech, mentioned the ideal of Sri Rama and the mission of Sri Aurobindo and the Mother in the light of the spiritual evolution. He explained the necessary steps of Sadhana for human beings to collaborate in the evolution. A sense of unity with the whole existence, of which World Union is a step, is essential. For this purpose the soul-force is necessary. In conclusion he said that life of misery and privations for men is a transitional stage and ultimately a divine life on earth will be manifested.

Dr. B. C. Banik in his presidential remarks stressed on importance of the Gita. The function ended with thanks giving by Sri Bajrang Bahadur Singh, tape rendering of Ashram music and prasad distribution. The programme was very ably conducted with appropriate fluent commentary by Sri Gayatri Prasad Pandey, Executive Officer, Zila Parishad.

New Centre:

College Road Centre: This New Centre was opened in early May 1981 under inspiration and guidance of Sri B. Krishnaswamy, the Coordinator of World Union in the Southern Region in India. Sri P. Sadanand is the Chairman and Sri K. T. Rama Swamy Iyengar

is the Secretary. The address of the Centre is that of the Secretary being: World Union, College Road Centre, 146 College Road, MYSORE 570001.

New Life Members:

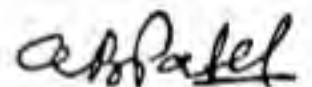
413. Mr. Balu C. Bhayani
32 Canton Court
Canton
CARDIFF CF1 9BH
(UK)
414. Mrs. Indira Dilip Patel
61 Sudbury Avenue
North Wembley
MIDDLESEX HA0 3AW
(England-UK)
415. Sri Shivajirao Bhosale
Principal
Mudhoji College
PHALTAN P.O.
Dt. Satara (Maharashtra State)
416. Prof. Khagendra Chandra Pal
Sudarsan Devangan
B/24/8 Karunamayee Estate
Salt Lake II
CALCUTTA 700064

New Associate Life Member:

53. Sri T. R. Mathur
56 Pathuria Ghat Street
CALCUTTA 700006

World Union Building Fund:

Acknowledged in April 1981 FOCUS	Rs. 2,13,046-70
Smt. Suniti Dam, Shillong	307-00
TOTAL . . .	<u>Rs. 2,13,353-70</u>



General Secretary
May 19, 1981

LETTER FROM THE EDITOR

Dear Reader,

It is heartening to read that in Burma they are reviving the teaching of English in primary schools. It is to be hoped that nations which have chauvinistically turned their backs on English will take a lesson from this. Nobody says that the English language must be made the national language of every country. Speaking of India we have known the fall in standards of education ever since the knowledge of English began to be devalued. English is the one language in the world that has the greatest possibilities of developing into a world language. Apart from the fact that most of the developments in Science and Humanities are known all over the world through the English medium, English is a plastic, resilient and accommodating language which adapts itself to new concepts and new modes of expression more than any other. In the interests of World Unity it is imperative that it is prescribed at least as a second language in all schools. English can be a force for bringing about the desired Human Unity.

I would invite the attention of the reader to a point made by Mr. M. P. John in his forceful plea for a *Wider Fellowship* in this issue. He advises due consideration of priorities and relevance. Ideals can hardly be realised in their fullness, at any rate in the foreseeable future. At best we can approximate to the Ideals we cherish. And in doing so it is imperative that we do not lose sight of the actual conditions obtaining around us. We need to be pragmatic. Without compromising on fundamentals, we must choose our priorities and put up for the while with lesser evils if only to concentrate on larger issues. What we do or propose to do must be relevant to our immediate situations. To what extent this must be so is a matter of individual judgment. I would invite a discussion from the readers on this point.

I will be absent from this desk for some months now as I am setting out on a tour of Europe and America this month. But I hope to be writing, whenever it becomes possible to do so, when I have something to communicate. Meanwhile have a thought for me.

Yours fraternally,

M. P. Pandit

1-6-1981

WIDER SPIRITUAL FELLOWSHIP

M. P. John

(Editor: New Times observer)

It is no longer a question of Capitalism or Communism, whether welfare measures should be with consent or forced; it is a matter of power in the hands of a few and justice denied to those who cannot manipulate power.

The simple answer is that political society has to change to spiritual society. Who is to be in vanguard of that change? Of course persons who are spiritually awake. These however, have their limitations; they are impeded by dogmas, creeds, and different God-images. Spiritual persons thus stand divided; and division is not conducive to a spiritual society. Most people are seeking Peace, Joy and Bliss for themselves—for which purpose they create their own mental God-image. They are not seeking to find their creative role in the process of Evolution, be content with the Joy of participating in the Process of Evolution.

Spiritual progress has not kept pace with the giant strides Science has taken; and the knowledge explosion of recent years has thrown 'God' out of focus. We are tied to traditions, and fail to see that traditions belong to the past and the past has already played its part in the ongoing Evolution.

It should be remembered that men and women who reveal God, the Avatars, the World Teachers, are not responsible for such limited concept of God their followers hold on to, at times fanatically. For our purpose here, let us take note of the fact that in every group there are individuals who have no vested interest in their Faith and therefore can rise above the limitations which cause division. These should join hands and form the vanguard of the movement to usher in the spiritual society.

What we leave behind is political society where politics corrupt the entire social structure. In a corrupt social system, can virtues like honesty, unselfishness and love be practised? It is here that every spiritual movement finds itself under duress. No one will deny that a spiritual society can solve the problems the world faces today. But the fact remains that religions have tried and failed, spiritual groups withdraw, and well-meaning programmes flounder. The efforts have to go on; no good man gives up. We have a greater chance of success if good men of all Faiths (who have no vested interest in their Faith) work together to usher in the spiritual society—knowing there is no alternative. It will also help expansiveness of their own consciousness.

Ushering in spiritual society is a mighty task. We dare not oversimplify it with a fixed draft programme. Let the programmes vary from unit to unit, from city to city, village to village, individual to individual, age to age. Within each unit let individuals organize group programmes, or commit themselves to programmes of their own in their individual capacity (large areas can be covered by dynamic individuals acting as leaven or catalytic agent).

Circumstances change, evolve; methods too have to change and evolve to higher forms. The challenges come from within and without; let each individual be aware of it. The movement (as all tasks) primarily implies and depend on the spiritual growth of the individual, that growth being relevant in his relationship with the other man, in the progress of society and the world in its widest sweep. The mighty task, the spiritual task, is to *concretise forces* that will make society a place where pure and holy men can dwell in security, where virtues can be practised.

With Joy in the heart or with a bleeding heart let the individuals return to the fold, to the Fellowship to compare notes, share experiences, learn from the experience of others, to help one another, to inspire one another and to find the warmth of Fellowship.

Talking of sharing, I have found two words extremely useful. PRIORITIES and RELEVANCE. When we have a clear picture of what we aim to achieve, the Priorities can easily be identified. And whatever programmes we take on must be relevant to our own spiritual growth, relevant in the society and the prevailing circumstances. One has to constantly remind oneself that spiritual well-being goes side by side material well-being—creating conditions for material well-being. God is Lord of the material world too. This is often forgotten, and that is how Life got divided into spiritual and material.

The result of such neglect is politics! A political society, with religion providing excuses and consolation! Today politics infiltrate all life and determine conditions. Our effort has to be to make *conscious God-movement infiltrate all life and create conditions that transform life*. This is a spiritual task and a material task.

GENEROUS

When we first give thought to the elements that make a person generous, we may think of one who freely shares his money and material possessions with those who are in need. To be a truly generous person requires much more than that. To be generous is to be open to all of life. We can be generous with our time, our knowledge, our service, and whatever talent and ability we possess. This is a quality that is rewarding and rewarded. Our generosity has a direct bearing on the quality of our life. Nothing is gained by foolishly depleting all our resources, but much is achieved by becoming genuinely generous.

From The WORD

INTER-SPIRITUAL FELLOWSHIP MEETING—1

18-4-76

M. P. Pandit

On the Gita (13)

In our previous meetings we have already seen how the Gita is not a text designed to found any one system of philosophy or spiritual school. It takes life in the large, looks at man's various problems of mind and heart in a catholic perspective and lays down several lines of approach. It presents a number of situations that confront him. It is very unwise for anyone to claim that the Gita supports this system or that. There are passages in the Gita, for instance, where action is recommended, disinterested action of course, action done in a spirit of sacrifice without ego motive. And those reformers who want to draw upon religious and spiritual resources and harness them for political purposes find these passages very convenient to say that Gita is a gospel of disinterested action and all should come and work in the social and political field without expecting any reward. But what the Gita says further on is that disinterested work is only the first step.

They conveniently forget the next step, which is to get the consciousness that the action is done by the universal nature-force. Similarly there are passages in the Gita where it is said that all action culminates in knowledge. A school of Vedanta interprets this to mean that action plays only a preparatory role, and perhaps has a purifying effect, but the true path is one of knowledge, *jnana*. So they deprecate action. There are passages in the Gita which speak of God as the Lord of the Universe, the Lord of the individual, the Master of sacrifice to whom one pours out one's devotion, one's love. Now these passages are taken in their isolation by another school of Vedanta and they say all that the Gita propounds is the doctrine of devotion, surrender and all else is preparatory. One can go on multiplying instances to show how a sectional approach can twist the central message of the Gita which is extremely catholic and relevant to all stages of humanity. The Gita has in mind different levels of consciousness and it presents them as corresponding to different stages of evolution. One has to take them in their totality. We cannot afford in our present stage of development to isolate sections of life and focus our sole attention on them; we need to take a large perspective, embrace life in its totality. Similarly all the eighteen chapters of the Gita have to be studied as a whole. There are a number of movements, some stressing action, some knowledge, some devotion, some a systematic arrangement of the principles of things helping us to understand where we fit in in the cosmic scheme. This is the work of one mind. It has a unity in its development, even as in the life of each individual who aims at a full-sided perfection of life, action, knowledge, love, have all a claim on one's being, though tempera-

mentally, each one's nature may be inclined in a particular direction. A comprehensive spirit is necessary in approaching the Gita.

It is a deliberate device that the teacher who propounds the teaching is a divine teacher, not a professor nor even a sage who gives the disciple individual help, and the disciple who receives the teaching is the ideal representative of humanity, the highest developed man who sums up in himself all that has gone before in human evolution. The occasion of the teaching is a complex human situation, bewildering enough to confuse the highest developed intelligence, the most robust spirit. On the eve of the battle, there is a conflict of standards. The warrior who has come to slay, is suddenly overcome by the thought that among those he has to slay there are his revered teachers, his grand parents, colleagues and comrades with whom he has grown up. His mind asks him challengingly what is it all for? Is he to fight so that he can sit on the throne and enjoy a kingdom stained with the blood of his kinsmen? He lets his mind go on in that one-track direction, and he is moved by pity. But this pity with which the hero is moved is not the divine compassion that makes one inclined to look at things in a gentler way so that violence is eschewed. He is, as the teacher points out to him in the very first verse, overcome by an ignoble self-pity. He is not thinking of high principles or laws, he just feels that he has to slay people who are after all his own. Would he have been overcome like this if they had not been his kinsmen? His ego extends itself to include his family, his society, and he shrinks at the thought of killing them. There is an egoistic element in his pity. He also feels a nervous shrinking against the act of slaughter. He forgets that events have moved to such a pitch that without slaughter the right cannot be established. There are occasions in the life of every nation, every society, every hero when force has to be used to clear the ground of reactionary and dark forces, human or otherwise, for the establishment of the right. How many of us have not come across such a situation in our life when we try to shirk the problem because its solution necessitates violence? In nature, non-violence is not the rule. If non-violence had been the rule, how would life have proceeded and how would the right have been established against the wrong? As things are organised in the cosmos, the scales are loaded heavily with ignorance and falsehood, and as human consciousness develops, these have to be pushed away, sometimes with the pressure of ideas, at times with the pressure of physical force. Imagine what would have happened if the Nazis in the second world-war had not been opposed by the Allies.

So this is the problem which is posed before man from time to time, at many junctures in the history of civilization; the challenge Arjuna had to face is repeated again and again. Perhaps this is the first occasion that it has been expressed in this manner. The teacher asks Arjuna from whence has come the dejection, stain and darkness on his soul? This is not the way cherished by the Aryan man in the hour of difficulty and peril. This mood comes not from heaven, nor can it lead to heaven. And on earth it forfeits the glory that belongs to the hero. The glory of priests or of scholars is in knowledge, in helping society with their learning. But his is the function of a hero, to assert might in the defence of right. The dharma of a scholar is different from the dharma of a warrior. There should be no confusion of issues, even as there should not be a confusion of planes. There are certain laws which operate on the physical plane. They operate with less rigidity on the mental plane. There shall not be any confusion. We have arrived at a certain mental maturity which demands that we have a

clear discrimination. The law or dharma that we impose on a child is quite different from the law that adults have to follow.

Arjuna is reminded that the law and dharma that should rule his conduct is special to him: "Fall not from the verity of the fighter and the haro. It is not fitting to thee. Shake off this faint-heartedness." Arjuna pleads that he cannot slay his own people, and his teachers. He feels it is better to live in this world on alms than to slay these high-souled gurus and enjoy the throne. Slaying these gurus, he will taste a blood-stained enjoyment even in this world and what will happen in the other world? Heroes and warriors are assured of paradise when they fall on the battle field. But will his blood-stained victory gain him heaven? There is a confusion in the mind, and he does not know which is better, to conquer or be conquered. Before him stand the Dhritrashtra's whom if he slays he would not care to live. He confesses that poorness of spirit has smitten away his heroic nature. His whole consciousness is bewildered in its view of right and wrong and he asks the Lord to tell decisively what he should do. He takes refuge in him as a disciple and begs of him to enlighten him.

It is a characteristic of the Indian tradition that when a student approaches a teacher or an elder who can guide, the student surrenders to him mentally and is prepared to accept the teaching given to him, without questioning. He has the confidence and the faith that the teacher having a higher consciousness than he has, can assess the situation better, able to pin-point his difficulties, and give the right solution. Unless the student or the disciple arrives at this stage of mental submission or humility, the teacher is not moved. It is not a mental learning that the teacher teaches. Academic subjects can be imparted to the students in mass, but the teachings which can change the life and touch the soul, can only be imparted on an individual basis. Each individual is at a different stage in evolution and each needs to be given the truth in the form or rhythm which is relevant to him.

Hearing Arjuna's appeal, the teacher tells him: "Thou grievest for those that should not be grieved for, yet speakest words of wisdom. The enlightened man does not mourn either for the living or for the dead." The teacher speaks from a very high philosophical standard. He does not directly solve the problem of the conflict of dharmas, neither does he answer Arjuna's poser as to how he is to square his duty as a kshatriya with his duty as a member of his family. He defers his answer to these questions in order to prepare Arjuna's mind and consciousness to take a detached view of things. The disciple is overcome by grief, and the Lord asks for whom does he grieve. He tells him not to look at the form which lives and dies, whereas the true being of man does not die. He asserts that what is and what has lived, cannot die. It may change its form, but it won't go out of existence. And what is not there, cannot take form. So whom is he grieving for? At no time was he not, nor Arjuna, nor these princes of men, nor will they ever cease to be thereafter. The emphasis is shifted from the physical body to what we call the soul, the inner developing being, which goes from birth to birth assuming bodies after bodies, gaining experience, gaining in stature and maturity till it arrives at its culmination in Godhood.

The teacher continues: as the soul passes physically through childhood, youth and old age, it passes on to other bodies. The self-composed man does not allow himself to be disturbed and blinded by this. What is life that we should be so much attached to a particular life in the body? Life gives us pleasure and pain, cold and heat, but they are not lasting. The

heroic spirit is inwardly above these reactions of pain and pleasure. A person of maturity, of mental and spiritual enlightenment, cultivates a certain equality in pleasure and suffering. Arjuna should not give himself to bewilderment. There is something behind this passing movement, something imperishable by which all this is extended. It is the soul of which the body is but a coat. The soul itself does not depend upon the outer world, the outer experience for its life. It draws its sustenance and existence from something immutable, something immortal, call it Divine, call it God, call it Spirit, call it the Self. And each soul finds its unity with other souls when it comes into the direct contact with the Self, which is the Self of all. Finite bodies have an end, but that which possesses and uses them is infinite, illimitable, eternal, indestructible. He who regards the soul as a slayer and he who thinks it is slain, both of them fail to perceive the truth. It does not slay, nor is it slain. Life is eternal and he who lives is also eternal.

And, then, what is death? Death, as has been well-said, is a process of life. Life cannot, in the present arrangement of things, continue forever in the same form. The form decays, and when it does so it ceases to serve the needs of the developing life. It is then that life decides to cast away that form and renew itself for a fresh experience by taking up a new body. So death opens a door to a greater life. The life to come is based upon all the experiences that have been gathered in this life and is necessarily a larger life than the present one. So the man who knows and has the consciousness of the immortal spirit behind the changing life, has no terror. This is not born, nor does it die, nor is it a thing that comes into being once and passing away will never come into being again. It is unborn, eternal and sempiternal. It is not slain by the slaying of the body. The embodied soul casts away the old, takes up new bodies as a man changes worn-out garments for new.

Now all these arguments, we should note, are not used to deprecate the value of life on earth and the value of our material body, but to disengage the disciple from too much attachment to his family and his society. There is a larger truth governing the whole life, a greater purpose is there, and he should not lose himself in these petty confusions of duties.

He points out that it is a law of nature that beings are unmanifest in the beginning, we do not know from where they come, neither do we know where they go. We know only the middle stage when we see them. They are unmanifest in the beginning, manifest in the middle, unmanifest likewise in disintegration. What is there to be grieved at? He asks Arjuna to see the ridiculousness of his argument against performing the duty that has been enjoined upon him by God to establish the right, on the plea of having to slay beings whom really nobody can slay. Arjuna takes too small and constricted a view of life whereas a man in his position is expected to have a better understanding.

He concludes, by appealing to his human instinct. He tells him that even from the point of view of honour, if he does not fight, men will recount the perpetual disgrace and to one in a noble station, dishonour is worse than death. The mighty will speak of him fleeing from battle through fear and many unseemly words will be spoken by his enemies slandering his strength. What can be worse than that to a warrior? Slain he will win heaven, victorious he will enjoy earth; so he must arise and resolve upon battle. The Lord swings back to the path of the philosophical argument and concludes, "Make grief and happiness, loss and gain,

victory and defeat equal to thy soul and turn to battle, so that thou shalt not enter sin."

Arjuna is next asked to put away from him all his egoism. Each individual has an ego and he thinks that everything is organised for his good; he is the centre of reference and the whole world should turn around him. Consciously or unconsciously, most people place themselves in the centre of the universe. Their yard-stick is how everything affects their personal convenience, personal position, personal well-being,—that is the individual egoism. As man progresses, compelled by circumstances, his ego tends to embrace his family—his parents, his brothers and sisters, his wife, his children, his grand-children and so on. From one point of view this is good because the individual ego is diluted a bit and he is prepared to sacrifice for others; though they may be related to him, still instead of wanting to do everything for himself, he does for his family; that is the family-ego. Then there is the ego of the society, of one's religion, caste, profession and then the national ego. The farther he extends the ego, to that extent, he grows. These are the stages by which nature pressurises the human being to enlarge his consciousness. So from an individual man, he becomes a family man, from a family man he becomes a social man, and then the national man and so it goes till he is precipitated by the sheer logic of the situation to become the universal man. The aim of this text is to educate us to give up our hold of individual pegs of egoism. All dharmas and all standards of ethics in society, whether man-made like *manusmriti* or enunciated by prophets, are aimed at leading large sections of humanity through progressive exercises of the enlargement of the ego. The ego itself, whether good or bad, is the lynch pin which gives a direction and fulcrum to life. Without ego, at any rate in the beginning, man would be swept away in the flow of the life-currents and the mental ideas and the chaos of vital and material energies. So nature creates this illusion of the individual separate from others, and it is called the ego-point. As it develops, he thinks that he is only the ego and nothing else. Actually the ego is only a shadow of the soul, of the inner being. As man grows in consciousness and becomes aware of something within, he knows that the ego is an imposter that has had a certain helpful role to play, but by the time he realises its true nature, it has served its purpose and as he develops in his mind and his consciousness, it is his task to eliminate the ego.

How is he to eliminate the ego? It is not possible just to cut it off. The circle of egoism was gradually extended. Right from the primitive stages we see that civilisation has been measured in terms of the extent to which the individual ego has been educated and cultured to embrace larger and larger segments of humanity. And today, we have at least accepted mentally that the whole universe is our concern. We will come to it later on in the Gita also. The teacher says that individual perfection or individual salvation does not mean that one owes no responsibilities to the world. One has to identify oneself with the larger macrocosm, with the universal at large, for *lokasangraha*, for the progress of the society, for the progress of humanity.

And the way to do it for each one is to enlarge his vision, and the field of his activity. After a certain stage, the individual activity comes to an end. It takes on a general and social character; one is concerned with the lives of others. If one is enlightened, then in his projection and in his impact on others, he exerts a healthy influence. If he is blind and narrow, he infects others with his own narrowness, he interferes with their growth. The one function

of literature is to accustom the mind at least to think in terms of larger movements of consciousness. The Buddha went so far as to say that it is not enough to think only of humanity, one must think of the whole world, *vasudhaiva kutumbakam*. All layers of creation, even plants, animals and everything on earth is God, and it is all our concern. And when the Bodhisattva, as is told in the Mahayana Buddhism, on the brink of stepping into Nirvana, turned back and saw the world still steeped in ignorance and darkness, he took a vow that not till the last being on earth was released would he step into Nirvana. Whether this is an apocryphal story or not, the impulse, the nobility of the thought and the determination is magnificent. It has remained an ideal before us all. Till the collectivity is perfect, our immediate concern is its welfare. The unity of the race, the progressive perfection of humanity is our concern. No man can be perfect, no man can be saved entirely, until the world around him is saved. Each one has a brick to contribute to the edifice of freedom of liberation, of perfection. And nobody can run away from his duty on the plea of conflict of duties, on the plea that he may be breaking this law or that. After all, the laws are designed for the advancement and well-being of man. If by the passage of time or by the increase of complications in the situation, the law, the *dharma*, is outmoded, the time has come obviously to change it and bring in a new law. It is the way of progress to have always an enlarging law, which takes up in itself the past, but adds a new dimension to it.

Any questions?

RELATING

Forming a good relationship with another is dependent upon leaving each person free to become that which he wishes to become. We know he is in the process of painting his life portrait and, since he has not yet finished painting, there is no valid reason to criticize his efforts. While it is true that we can never paint another's life portrait for him, we may sometimes be in a position to hand him a brush. If this is the attitude we would like from others, we should be able to relate to them in the same way.

From The WORD

INDIVIDUAL FREEDOM AND SOCIETY

The Approach and Contribution of Yoga

Indra Sen

The Yoga is the union with the Highest, the Ultimate; it is the attainment of the status of the Absolute, the Unconditioned. But it is also the way that leads to that union and that status. But the normal life is a conditioned existence and its growth is the growth of new conditionings. These conditionings are the whole stuff of life, they constitute it, they regulate it. And they pertain to the three principal steps of evolution, Matter, Life and Mind and their corresponding elements in personality, the physical, the vital and the mental. Our conditionings are, so to say, the associations or bondages created between our individual physical, vital and mental parts themselves and the environmental or universal Matter, Life and Mind. These associations or bondages are evidently multitudinous and involve great variety and variability in the force of intensity and compulsiveness of relationship. As life grows, the complexity of these conditionings too increases and the predictability of behaviour becomes difficult. The choice or preference of the individual for one conditioning or the other becomes a more evident phenomenon. That is what is normally called freedom. Freedom is the freedom of choice among possible alternatives in a situation. These possibilities are normally the various lines of conditionings formed or in the process of formation in an individual. And such freedom is characterised as the absence of external coercion or determination. Undoubtedly the exercise of choice is some freedom and it involves some real experience of freedom.

But this choice as a psychological fact involves a play of varied forces of character, of harmony as well as of opposition among themselves. Thus compulsiveness is not altogether an external fact, it is internal too. In other words, restriction of freedom can also be internal. This happens when a higher impulsion, with which we have acquired a fair degree of self-identification, is stoutly resisted and overpowered by a lower impulsion, with which our self-identification is yet strong. This is essentially an experience of slavery to the lower, the more egoistic, the more impetuous, the more violent. It is a complete experience of coercion and of absence of freedom. There is, however, a hope present here and it is that of increasing our identification with the higher and decreasing with the lower and thus achieving a free unhindered play of the higher, which then affords a hearty experience of freedom.

The yoga is profoundly psychological. It is, in fact, in the Indian scheme of knowledge, the equivalent of modern psychology. But yoga is psychology with a soul and which does not admit of any limiting assumptions in the pursuit of the knowledge of human personality. To its reading, all coercion is at the last instance internal. External facts coerce, because of our inner slavery to them. When we become inwardly free, truly liberated, then our whole

being can declare, not as a poetic fancy but as real experience, "stone walls do not a prison make, nor iron bars a cage". We can experience resistance by external conditions, but we will not feel coerced by them. We will have no fear of being overpowered by them, on the other hand, have complete confidence of overcoming them. This yogic truth has an interesting parallel in modern psycho-analysis, which says that the symptoms of the disease are willed by the patient. That is to say, even the undesirable external symptoms of disease too have their basis in the inner will.

Freedom is an in-itself enjoyable experience and, therefore, its appeal to man is profound and great. But obviously freedom is not a matter of external circumstances, it is a fact of experience and it has to be achieved and enjoyed through a process of inner growth. And this process is the discipline of yoga. The yoga is, we have said above, the union with the Highest, the Ultimate, the Absolute, the Unconditioned, the Free. It is also the way that leads to that status. A choice between two or more alternative lines of conditionings externally determined is to yoga no freedom. Freedom really means living and acting out of the unifying centre of our being, the Centre which commands all the diverse energies of our life. To act under one or the other of these energies in opposition to some other or others under external conditioning is obviously a different thing. It does not have the spontaneity which is the essence of freedom and its deep satisfaction. In order to enjoy spontaneity, to be and feel free, it is necessary that man must first develop a proper perception and feeling for the essential and the self-existent fact of his life and then live it.

The yogic orientation of life declares all life as bondage, because our normal way is that of creating involvements in the environment, the way of conditioning. We build up thus a vast system of self-identifications in the world of matter, life and mind, around us. These self-identifications tie up our selfhood externally and, in fact, create a selfhood which being thus superficially thrown outside, feel essentially insecure and much divided. This is our normal ego-personality, always set against another, a non-ego, divided in itself and superficially fixated on diverse facts of environment. Our problem, therefore, is to discover our Self, our self-existent Self, the Self which lives in its own right, securely, confidently and spontaneously. Thus has the individual liberation to be worked out, the external conditionings annulled and the self-existent and spontaneous status found. This status is a wonderful status of life. As lived within, it affords a fine experience of self-being, spontaneity and freedom. One's outer members, the body, the life and the mind and the world do offer resistance, because they are governed by certain necessities of their own, but they now no longer tend to overwhelm the individual. The individual, in fact, lives with a masterly feeling, whether acting or not acting on the flux of events. And the events do not perforce drag the person along nor ever cause him hurt or injury.

Such is the status of individual liberation which yoga has traditionally upheld. It may clarify our concept of freedom and that should be some contribution to the much-vexed contemporary question of individual freedom and society. Surely freedom is a fact of inner experience, it must be felt as such, and that would require a harmonisation and tranquillisation of the inner discords, disharmonies, violences and oppressions, whether of the nature of psychological repressions or suppressions.

But the Yoga is a large tradition in India. Perhaps nothing has enjoyed more research

and exploration here as this field. And, therefore, many have been the techniques and procedures and many the orientations of life supporting them. Sri Aurobindo's Integral Yoga gives an interesting fresh extension of meaning to the concept of individual liberation. The individual is, it says, a part of the universal. It is a particular representation of it. In fact, three terms together, the individual, the universal and the transcendent, give the full meaning of existence, whether at the individual or social or cosmic plane. The individual is the unique particularity, the universal the wide field of applicability and the transcendent the yet-uncovered reach of evolution, the future possibilities in both, the individual and the universal.

The concept of individual liberation, under this orientation, gets bound up with that of the liberation of society. The individual gets liberated in his universal aspect, when the society gets liberated. If this does not happen, the individual is not fully liberated. Thus arises the concept of integral freedom. The individual acts as a spearhead of a movement of freedom, but the individual liberated as an individual has further to liberate himself as the universal which means that freedom must spread itself to society. And then the transcendent should increasingly become the immanent, the higher, the present status. This involves a perfectibility of the unenlightened parts of our personality and the world. The freedom of the soul is hampered in its exercise if the Matter, Life and Mind of the world and personality continue to be governed by their old mechanisms. It is the possibility of a higher perfectibility in them that makes the cause of freedom for the individual and society a hopeful prospect. And Sri Aurobindo affirms that the liberation of the soul must be followed up with the perfection of Nature. Then alone does freedom become a real issue for the world. Otherwise, individual liberation will always look upon this world as resistant and uncogent and another world alone as the proper home for the full exercise of freedom.

Such is the most modern yogic contribution of India to the cause of freedom and society.

This would certainly appear to be extremely idealistic. But is freedom not an ideal, an ultimate value, which we seek to realise, but which seems ever to evade us. And yet being in-itself satisfying, we cannot give it up. It, therefore, demands great patience and great discrimination. So great a prize as freedom naturally could not be had easily and particularly when our normal life is largely a thing of necessities, of wants and pressures, external and internal.

Contemporary history affords an interesting experiment in freedom. The democratic urge had strongly affirmed individual freedom, the freedom of the individual to form and hold opinions, to express them, to follow a religious faith, to choose one's vocation and otherwise determine one's life, but also conceding to others in society the same freedoms. Now, what is the conception of society and what is the conception of the relation of the individual and the group involved here? The individual is evidently the more important fact. Society is more or less a grouping of individuals. And what is the concept of the individual? It is a separative personality, seeking to live its own life primarily by itself. But are these facts of nature? Even at the present level of evolution, with man as an ego, we have simultaneously individualistic impulses as also those demanding collective life and experience. And within the egoistic range of life itself, there are levels more egoistic and less collective and those more collective and in certain respects less egoistic. And, in connection with the

democratic urge, it is also worth recalling that it arose as a reaction against an authoritarian system of life. It is, therefore, quite understandable that there should have been an over-emphasis on the individual in it. This extra emphasis accompanied by an essentially negative conception of freedom as absence of external authoritarian coercion and interference seems to have encouraged the individual to take an attitude of 'wanting to do things as it liked'. Law was taken as a necessity of the situation. The result was the growth of erratic egoism. The freedom to form and hold opinion is all right, but does it not involve a duty to seek and accept the truth? If a relatively greater general emphasis on the place of truth in life be maintained then the democratic urge would not encourage mere personal opinion; but otherwise it would. Freedom therefore, should be the opportunity to live, act and grow to fullness and perfection of life out of and under the conditions of one's being and personality, unhampered and in fact with the sympathetic regard of others. Without a teleological reference as to the goal of life and evolution, Truth, Perfection etc., freedom could not have its full meaning. And how could the meaning of a moment in a process be determined without reference to what the process is tending to?

Democracy was a reaction, the universal and social aspect was not duly recognised in it and freedom was in attitude primarily negative. The consequence of it was that it soon began to show its limitations. These limitations, in their turn, engendered a new reaction, that of socialism, which laid an equally strong over-emphasis on the collective aspect. And the historical process then appeared to demonstrate the complementary truth of life.

We stated above that whether of the individual or society or existence as a whole, the full sense and meaning is of threefold determination, viz., the individual, the universal and the transcendent. Democracy recognised the truth of the individual. But the individual it recognised and sanctified was the competitive individual. The true individuality, it failed to see. Socialism recognised the universal in the individual but made it the whole stuff even of the individuality. The truth of individuality, the uniqueness of being, expression and possible enrichment in a particular, it failed to see. And the transcendent was not recognised by either. And without it, freedom loses its reference to the reality of the evolutionary process and its dynamic goals of the future.

We might now revert to our subject of yoga and ask ourselves, what may possibly be its contribution to the issue of individual freedom and society. Yoga as a thorough-going psychological discipline and essentially an experimental attack upon the subject of individual's freedom is able to demonstrate the detailed circumstances attending it. And procedure of Yoga shows clearly what self-deceptions, illusions and hallucinations beset our pursuit of liberation. The Buddha had advised that the unliberated should not try to liberate others. That would perhaps worsen the bonds. Today the unpsychoanalysed is not allowed to attempt a psycho-analysis of others. He will not be able to help the resolution of conflicts and the elimination of repressions, being himself subject to them.

This is possibly the most important contribution of Yoga to the subject of freedom. This is its gift of expert knowledge. But it can be easily objected that what Yoga aims at is absolute freedom, the freedom of the Soul, whereas in society we are concerned with relative freedom only. Here another fundamental issue of philosophy arises. Can the relative be known without our knowing the absolute? Or alternatively, will our knowledge of the relative at all

have any certitude and command any reliance without the knowledge of the absolute? Our entire modern search for knowledge in the West has here a question to ponder over and also to reflect whether the see-saw movement of our "issues" and revolutions and counter-revolutions has anything to do with our deliberately limiting ourselves to the relative or not. In the progressive growth of freedom in society, for example, can we not admit the truths and the partialities of democracy and socialism and positively march forward to a more integral concept of freedom? This should become easily possible if the vision of absolute freedom were there before us.

The contemporary Integral Yoga has further some ideas to offer. Individual liberation is essentially bound up with social liberation. But the more important thing is that liberation opens up the possibility of the perfectibility of nature through the transforming action of the liberated soul on the unconscious mechanisms of nature. That raises the prospect of the world and society becoming a congenial home for the exercise and enjoyment of freedom. This is of the utmost significance to the cause of freedom in the world. Freedom in an egoistic world must always be a precarious thing. Unless the world could get something of freedom into its stuff and making, how could it become a stage for the play of freedom in it and on it?

Integral Yoga affirms that a liberated individual must extend his liberation horizontally and thus liberate his cosmic consciousness too and then advance vertically so as to achieve the higher integrations of future evolution for the perfection of his own life and that of the society.

Integral Yoga combines in itself the highest idealism and the completest realism. For idealism, it aims at an actual life of the Absolute in the relative field of human society and the world. And on the realistic side it has a complete appreciation of the physical, the vital and mental in personality and society and of their laws of operation and the conditions of their progress and evolution. In relation to freedom, it admits of stages of growth and even the necessity of coercion in the progressive unfoldment of freedom. Among the stages we must, at first, recognise that of the helplessness of the child when a complete good-willed guidance and aid are necessary. Then comes that of the rise and play of the ego, which demands recognition of the will for self-assertion and independence. But the egoism of the ego tends to widen and moderate itself and thus its competitiveness develops co-operativeness. But the co-operativeness becomes a full reality at a further stage in the growth of selfhood, where the individual spontaneously feels itself as one with the society and the rest of existence. This is when the ego becomes the soul. Each one of these stages have their own operations of freedom. Freedom acquires its full meaning only at the last stage when the individual is able to live out of a self-existent soul. This determines the teleology of the entire process and, therefore, is indispensable to the understanding and regulation of freedom at each previous stage. Now, if freedom is growth to such status of self-existence, then relative coercion to check the lower rebellious impulses with a view later to bring them into a condition to guide themselves rightly would be quite justifiable. But this can only be done in a disinterested way under good will.

Liberty in a community will have to be adjusted to its stage of evolution. But such adjustment should always have a sufficient margin for making mistakes relative to its growth. And it is the actual freedom that matters, that helps personality and society.

We might in the end ask, how can freedom be actually promoted in the world? The Yoga, in consequence of its own characteristic psychological insights, can possibly make some suggestions. First, it would demand that individuals seeking to promote freedom do realise it themselves from more to more and truly breathe the spirit of freedom. They will thus be able to generate an atmosphere of freedom, which will be of capital importance to the cause of freedom in the world. Second, if we remember that the true ideal of freedom is an absolute inner experience, then we will be able to appraise each relative formulation of it duly in the light of it and not get unnecessarily entangled in it and make its natural disposal more difficult. Third, to go about the task of promoting freedom in the true spirit of freedom i.e. in a free, confident and masterly way and not out of fear, as involved, harassed and worried or with violence and in reaction. That way we do not create freedom, we review create fear, worry, violence and all that goes with them.

ORGANIZATION

Everyone finds that from time to time it is necessary to get himself organized, in order to keep growing and moving toward his objectives. Organization of our inner life is a lifetime process, but it should not be thought of as a dreary, unending struggle. There is great satisfaction in using discipline and persistence to line up our thoughts, feelings, desires, and actions; to know we are moving in an organized manner toward our highest goals.

From The WORD

VISIONS IN THE ARYAN LIGHT: SELF-REALISATION & SUPERMIND IN THE RIG VEDA—15

David Frawley

(Continued)

Mandala 10, Sukta 15, to the Fathers, Pitara

1. "May they ascend, the lower, the higher and the midmost of the Soma-loving Fathers. They who have realized the Spirit, guileless knowers of Truth, may they favor us when we call on them."

2. "Let us now give this homage of surrender to the Fathers, both the ancient and the modern ones who have attained, those who dwell in the earthly realm and those who know dwell among most mighty races."

Different levels of the Fathers, the Seers are mentioned. They are the knowers of truth, ritajna, who have realized the Spirit, Asu. They dwell in all the threefold levels of the cosmos. They are both ancient and modern. Some remain in the earthly realm to aid men in their evolution. Others come to dwell among the mighty races of the gods. The Fathers, realizing the Self, attain the freedom to act as they will in all the worlds, kamacara, i.e. Chandogya Upanishad 8.1.6. and Rig Veda 9.113.9. In the inner sense the Fathers dwell within us as the seed powers of truth, placed within as the guiding forces of our evolution. The call for these to ascend is the call for the Father-powers within us to manifest.

3. "I have realized the most benevolently wise Fathers. I have gained creativity and vigor from Vishnu. They who, seated on the sacred grass, enjoy the food of the pressed-out Soma-bliss, by the power of their Self nature, swiftest to come here."

The Seer states his realization of identity with the Fathers. This realization of oneness with the Divine Seers is part of the experience of Self-realization and indicates the same. All the Vedic terms for children and progeny, like praja or napata in this case do not just mean children in the human sense of the term. They mean creativity in general. To become one with the Divine Fathers means to realize all creatures and all the worlds as one's own children. It is hardly a glorification of merely being able to have a large family of children and grandchildren. Compare Brihaduktha's statement in our study of his hymns, 10.56.7., when he states that he has 'placed his own progeny in this inferior realm (of the earth) and in the supreme realms beyond (the heavens or Brahman).' The meaning is that realizing the Self and becoming ourselves one of the Divine Fathers we establish our creativity and experience our creativity in all the worlds. To be seated on the sacred grass, barhisada, is the metaphor for establishing the open, natural field of sacrifice within us. It is at this field of sacrifice, seated thereon that we find the Fathers and all the gods. It is really an attitude

not merely a place, the place is just the image used to communicate the idea of this attitude. The Fathers enjoy the Soma-bliss, the wine of the Ananda, which is pressed out of all things as their true essence and hidden delight. They enjoy the bliss by Svadha, by the power of their own Self-nature. It is by the Self-nature that the Fathers receive and enjoy all offerings, for our Fathers are part of our own Self, being its very creative basis. They are swiftest to come here to us as they dwell already within us. The Fathers are in this verse associated with Vishnu, who is another form of the Solar Spirit, associated with the supreme station of consciousness, p̄ramam padam. The Fathers derive their creative vigor from the creative power of the Self which is linked with the highest consciousness as its dynamic expression.

4. "Oh Fathers, who sit on the sacred grass, bring your help to us here. Joyfully accept the offerings we have made for you. Come to us with the most peaceful grace, Grant us peace and happiness free from all harm."

5. "The Soma-loving Fathers, who have been invoked at these beloved treasure seats, may they come here and hear us, may they speak to us and give us their grace."

The Divine Sages are invoked within our own minds for help and grace. All things can be gained by invoking our spiritual fathers within us, for the great gurus never die, nor does their action cease by death. We can always bring them into presence within us and learn directly from them.

6. "Sitting to the south with bended knees, may all of you sing this sacrifice to us. Punish us not for any sin, oh Fathers, which we through our mere humanity have committed."

The directions all have mystical meanings. South, dakshina, is the region of daksha, discernment or understanding. Daksha is another name for the supreme Divine Father in the Veda. The Fathers, merged in the Divine Word-Song, ever sing to us the sacrifice which is the ever-giving nature of the sacred truth: Mere humanity does endow us with much ignorance and room for error, part of the difficulty of human birth, in which regard the Veda affords us a compassionate deference.

7. "Lapped in the bosom of radiant Dawns, grant felicity to the mortal giver. Extend to your sons your pervasive wealth of light, oh Fathers, present here grant them strength."

The Fathers or the Seers are also identified with the Dawns, the beginnings of creation as well as the awakening light of truth, for the power of the Fathers dwells at the origin of things. Felicity, rayi, means the fulfillment of all wishes, the gaining of all treasures, possessing all things abundantly. The pervasive wealth of light, vasu, is one of the key Vedic terms which has a wide meaning and is quite difficult to render adequately. The root 'vas' is conjugated three ways meaning to shine, to dwell and to wear. Vasu means both shining and pervading, hence pervasive light. It means also wealth, treasure and also indicates fullness, abundance and fulfillment. As late as the Brihadaranyaka Upanishad it is said, 4.4.24., 'This is that great unborn Self, who is the eater of food and the giver of the pervasive wealth of light (vasu). He who knows it thus finds that pervasive wealth of light (vasu).' Both vasu and rayi can be superficially rendered as wealth or treasure in the material sense, but that ignores the full and deeper sense in which they are used. There are many words for strength and power in the Veda. The Veda itself is an expression of pure power, the exaltation of spiritual energy. These words do not signify mere physical prowess but

inner power. The word for strength here, *urjam*, means the strength of inner motivation to accomplish the spiritual work.

8. "Our ancient Soma loving Fathers, who came most opulently to our Soma feast, with them let Yama fully rejoicing, aspiring with our aspiration, partake of our offerings according to his desire."

The Fathers come most opulently, *vasistha*, the superlative of *vasu*, to the Soma-feast, that is they come most full of the light and wealth of Being to bestow on us. With them comes Yama, the spirit of sacrifice, who is the power of sacrifice within us, and who therefore aspires, *usan*, with our aspiration, *usadbhih*. His desire is the will of the Self, which is the power of oneness we enter into through giving. All Vedic offerings are merely to demonstrate this unity of being, for it is giving freely which demonstrates and establishes oneness with all.

9. "Come here to us, oh Agni, with the most benevolently wise Fathers, the Seers of Reality, who dwell in the glowing heat, who yearned arduously for the Godhead, the knowers of the invocation, the fashioners of the hymn of affirmation by the flaming chants."

10. "Come to us, oh Agni, with countless ancient Fathers, Supreme God-adorers, who dwell in the glowing heat, eaters of the offering, drinkers of the offering, the Truthful ones, who established a common vehicle with Indra and all the gods."

If there is any doubt or confusion as the spiritual nature of the worship of the Fathers in the Veda, it should be dispelled by these two verses. The Fathers are the most benevolently wise Supreme Sages. They are the Seers of Reality, *Satya Kavaya*, or the true Seers. They dwell in the *gharma*, the glowing heat of the fire of Divine Consciousness. They are one with the most intense Divine Light and heat of the Solar Spiritual Fire. Theirs is the supreme light and energy, and power of purification. They are the powers of the highest light and fire of truth. They have the vision of light and the energy of fire. They were those who yearned and thirsted with all their being for the Godhead, *Devatra*. They yearned for and sacrificed themselves to the fullness of the Divine light and heat. They are the knowers of the invocation, *hotra*, that is they have the power to invoke the Divine, being one with the Divine Word which is ever an invocation and an offering. They are the fashioners of the *stoma*, the hymn of affirmation, by which all things are exalted as Divine, by the *arka*, the flaming chant, the light-words of the Divine creative vibration. It is Agni, the flame-power of consciousness, the flame of our own mindfulness which brings to us the Fathers. The Father powers are the very heat and intensity of the flame of Awareness within us and are not other beings than ourselves at all. This inner power of Awareness brings us *sahasra*, a thousand Fathers. One thousand in the Veda has a superlative sense that it does not bear in our language. It means countless or even infinite on one hand, and perfect and complete on the other. So a thousand Fathers means countless Fathers or all the Fathers. The Fathers are Supreme, *para*, God-adorers, *Devavanda*. Completely adoring the Divine, they become completely adorable in the Divine. They are the Truthful ones, *Satyasa*, or those who are Real, that is one with the Eternal Reality. Along with Indra, the Divine Self-power latent in all beings, and all the gods, they commonly establish the vehicle of Truth and liberation for all living beings. The spiritual vehicle or path for man is established by the work of our ancient Fathers, along with our independent impulse for truth (*Indra*), and all the gods, the Divine

powers and principles within and around us. These all function in concord. To the extent we manifest Indra, that is to the extent we seek truth by our own independent efforts, we begin to contact the power of all the gods, which are just forces of the Self-nature, and contact the spiritual Fathers within us. The Fathers are not mere traditional authorities outside of ourselves that we should uncritically follow and imitate. They are those human beings who went by the power of Indra, of independence and Self-reliance, to all the gods and beyond them to the Self. They have left a portion of their energy within us, as all human beings are connected within in the cosmic man, which itself is the seed of independence whereby we seek the Self. It is the Self-heritage and legacy that our spiritual Fathers have established within us, not any mere cultural heritage or religious dogma. Thus to contact our spiritual Fathers is to find the Self and vice versa.

11 "Oh Fathers, whom the fire of Agni has consumed, come here. Most gracious guides take each your proper place. Partake of the offering presented on the sacred grass. Endow us with the treasure of an all-conquering energy."

The Fathers are consumed and merged in Agni, the fire of consciousness. These powers of spiritual guidance have their respective places in the various worlds and states of consciousness furthering the cosmic creative unfoldment. The Fathers, the spiritual men, serve as intermediaries within us to convey us to the Divine and convey the Divine to us, by the power of our Self-sacrifice and Self-exaltation. They give us the treasure or fulfillment, rayi, of an all-conquering energy, sarvaviram, which is not just a multitude of hero-sons as the literalists would say. For the Fathers are inner guides and powers and grant spiritual power and creativity, and not just mere physical prowess and procreative ability. They endow us with heroic courage, Self-power, which is the energy of the Father, who masters all human situations, and cares and protects all men in this world of death and illusion, regarding all beings as his children and therefore having the power of Self-sacrifice which conquers all things and is an irresistible and unopposable energy.

12. "You, oh Fire, Knower of all things born, when adored bore the offerings which you made fragrant. You gave them to the Fathers, who consumed them by the power of your Self-nature. Consume, oh God, the offerings we extend to you."

The Fire, as the flame of life and consciousness first born within all creatures is Jata-veda, the Knower of all things born. To adore this power of mindfulness is to offer ourselves to it, an offering consecrated and made fragrant by it. The real Vedic offering is to enter into the awareness of all things as sacrifice and giving, which is the message of the fire. Just as fire, by its very nature as fire, consumes what is offered into it and conveys its purified essence upwards as smoke, so does consciousness, which is like a fire, by its very nature, consume our thought offerings. The Fathers, merged in consciousness, consume our offerings to them by its Self-power. All these offerings to the fire are just symbolic of the action of entering into the Fire of Consciousness which is all the fathers and all the gods.

13. "You know, Knower of all things born, the Fathers who are here and those who are elsewhere, those whom we know and those unknown to us, Accept with joy the perfected sacrifice by the powers of your Self-nature."

The ending verses of this hymn harken back to the beginning verses. There are Fathers here on earth and in heaven among the gods, some in the realms of manifestation, some in

the Supreme Brahman, according to their nature and their work. They are in some respects comparable to the Buddhist Bodhisattvas, who though enlightened, continue on in the worlds purely for the sake of the guidance and liberation of human beings, which is the nature of the Father who lives only for the welfare of his children. The meaning here is that the power of Awareness comprehends by its own nature all Fathers, known or unknown, wherever they may be, as all are one in the Fire of Truth. The perfected sacrifice, *sukritam yajna*, is the complete offering of ourselves to all the powers of consciousness and sacrifice, Agni, the Fathers and Yama. It is by the power of the Self-nature, *Svadhā*, that the sacrifice is both perfected and accepted, for sacrifice, *yajna* means what is sacred, holy. It is synonymous with *deva*, the Divine. Sacrifice means *Atma*, for giving is the Spirit of Self-being. Sacrifice is the action of one who sees the Self in all beings and all beings in the Self.

14. "The Fathers who, consumed by fire or not consumed by fire, who in the middle of Heaven take delight by the Self-nature. Grant them, oh Self-ruler, the position of guides of the Spirit, and fashion for them a Self according to your Will."

Being consumed by fire or not, *agnidagdha* or *anagnidagdha*, does not just refer to cremation or burial for the dead fathers. The lower nature, the mortal ego of the Fathers, is what is consumed by fire. The higher nature, the Self of the Fathers, is not consumed by fire but is merely purified of its lower impurities. It is the unborn portion, *ajo bhagas*, of the next hymn, verse four, which purified by the fire becomes one with the gods and the fathers. They in the middle of Heaven, *madhye divah*, the higher Heaven of the Divine, delight, *madayante*, in the Self-nature, *Svadhā*. They are one with the bliss of the Self. Agni, the Fire of Consciousness, is *Svarat*, the Self-ruler, ruling by his inherent heat and light of awareness. He grants the Fathers the status of guides of the Spirit, *Asu-niti*. *Asu-niti*, guide of the Spirit, is another name for Yama in the hymns of Subandhu, 10.59. The Self or the Spirit is the realm of pure freedom and creativity. The Fire of Consciousness by the will of its Self-nature fashions a Self, *Tanvam*, for the Fathers. This can be interpreted in several senses. The Self itself is ever-new, eternal creation, ever-fashioning itself. The Fathers attain to this ever-creative Self, or they may function as some power of it. It may also mean that as guides of the Spirit they may take on forms, *tanvas*, for the sake of the living beings they guide, working in the world as liberated souls free of all compulsive embodiment. We will explore these deeper implications of the Fathers later in this book. However it is clear that the Vedic Fathers are no mere departed ancestors, not part of any superstitious worship of mere human spirits, but the great sages of old who were part of a religion of Self-realization. This hymn alone is enough to make this irrefutable.

HEALTHY SELF

Dr. M. S. Narayana

The human body is an epitome of the Cosmos. A little earnest and patient study will open the understanding of any one possessed of ordinary intelligence and make plain the great truth that the Universe is what the word implies i.e., one verse.

It logically follows that all parts of one thing are susceptible to the operation of any part.

Natural man, or natural things, must be raised from the level of nature to super-natural, in order to realize new concepts that lie waiting for recognition above the solarplexus, that is, above animal or natural man.

In the new age, we will need perfect bodies to correspond with the higher vibration, or motion of the new blood, for 'old bottles (bodies) cannot contain the new wine'.

Another Christian allegorical statement typifying the same truth reads, 'And I saw a new Heaven and a new Earth' i.e., a new mind and new body.

For the creation and maintenance of the new minds and new bodies we need a scientific system of therapeutics based on Laws, in perfect unison with the Laws of universe and cosmos. Such scientific system of Therapeutics may well say "To the sick lying on their back I bring help". To be grouchy, cross, irritable, vicious, is prima facie evidence that the fluids of the stomach, liver and brain are not vibrating at normal rate, the rate that results in equilibrium or health. Health cannot be qualified i.e., poor health or good health. There must be either health; or dishealth, ease or disease. We do not say poor ease or good ease.

That is why Dr. Samuel Hahnemann who established the first ever law of therapeutics, said in the opening aphorism of his monumental book, enunciating the above law, that "The high and only mission of a Physician is to restore the sick to health, to cure as it is termed." Thereby he said that relieving a sick person from one or two of his ailments is not the cure, as is popularly understood, but bringing back health to the sick individual is the cure, properly understood. He also asked the Physicians to focus their attention on the sick individual rather than on the sickness. The traditional Therapeutic or medical system concentrates on the sickness and sick parts of the organs. This method encouraged them to become so narrow minded as to specialise in the diseases of either left nostril or right nostril only. Now, however, they have also realized the defect of their thinking and are coming to think of the whole human organism as a co-ordinated one. But they are still blind to the law of Therapeutics.

The natural law of Therapeutica popularly called Homoeopathy has not only given a wholesome concept of man but also made the cure of body and mind and restoration of Health possible. Mental emotions and Psychological feelings can also be treated through Homeopathic Medicines. Thus unsocial, selfish and criminal behaviours can be corrected

through these medicines. But it needs patient study of the symptoms of the patient and correct prescriptions. It needs a genius for this. You do not come across a genius frequently. A collective effort sometimes matches the effort of a genius. The Homeopathic Standards Board located at 5-1-116, Jam bagh, Hyderabad-1 is such a collective effort. You can understand it as a Homoeopathic Physicians 'Think Tank' or a 'A Brain Bank'. Every case referred to it would be viewed from all angles by the batch of expert Homeopathic Physicians who would pool their talents, and after thorough reference to the various repertories and Materia Medica would give a correct prescription of the Homoeopathic medicine. The patient would be advised on proper diet, proper exercise and proper behaviour and understanding of his problems. The busy physician manning any charitable dispensary can refer the patients to the Board. The Board would study the case, prescribe and communicate only with the physician so that he can continue the treatment. Even the busy homoeopathic private practitioners who have no time to study the case periodically for the administration of the proper homoeopathic remedy can also consult the Board in confidence. The young and up coming homoeopaths can utilize the services of the Board and improve the standard of their medical practice. Even the patients who are not in the easy reach of any Homoeopathic Medical Practitioner can consult the Board and be relieved of their Chronic diseases. Ultimately The Homoeopathic Standards Board would carry forward the banner of Homoeopathy for the benefit of Mankind.

PROGRESS

There was once a farmer who arose every morning and went out to tie his horse to the back of his wagon. Then one day a friend came along and said, "If you will hitch your horse to the front of the wagon, you can then go wherever it is you are trying to go." To a certain extent, we all delay our progress by sometimes insisting on putting the cart before the horse. We all have goals and aspirations, and we are prone to think that when these are reached we will be happy and feel good about ourself. The fact is that learning to feel good about ourself is the best way to *start* progressing toward our goals.

From The WORD

HUMAN BEING, HUMAN BECOMING

An Essay on Knowledge, Consciousness, and Extraterrestrial Contact

John White

[John White is an author and editor in the fields of parascience and consciousness research. His books include: The Highest State of Consciousness; What is Meditation?; Future Science; Kundalini, Evolution and Enlightenment; and Pole Shift.]

Evolution has not stopped. Human nature is changing. A new race—a higher form of humanity—is now emerging on the planet. My reason, research and personal experience lead me to this conclusion. And certainly it is not my conclusion alone. Nietzsche, Bergson, Teilhard de Chardin, Sri Aurobindo, Gopi Krishna, Oliver Reiser, R. M. Bucke, L. L. Whyte and others have proposed the same idea before me: human beings are also human beings.

The grand theme of history is the evolution of consciousness—a story of ever-more complex forms of life coming into physical being in order to express more fully the consciousness behind existence itself. As this applies to the current world scene, I maintain, the many threats to life on this planet created by *Homo Sapiens'* intellect-gone-wild have caused such pressure that the life force—the intelligence governing creation—is mobilizing to resist the irrationality of man.

How will it resist? Simply by bringing a higher form of life onto the planet—a form that will recognize the laws governing nature and live in accordance with them. The human race as we know it will go the way of the dinosaur. The widespread signs of world unrest and cultural collapse around us indicate that an historical epoch, a world age, is ending. Simultaneously, a great awakening is going on around the globe. It isn't merely a generation gap or a communications gap, as some media commentators have said. It is a *species* gap. A new species is awakening to its cosmic calling and is asserting—in the face of a threatening dominant species—its right to live. The planet-wide uneasiness and social upheaval being seen today is fundamentally an expression of people straddling the old and new worlds as they try to find out what species they belong to.

In the course of the emergence of this newly expanded sense of human identity, many errors and excesses will occur. The "gods from outer space" concept is a notable example.

Theoretically speaking, I accept the presence of other life forms in the universe. I even accept the idea that extraterrestrials have contacted the human race throughout history and are interacting with us in various ways to gently guide us along the evolutionary path to a higher state of being. There is nothing inherently implausible about this. My purpose,

therefore, is not to debate this notion but to offer a cautionary comment about the proper *attitude* toward such contacts.

The immediate allure of contact with "gods from outer space" is the possibility of learning from supertechnological civilizations. Imagine, for example, being given the means to build power sources such as the legendary crystal energy devices that powered Atlantis. This is an exciting vista, promising—on the surface, at least—a new era of peace and prosperity such as people have dreamed of for millennia. And yet this is more of the same narrow vision—the unquestioned faith in the power of science and technology to secure human happiness—that is endangering our species at this time.

Thus, beneath the surface of this possible encounter with aliens is a danger we must recognize if we are ever truly to build a "heaven on earth." For such knowledge as we might obtain from extraterrestrial contact still does not give us the most important type of cosmic connection—the type we need to deal with the problems of daily living. Our endless accumulation of scientific facts simply does not add up to wisdom and understanding of the human situation in its existential or cosmic aspect. Every new bit of information, every new answer we get raises a dozen new questions. Gathering scientific data is an endless process, and unless we are properly grounded in the *moral* foundations of the universe, we will always continue to find ways of misusing science so that knowledge only leads to greater unhappiness and, lately, to an historically unprecedented threat to all life on the planet. As Krishnamurti, speaking of our Faustian quest, says, "Knowledge is only a part of life, not the totality, and when that part assumes all-consuming importance, as it is threatening to do now, then life becomes superficial. . . . More knowledge, however wide and cunningly put together, will not resolve our human problems; to assume that it will is to invite frustration and misery. Something much more profound is needed."

What is needed? A change of consciousness. Only a change in the state of human consciousness will allow us to find the knowledge and *wisdom* necessary to survive the threats facing *Homo sapiens*. For there is a type of knowledge beyond science—beyond even the science of supertechnological extraterrestrial civilizations—that is nevertheless democratically available to every one of us. It is the core truth, the eternal message of all the world's sacred traditions. It is knowledge that anyone can obtain directly from the cosmos, without intermediaries, without being dependent upon benevolent superior beings, whether they are angelic messengers, Space Brothers, spirit guides, ascended masters or whatever. Call it God-knowledge, mystical union, attaining yoga, finding the Tao or achieving enlightenment. These terms all refer to the same thing: the fundamental knowledge that gives purpose, direction, and fulfillment to living by answering the ultimate questions which spiritual traditions and science alike have tried to answer: Who am I and what is existence all about?

That is not to depreciate the value of whatever wise counsel or technical information humanity may be offered by extraterrestrials or metaterrestrials in the matter of evolving to higher states of being. But in the last analysis, it is up to us to take responsibility for our own growth into higher consciousness. Nobody can do that for us—not through neurosurgery, genetic engineering, chemical implants, hypnosis or any other form of outside intervention such as various ancient astronaut theorists are suggesting today. What is "out there"

cannot save us. The impulse must come from *within* as an organic expression of a person's total being.

That is the unanimous advice from sages around the globe throughout history. Deep inside us, not far out in physical space, is the channel by which we can make the cosmic connection—the one that really counts. A classic illustration of this is in the movie *2001: A Space Odyssey*, when astronaut Bowman is passing through the atmosphere of Jupiter on his (symbolically named) spaceship *Discovery*, preparing to land, and the audience goes through the long psychedelic scene of streaming colors representing the atmosphere of the planet. During this passage, the image of a human eye appears briefly now and then, filling the entire screen so that only the iris is seen. This is Stanley Kubrick's way of saying that the film's journey to outer space is really symbolic of a journey to the center of the mind. Because as the audience passes through the atmosphere, it also passes through the giant eye into the brain-mind behind it.

And there, in the center of the mind, is an amazing discovery, a startling revelation: *we are the real extraterrestrials*. Humanity has gotten so "spaced out", so far from home, so out of touch with the earth that we have forgotten our origins and lost our roots. We have become alienated—aliens. And because of that, we are in danger of destroying life on the planet, and perhaps even the planet itself, just as some purported messages from space beings warn us.

The basic situation facing us today is a crisis of consciousness. Human consciousness is in a bad state, and through what could be called "extraterrestrial materialism", many people are making idols of UFOs and extraterrestrial life—false gods from outer space. But if we are ever to restore paradise on earth, we must first work on ourselves, not rely on surrogate parents from the sky or wish for saviors from beyond the planet.

Depth psychology has shown that a child's parents are his first gods. But growing up, maturing, requires relinquishing that illusion, along with hopes and dreams of invoking magical powers and omnipotent forces to give us our desires and answer all our questions. Instead, we must do the slow, hard and often painful work of taking responsibility for our own actions and then recognizing that if we are presently the real aliens, we are also potentially the gods we seek.

Humanity is near childhood's end. We stand ready to become starfolk and join galactic society—through the mature form of the human race, the higher humanity. And that is the meaning of the Star Child floating in space at the end of *2001*, silently contemplating the Earth. *2001* is a mighty cinematic saga of human evolution from an apelike condition to a new stage of transhuman development. The Star Child is Kubrick's visual symbol of the coming race, the godlike state that beckons to us occultly through many manifestations today.

The principal manifestation, however, has long been recognized. I refer to the true spiritual teachers of history—Christ, Buddha, Krishna, Lao Tse, Mohammed, Moses, Zoroaster, Quetzal-coatl, and other more recent figures, such as Da Free John and Sri Aurobindo. These illuminati, these godmen are the people who most clearly demonstrate the future of human evolution. These enlightened ones are the specimens of an advanced humanity. Their lives have been dedicated to showing those lower on the ladder of evolution that they have within themselves the potential for self-directed growth to a higher state of being. And none of

them have claimed to be extraterrestrial. They have, however, claimed to be universal, and have said that all others can be also. How? To quote Buddha's dying words, ". . . by relying upon themselves only, and not relying upon any external help. . . not looking for assistance to anyone besides themselves. . . ."

That is why I caution against deluding ourselves with the glamour and mystery of UFOs and extraterrestrial contact. The proper attitude toward meetings with other starfolk can only be that which we have for human teachers and helpers. When our attitude assumes the character of a master-servant relation or a deity-worshipper relation, our own evolutionary potential is discarded and our cosmic calling is unheard. Properly understood, however, extraterrestrial contact has value in the manner that the signs and wonders of Jesus had for the first Christians. They pointed to a still-higher source which is the creator of us all, and they demonstrated the reality of our own latent ability to become as Jesus was—and more, as he himself acknowledged.

Whether our meetings with advanced life-forms seem to come from outer space or inner space, we should recognize that they principally reflect to us that which we ourselves shall become in time because, beyond time, we are already that. The source of our becoming is also the source of our being, and all time and space, all worlds and their inhabitants arise from the great mystery whom we call God—to whom alone we should make obeisance, just as do the wise ones of all realms, high and low.

VOLITION

Volition is the power of choosing or determining. How often have you overheard someone state that he was trapped and there was nothing he could do about it? It may be that this is true for the person making the statement, as long as he believes it. The thought to remember is that we always have volition, the power to choose, a power that opens many doors. Life has a way of presenting circumstances that may seem like traps, but we can make the right choices and maintain our freedom.

From The WORD

STUDENTS' PAGE

O LIFE!

In the shadows of golden blossoms,
In streaks of red amid the green,
In the tall, slim, coconut trees
That gently sway in the breeze,

In the silent star-besprangled night,
In the sweetness of a mother,
In the music of sounds, of love,
Of Him, in us and far above,

In all I find the joy of life,
A honey of the gods,
An ecstasy, a fire, a leap, so true,
O Life, I am deeply in love with you!

27-5-81

LUNA (15)

KINSHIP

If you see a beautiful arrangement of flowers, you probably have a feeling of instant pleasure. You enjoy the colors and the skillful arrangement. Perhaps you hope that someone will water them and keep them alive and beautiful for as long as possible. If you discover they are artificial flowers, you experience instant disappointment. Why? The beautiful colors and the art of the arrangement are still there. But our basic feeling of kinship with life is with *living* things. A keen awareness of this kinship will add much pleasure to our life.

From The WORD

REVIEW

GIVING UP THE GUN: JAPAN'S REVERSION TO THE SWORD 1543-1879
by *Nobel Perrin*. \$ 4.95. Shambhala Publications, 1920 13th St. Boulder,
Colorado 80302 USA.

In this fascinating account Prof. Perrin describes how guns first entered into the Japanese life with the landing of the Portugese in 1543 and then the Spanish. Till then fire arms were never used in that country. The sword was the national weapon wielded by the proud Samurai. By 1575 the guns had replaced swords though some elements of the Samurai resisted the change. But the reign of the gun lasted only for about sixty years. After 1637 the Japanese reverted to the use of the sword though they continued to emulate the western nations in other fields. It was only with the arrival of Commodore Perry in the fifties of the last century that the gun came back in full force and replaced the sword. The writer dwells upon the Japanese history during these two hundred years of abandonment of the gun and wonders if our world cannot follow in the footsteps of the earlier Japanese and lay aside nuclear weaponry. Why can't we guide and direct our technology in the manner we want? That is his question.

M.P. Pandit

OBJECTIVE

We are often told to be objective, to know what's going on around us, and to face the reality of the world outside ourself. This is sound advice only when we understand that there is a reality inside us that is just as real. Our inner world consists of our thoughts, our feelings, our storehouse of memory, and the promptings of intuition. A person who is really in charge of his life moves back and forth between these two worlds with ease and confidence, and neither the inner nor the outer is neglected.

From The WORD



SUCCESSFUL CONVENTION AT BANGALORE

Events are rapidly moving today in the world. It seems that behind these superficial events, some truths and ideals are pressing for manifestation and expression to shape the next evolutionary step by the human race. It appears that humanity is destined in the next two or three decades to reshape its life and institutions to be governed by selflessness instead of selfishness, cooperation instead of competition, giving to or sharing with others instead of grabbing from them and thinking of the good of others instead of exploiting them. But in the universal scheme of things, whenever any constructive or creative work commences to manifest and express, conservative or hostile forces oppose that work in order to maintain a status quo. There is a deadly struggle at present between the forces shaping a New World Order and the Forces of dissolving Old World Order. Consequently one notices all around the world confusion and chaos manifested in a variety of good, bad and indifferent activities, violent and otherwise. It is a simultaneous process of a new creation and destruction in human affairs. All heroic souls would want to work for supporting the forces of a New World Order, New Creation, New World against the hostile forces wanting to maintain status quo.

TO OUR MEMBERS AND FRIENDS

THIRD NATIONAL CONVENTION OF WORLD UNION CENTRES IN INDIA was held at Belagodu Kala Mantap, Jayanagar, Bangalore, on the 7th, 8th and 9th June 1981. The Convention was very well and successfully organized by World Union National Centre of India, with headquarters at Bangalore. The National Centre of India was inaugurated on the 6th July 1980 by Sri M.P. Pandit, Chairman of World Union, at Gokhale Institute of Public Affairs, Bangalore, when Justice Sri Nittoor Sreenivasa Rau had presided. In the morning of Sunday, the 7th June 1981, the inaugural session of the Convention was held. Before the agenda of the Convention was taken up, His Excellency the Governor of Karnataka, accompanied by his wife Smt. Chandra Govind Narain was received at the gate of the hall.

Comprehensive report of the Convention, including important speeches, is being prepared by the workers of the National Centre of India and it is intended to publish it in the August and September 1981 issues of the World Union journal. However, a brief report is published for the information of all concerned. The proceedings commenced with the invo-

cation by Sri Srinivas and a welcome address by Dr. H.S. Lakshminarayana, on behalf of Sri N.S. Rao of Bombay, the Chairman of the National Reception Committee, who could not attend as he was away to Australia. Thereafter Smt. Chandra Govind Narain lit the lamp as a symbol for the auspicious commencement of the Convention proceedings. His Excellency Shri Govind Narain, the Governor of Karnataka, made an informative, impressive and remarkable speech, while inaugurating the Convention. Sri M.P. Pandit, Chairman of World Union, Pondicherry, gave an inspiring and instructive keynote address. A.B. Patel, General Secretary of World Union, Pondicherry, emphasised the responsibility and duty of India to give a lead in building a world community and one world, while releasing the Souvenir. After this His Excellency the Governor and Smt. Chandra Govind Narain left the premises, but the proceedings were continued and Dr. H. S. Lakshminarayana, Secretary of National Centre-India, read a report of the activities of the National Centre. Sri B. B. Subbarayan, a Convenor of the Convention, read the messages received for the occasion. The Chief Guest for the day, Dr. R.M. Varma, Emeritus Professor of National Institute of Mental Health and Neuro Sciences, Bangalore, made a well thought-out and learned speech. After that Justice Sri Nittoor Sreenivasa Rau delivered his thoughtful and informative Presidential address. Sri K.S. Sridharan, a Convenor of the Convention, proposed a vote of thanks.

The inaugural function was conducted in an atmosphere of harmony and unity of purpose and all the delegates felt happy and inspired. The hall was overcrowded.

After the inaugural function Dr. T. Prasannasimha Row delivered a speech welcoming the members of World Union Youth Forum, when Swami Poornananda Thirtha was the Chief Guest. The audience had the advantage of hearing the words of wisdom from Swamiji. Kumari Padma Viswanath expressed gratitude to the Chief Guest and proposed a vote of thanks.

The Convention reassembled from 4:00 to 6:00 P.M. on the 7th June for panel discussion on the theme of "Practice of Oneness: The Caring Community" under the Presidentship of A.B. Patel, when several representatives of similar minded organizations spoke on the subject, Presidential address was delivered and a vote of thanks was proposed. After the panel discussion there was a cultural programme from 6:30 to 9:00 P.M.—Songs of Rabindranath Tagore in Kannda (composed by Ananthaswami Rao) were sung by Ganvisharada Mysore Ananthaswami, Smt. Ramamala, Smt. Pushpalata Jagadish and Kumari M.K. Jayashree and Bharata Natyam was offered by Kum. Bhanumati.

On Monday, the 8th June, the proceedings of the Convention commenced at 9:00 A.M. with Commission No. 1 on "Oneness of Mankind, World Union Concept" under the Presidentship of Sri Thandaveswara, IRAS, with Rapporteur Sri Chunilal Goswami of Calcutta. Several Speakers spoke on the subject. The second Commission also met in the morning of the 8th June under the Presidentship of Dr. Roma Choudhury, M.A., Ph.D., with Sri Haneef Jawaid of Bangalore as Rapporteur on the subject of "Identification of Disintegrating Forces". Several members from the audience participated in the discussion.

The Convention reassembled in the afternoon at 3:00 P.M. when Commission No. 3 met under the Presidentship of Sri K.S. Narasimha Murthy, I.A.S. Retd. Divisional Commissioner, on the subject of "Instrumentation: The Caring Community" with Sri K.R. Hedge of Bombay as Rapporteur. Several members from the audience participated in the discussion.

The same afternoon Commission No. 4 met under the Presidentship of Prof. N.S. Govinda Rao on the subject of "The Programme of Work" with Sri B.V. Balasubrahmanyam of Mysore as Rapporteur. Several members from the audience participated in the consideration of the theme. From 6:30 P.M. to 8:30 P.M. there was an interesting cultural programme beginning with vocal music—classical by Sri B.S. Srinath; followed by international humour by Sri Y.M. Narasimha Murthy, Founder President of Humour Club, India; followed by instrumental Music-Sitar by Sri N.R. Ram Rao and party.

The General Body Meeting consisting of World Union members met on Tuesday, the 9th June, at 8:00 A.M.; its proceedings commenced with a prayer and reading of the notice of the meeting. The National President, Justice Sri Nittoor Sreenivasa Rau, who presided, welcomed the members and the National Secretary, Dr. H.S. Lakshminarayana, presented the report of the Centre. The meeting elected Office-Bearers of World Union National Centre of India as under who were proposed by A.B. Patel and seconded by Samar Basu; President—Justice Sri Nittoor Sreenivasa Rau; Vice-Presidents—Sri N.S. Rao of Bombay and Sri Susanto Mitra of Calcutta; Hon. Secretary—Dr. H.S. Lakshminarayana; Hon. Joint Secretary—Sri K.S. Sridharan; Hon. Treasurer—Sri H.S. Narayana Setty. The President delivered his Presidential address and the proceedings terminated with a vote of thanks.

Thereafter the concluding session of the Convention met. The Convention resolved to appoint a Committee consisting of Justice Sri Nittoor Sreenivasa Rau, Dr. H.S. Lakshminarayana, Sri Thandaveswara, Sri K.S. Narasimha Murthy and Prof. N.S. Govinda Rao, with power to co-opt, to draft and publish a Statement of the Convention in the light of the discussions of the four Commissions. The Convention concluded with the remarks made by the Chairman, Justice Sri Nittoor Sreenivasa Rau.

Later the National Council Members, whose names were already received, met. Among other things A. B. Patel proposed and Samar Basu seconded the following ten names for the National Executive of National Centre-India: (1) Sri B. B. Subbarayan, (2) Sri T. S. Somasekhar, (3) Sri T. D. Naganna, (4) Sri K. R. Krishna Swamy, (5) Sri B. V. Balasubrahmanyam (Mysore), (6) Sri T. K. Sinha (Calcutta), (7) Sri J. N. Puri (New Delhi), (8) Dr. Kamooben Patel (Pondicherry), (9) Sri N. S. Amin (Bombay), and (10) Sri M. D. P. Kamath (Nagpur). It was understood that these ten members, with six Office-Bearers already elected will form the National Executive of National Centre-India. It was suggested and agreed unanimously that necessary amendment should be made to the Rules of the National Centre to permit these ten members of the National Executive to become members of the National Council also and pending such amendment, these ten members should be invited to participate in the meetings of the National Council. The proceedings of the National Council ended with a vote of thanks.

Thereafter the meeting of the Presidents and the Secretaries of World Union Centres in India was held and a lively discussion took place how constructive projects to further the cause of World Union could be undertaken. Consideration was given to the working paper of 1981-82 in this regard. The Chairman of the meeting, Justice Sri Nittoor Sreenivasa Rau, called upon A. B. Patel to bid farewell to the delegates, which was done with a request to all the World Union members to continue the work of World Union with faith, sincerity and humility.

ORGANIZATIONAL ACTIVITY

World Union Centres:

Bon-Hooghly: (1) The monthly meeting was held on 8-5-81 jointly at the office room of "Uttamasha Sporting Club", a registered Organization attached to this unit but maintained separately—President Dr. B. Bhattacharya and Gen. Secretary, Sri Ashok Ray Chowdhury. Except them all the members of this Organization are below 20 years. Every evening they meet in the play ground for physical training and take part in different sports and games. At 6:30 PM all gathered there to observe the birthday celebration of great poet Rabindra Nath Tagore. Opening song was offered by Kumari Banasree Bhattacharya and Jhunu Ghose. Rajasree Sahoo. Dr. B. Bhattacharya presided and Dr. Jitendra Nath Ghosal was the Chief Guest. All the children took part in different subjects and paid their homage to the great poet.

Dr. B. Bhattacharya and Dr. Ghosal elaborately discussed the works of the great poet. The meeting ended with vote of thanks to the Chair.

(2) The monthly meeting was held on 30-5-81. Dr. B. Bhattacharya presided and Sri Keshab Ghatak was the Chief Guest. Opening song was offered by Kumari Banasree Bhattacharya followed by five minutes group concentration.

The General Secretary, Executive Members and a group of children (ages from 5 to 12) of Uttamasha Sporting Club attended the meeting. The children group took the initiative to arrange the meeting and maintained discipline. Sri Ashok Ray Chowdhury discussed the "Ideal Child" in a very simple language. Sri Keshab Ghatak discussed the "Sadhana of Children" and self preparation. Dr. B. Bhattacharya talked on disintegration forces. He advised that all groups, including World Union, should beware of such forces and avoid competition. He quoted Sri Aurobindo: "There is no real gain in it if we only repeat the old error in new terms". The booklet "Ideal Child" was distributed among the children by the Secretary. The meeting concluded with vote of thanks to the Chair.

Calcutta: (1) The meeting on 8-3-81 with Shri J. C. Saha occupying the chair, commenced after five minutes of meditation. It dealt with participation in the Third National Convention to be held at Bangalore in June 1981. Sri L. N. Dutta and Sri J. C. Saha were nominated to represent this Centre in the Convention and the World Union National Council. This Calcutta Centre has joined with the Benoy Sircar Institute of Social Sciences at Calcutta, in organising and holding Seminars and discussions on the issues of common interest relating to human unity and international friendship on several occasions.

(2) Monthly meetings with about 12 children of the age group below 12 years were held at 26E Turf Road, Calcutta 700025 (3rd Saturday each month) on 21-1-81, 21-3-81 and 18-4-81—in which Sri Madan Mohan Chandra occupied the Chair in accordance with the directive given by the World Union National Executive. It is a matter of great pleasure that the distinguished teacher Sri Subhas Bhadra and other noted teachers like Smt. Dhira Basu and Mrs. Rekha Bhadra, Mrs. Chaya Chatterjee and Mrs. Ila Dutta have agreed to volunteer

their services along with Sri Madan Mohan Chandra, a noted World Union worker in this respect.

It was decided and planned that proper guidance and educative training should be imparted to the children for attainment of best possible development, discipline, honesty and dynamic character. Also of human oneness, universal brotherhood etc. Further it was considered that special attention and care should be taken to develop the individual personalities of the children. In this regard, educative talks and practical guidance were given to children by the said teachers and volunteers.

The children participants who impressed everybody were: in Rabindra and Devotional songs by Master Indrajit Dutta, Kumari Kekali Dutta and Runa Dutta; in English songs by Master Soumen Neogy, Master Debjit Dutta; in English recitation by Master Atanu Dutta, Master Ayan Nandi; in the recitation of Tagore's poems by Master Debasis Nandy, Master Keshab Chandra Manna, Master Indrajit Dutta and Master Debasis Dutta. The above mentioned children took part in various intelligence tests, topic discussions on science, literature; social and humanitarian matters also.

Muzaffarnagar--New Mandi & Patel Nagar: A joint meeting was held on 1st May 1981. Many prominent persons and Editor of the Hindi Newspaper "Uttara Khand Times", Muzaffarnagar, attended the meeting. After meditation for a few minutes, President S.R. Emperor read out a letter of the Mother on "Auroville" and spoke on its present position, the aims and objects of World Union, the importance of the Bill of Shri H.V. Kamath and the detailed programme about the Third National Convention of World Union Centres in India to be held at Bangalore on the 7th, 8th and 9th June 1981.

The President also explained the talks of Sri A.B. Patel and Sri M.P. Pandit (delivered at several places during their tours). The meeting ended with devotional music and vote of thanks.

Mysore: In the monthly meeting on 1st June 1981, Sri N. Balasubrahmanya, Reader in English, University of Mysore, spoke on "Towards World Unity". He observed that unity is not alien to man; there is an instinctive urge for unity in every person. Attempts were made to unite mankind on earth politically by men like Alexander, Julius Ceaser, Napoleon and Hitler but were not successful. Great Philosophers like Plato, Thomas Moore gave the world Utopia. Valmiki's Ramarajya was an ideal world state. The scientists have their own projection of unity. At the present times, world unity is a compelling necessity. It is a process of mutual cooperation. In India since thousands of years many dictums about world unity have been known and made popular.

Shri B.V. Balasubrahmanya, who presided, welcomed and introduced the Guest Speaker. Shri M.S. Vijaya Shankar, Hon. Secretary gave a vote of thanks.

Sodepur: This Centre observed "Rabindra Jayanti" on 9th May 1981. The programme started with a "Giti Alekhya" on Tagore in three phases—"Abahan", "Rupkalpana" and "Swarga-Marta". It was organised by Sm. Ranjana Mitra. Other artists were Sm. Bharati Banerjee, Sri Prayag Banerjee, Sri Ajit Guha, Sri Sukumar Banerjee and Siddhartha Mitra.

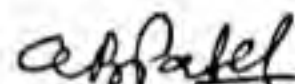
After this Sri Swapan Brahmachary, Sri Dipak Das, Sm. Madhuri Das, Sm. Lila Guha and Sm. Sumita Banerjee offered Rabindra Sangeet. Programme ended with Shankar Bhattacharya's recitation.

New Life Members:

417. Mrs. C. Visalakshmi (Advocate) 305 Mowbrays Road
MADRAS 600018
418. Sri Jashbhai R. Patel 26 Professors Society
P.O. VALLABH VIDYANAGAR 388120
Via Anand (Gujarat State)
419. Sri Natubhai Ravjibhai Desai 38 Park Area
10th Cross, Wilson Garden
BANGALORE 560027
420. Sri Jagdishchandra S. Patel G. P. O. Box 390
CALCUTTA 700001
421. Sri Rameshbhai C. Patel No. 2 Hayes Road
Behind Old Reserve Bank
BANGALORE 560025
422. Sri Keshab Lal Patel Kamalkatchana
P. O. RANGPORE
Dt: Rangpore (Bangladesh)

World Union Building Fund:

Acknowledged in June 1981 FOCUS	Rs. 2,13,353-70
Sri Kanai Prasad Dutt (Rishra-W.Bengal)	111-00
TOTAL . . .	<u>Rs. 2,13,464-70</u>



General Secretary
June 19, 1981

CONVENTION AT BANGALORE

The Third National Convention of World Union Centres in India was held under the auspicious of the World Union National Centre-India at Bangalore on 7th, 8th and 9th June 1981. The venue and its environs had been tastefully decorated. Over 500 delegates from different parts of India attended. The Convention was inaugurated by the Governor of Karnataka Shri Govind Narain and, Sri M.P. Pandit, Chairman, World Union International, delivered the keynote address.

The inaugural function commenced at 9:30 A.M. sharp on 7th June in very fine weather. To the sweet music of Nagaswarama, Shri Govind Narain, the Governor accompanied by Smt. Chandra Govind Narain and prominent invitees arrived. The Governor and other guests were warmly welcomed with poorna kumbham to the offering of vedic benediction by a group of scholars, by Justice Sri Nittoor Sreenivasa Rao, Chairman of the Convention and other important members. After introduction, the Governor and others were conducted to their seats on the dais, which had the World Union emblem as its backdrop by Sri Nittoor Sreenivasa Rao, President and Dr. H.S. Lakshminarayana, Secretary, National Centre-India and Sri K.S. Sridharan and Sri B.V. Subbarayan, Convenors of the Convention.

The Proceedings commenced with a vedic invocation by Sri Srinivas and party.

MESSAGES

Messages received from Mother Theresa, noble laurette, Sri S.B. Chavan, Minister of Education, Government of India, Justice D.M. Chandrasekhar, Chief Justice of Karnataka High Court, Sri N.S. Rao, Vice-Chairman, World Union International, Sri A.B. Vajpayee, President, Bharatiya Janata Party, Sri Chedilal, Past. Lt. Governor of Pondicherry, Sri Sheik Ali, Vice-Chancellor of Mangalore University and scores of like minded organizations were read by Sri B.V. Subbarayan, Convenor of the Convention.

**WELCOME ADDRESS BY DR. H. S. LAKSHMINARAYANA,
SECRETARY, WORLD UNION—NATIONAL CENTRE—
INDIA ON 7th JUNE 1981**

His Excellency Sri Govind Narain, Governor of Karnataka, Smt. Chandra Govi Justice Sri Nittoor Srinivasa Rau, Dr. R.M. Varma, Sri M.P. Pandit, Sri A.B. Patel and friends.

Sri N.S. Rao, our Vice-President, World Union—International who is the Chairman, National Reception Committee, has asked me to undertake this pleasant duty of welcoming you all to this convention. It is difficult to substitute for Sri N.S. Rao, who is a devoted member of the World Union, a brilliant scholar, a sympathetic Industrialist and a Patron, whose munificence knows no limit. His encouragement and help has enabled us to venture to convene this Convention.

Sir, It is our good fortune that our popular Governor of Karnataka, Sri Govind Narain, is inaugurating this convention. A brilliant First Rank Master of Science, Law, French and German, selected by competition for the Indian Civil Service in 1939, had his probation at Balliol College, Oxford, occupied high positions of administration in U.P. Government, finally adorning the coveted post of Chief Secretary of U.P. from 1958-61. Was an Adviser cum Secretary to his Majesty the King of Nepal from 1951-54. Meritorious as it was his services to U. P., was deputed to Government of India in 1961, adorned various high offices of the Central Government. Managing Director and Chairman, State Trading Corporation of India, Minerals and Metals Trading Corporation of India, Liason Officer at Calcutta with West Bengal Government and Eastern Army Command, Adviser to Governor of Kerala, First Secretary of Department of Family Planning, Ministry of Health and Family Planning, Secretary, Department of Defence Production, Home Secretary, Govt. of India, Member Andhra Pradesh Administrative Tribunal, Hyderabad, has been our Governor since 2nd August, 1977, bringing into his office the wide experience of this country and other parts of the world.

We extend to you, sir, a hearty welcome.

Smt. Chandra Govind Narain, wife of Sri Govind Narain, Governor of Karnataka, has dedicated her life in the service of the suffering and down trodden. An active participant of welfare measures of the Scheduled Castes and tribers, minorities, the poor slum dwellers, she has earned their gratitude. Her services to the victims of partition and the disabled war prisoners, her devoted work in the field of education of women and children, help to Sevasadans, Remand homes and Mahila Samajas, is ever remembered. A lady, who has travelled widely to a number of countries in the world. A journalist, and author of number of dramas, a designer of art works in fibre, metal and Bidri works, a devoted religious person, a loving mother of four children and a true and devoted companion to her husband, she is a synthesis of all that is good of Western and Indian Culture. To you, Madam, we extend our hearty welcome and thank you for agreeing to light the Lamp.

Dr. R. M. Varma, Emeritus Professor, National Institute of Mental Health and Neuro Sciences, Bangalore, is the personification of the "Dhanvantari". A doyen of the Profession of Neuro Surgery, Seeker of Truth, a Research Scholar and a healer par excellence, has brightened many a home, by saving its bread winner and is loved by all and revered by many. To you sir, who is our Chief Guest, we extend a warm welcome.

Sri M. P. Pandit, Chairman of World Union-International and Editor of the World Union Journal, has devoted his entire life in the cause of Spiritual pursuits. Having been associated with Sri Aurobindo and the Mother for a long time, has been touring various countries of the East and West several times, spreading the philosophy of Sri Aurobindo and of our great sages. Author of more than 100 books of international fame, he is a true spiritual ambassador of our country. To you sir, we are grateful for accepting to deliver the key note address.

Sri A. B. Patel, is the soul of World Union movement. 83 year old Sri A. B. Patel, Barrister-at-Law, Lincoln's Inn, Advocate of Supreme Court of Kenya, President of East African Indian National Congress, Minister without Portfolio, Government of Kenya, has been the General Secretary and Treasurer of World Union since 1964 and has been guiding the destinies of World Union, we thank you for accepting to release the Souvenir, we welcome you.

Justice Sri Nittoor Srinivasa Rau, our president of the National Centre, needs no introduction. Retired Chief Justice of the High Court of Karnataka, Interim Governor of Karnataka, Central Vigilance Commissioner, is one of the few surviving true gandhians. He is a gentleman to the core, whose advise and guidance is sought by every cultural, social and civic associations of India. It is our good fortune that he has accepted to be the President of National Centre—India. We thank you for accepting to preside over the function and I extend to you a hearty welcome.

Many of our delegates have come from all parts of India, braving the difficulties of the journey and at great expense. To them and to all our invites and press representatives, AIR, I extend a warm and sincere welcome.

World Union, an international movement was founded on 26th November, 1958 at Sri Aurobindo Ashram, Pondicherry. It was registered on 13th October, 1964, as an organisation. The World Union is a movement for unity, peace and progress on a spiritual foundation. World Union endeavours to hasten awakening to the fact that all life is one, that unity is already present, that we must truly become aware of it and live in our highest consciousness. The Mother was elected as the Prssident of the World Union-International on 20th August, 1964. With her blessings, world union movement has been spreading the message of world unity in more than twenty-six countries of the world. The World Union council, which met at Delhi during the month of November, 1979, decided to start National Centres in different countries of the world, to spread the concept and practice of world unity. In accordance with this decision, the executive committee of World Union-International, which met at Pondicherry on 23rd April, 1980, adopted the Memorandum of Association and Rules and Regulations of World Union—National Centre—India, with headquarters at Bangalore to start functioning from 1st July, 1980 and appointed an Adhoc Committee with Justice Sri Nittoor Srinivasa Rau, as President, Dr. H. S. Lakshminarayana, Hon. Secretary, Sri H. S. Narayana

Shetty, Hon. Treasurer and Sri K. S. Sridharan, Dr. T. Prasannasimha Rao, Sri K. S. Chakravarthy and M. K. Rameswaram, as members and Sri S. Krishnamurthy as adviser. The National Centre—India was formally inaugurated on 6th July, 1980 at the premises of Gokhale Institute of Public Affairs, N. R. Colony, Bangalore-19, by Sri M. P. Pandit, Chairman, World Union International. Since its inauguration, the national centre has started functioning steadily and expanding its activities. The first major task it has undertaken, at the request of the International Centre, is to conduct the 3rd National Conference of World Union Centres in India on 7th, 8th and 9th of June, 1981 with the main theme "practice of oneness; the caring community". It is an unique honour conferred on people of Bangalore, as the 1st National Conference of World Union Centres in India was also held at Bangalore on 8th, 9th and 10th June, 1975 when the main theme "World Union Aim—Human Unity—Aids Best National Integration".

The National Centre has started organising the formation of Regional and State Centres, who in turn will be initiating steps to organise local centres. The national centre will function in a manner that will co-ordinate the activities of various centres in India, now numbering more than sixty with a feed-back system of information and to organise National Programmes, so as to establish an atmosphere of creative openness that are being desperately sought, especially by our youths and we do hope the year 1981, will usher in many programmes that will promote the conscious feeling of world unity and universal brotherhood. To-day Swami Poornandathirtha will be blessing the "youth forum".

Once again I extend to all of you, our hearty welcome.

DOING

Do you ever feel a deep sense of loneliness, alienation, or isolation? Many people do, and invariably it is caused by temporarily locking the door between ourself and the world around us. The best way to unlock the door is to go and do something. Take positive action that will bring a positive experience, do something for another person, a group, an organization, or anything outside your individual self. It is literally a life-giving force to make a contribution beyond the narrow confines of self.

From The WORD

**INAUGURAL ADDRESS BY SRI GOVIND NARAIN, THE GOVERNOR
OF KARNATAKA STATE ON THE 7th JUNE
1981 AT 9:30 A.M.**

Hon'ble Shri Justice Nittoor Sreenivasa Rau, former Chief Justice of Karnataka High Court and President National Centre & Chairman, 3rd National Convention, Dr. R. M. Verma, Emeritus Professor, National Institute for Mental Health and Neuro Sciences, Bangalore, Shri M. P. Pandit, Chairman, World Union International Centre, Pondicherry, Shri A. B. Patel, General Secretary, World Union International Centre, Pondicherry, Shri N. S. Rao, Chairman, National Reception Committee, Bombay, Dr. H. S. Lakshminarayana, Secretary, National Centre, India, Shri B. V. Subbarayan, Convenor, 3rd National Convention, Distinguished Guests, Ladies and Gentlemen.

My wife and I are exceedingly happy to be in the midst of you all this morning. I am delighted to inaugurate the 3rd National Convention of the World Union Centres, India, which is a non-profit making and a non-political organisation. It has been a great pleasure for my wife to associate herself with this function and to light the lamp as a symbolic mark of inauguration of this 3rd National Convention. Founded in the year 1958, the World Union as an International Welfare Organisation, was blessed and inspired by Shri Aurobindo and his preachings. Later in the year 1960, it had the very good fortune of receiving the guidance and the grace of The Mother of Sri Aurobindo Ashram. Thanks to the relentless efforts of the members and the valuable and unfailing guidance of The Mother, the first World Council of the World Union met at Pondicherry in 1964 and rightly constituted the Executive Committee with The Mother as its President. Though The Mother has physically withdrawn herself from this world in November 1973, yet she continues to be the guiding spirit behind this great organisation. I wish to recall the message given to the world by The Mother: The World is a Unity—it has always been and it is always so, even now it is so; it is not that it has not got the unity, that it has to be brought in from outside and imposed upon it. Only the world is not conscious of its unity. It has to be made conscious. We consider now is the time most propitious for the endeavour. For, a new force or consciousness or Light—Whatever you call the new element, has manifested into the world and the world has now the capacity to become conscious of its own Unity. This message given by The Mother has been the "rock foundation" of this great edifice of the World Union.

As developments continue to take place in the world, it is inevitable that our endeavour must be to keep pace with those events, and continue to march towards 'unity'. It should be told in no uncertain terms that in future, the principle of *co-operation* and *sharing* shall be held in high esteem and shall substitute the world of *competition* and *greed*. Feeling of *physical oneness* among different nations of the world should be possible on account of the

rapid development in the field of tele-communication as also in the area of transport. The advancement of science and technology in all its spheres coupled with unstable economic conditions have led us to the inevitable realisation that we cannot live in isolation. In other-words, no nation of the world today could safely exist in *isolation or independent* of other nations of the world. *Inter-dependence* and *co-operation* among the various peoples of the world have been the inevitable need of the hour. It is, therefore, imperative that we realise that the existence in isolation is no more desirable nor is it possible. The 'World Unity' aimed at 'World peace' through inter-dependence and co-operation will be the panacea for our present day ills and evils confronting the world and the humanity to-day.

It is in this context that the objectives envisaged by the World Union are very laudable. It contemplates a world based on the fact of *human unity* realising the *truth of the spirit*. For the realisation of this ultimate goal, the World Union attempts to create *consciousness* of the *oneness* of all and the *essential unity* of *mankind*. The World Union teaches every individual to endeavour by personal example through *social communication* and by means of other activities to awaken and strengthen the sense of oneness and unity in faith. The organisation also intends promoting an awareness in the minds of the people of the danger of the forces of division namely, *hatred, jealousy, gossip, egoistic efforts, etc.* It also plans to encourage the *Understanding* that *peace* in the *individual* and in *society* must be founded on the growth of a sense of unity and the deeper psychological and spiritual organisation of life. To promote unity, peace and integrated growth on a spiritual foundation is, in brief, the purpose of World Union.

To translate these avowed objectives into action, the World Union, has programmed to hold World Union Conferences once in every three years apart from arranging seminars, lectures, education tours etc. I am glad to learn that World Union has a monthly publication to facilitate conveying the thoughts of the world thinkers and philosophers on various complex problems that confront the humanity as also their suggestions and solutions intended to surmount them and a Newsletter called "Focus". I understand that Shri M. P. Pandit has been its Editor since 1973.

Realising that it would be a herculean task to achieve these great objectives, the organisation very thoughtfully collaborates with other sister organisations and individuals who are also working for the common goal of 'World Peace' and 'Unity'. The World Union, I gather, is already in contact with 25 such other organisations in different parts of the world, I am told, that the World Union has published several books besides instituting the World Union Cash Awards.

Of late, there have been many significant achievements which bring credit to the World Union. The adoption of a Constitution for the Federation of Earth in June 1977 by the World Constituent Assembly, convened by the World Constitution is certainly a great landmark in the history of World Union. The proceedings of the 3rd Session of the Constituent Assembly at Colombo, in December '78/January 1979 intended to form a World Shadow Cabinet and a Provisional World Parliament. This was another big step. Similarly, the World Citizens Assembly held in Japan in July-August 1980 with the theme 'Acting together to build a World Community', is certainly bound to lead to far reaching results.

The International Centre of the World Union, located at Sri Aurobindo Ashram, in

Pondicherry, is carrying on with great zeal the activities of the World Union and these have now been spread far and wide. As many as 40 World Union Centres have been functioning actively in India and over half a dozen abroad. The Members of the World Union Centres are now active in as many as 25 countries of the world. Our National Centre of the World Union, is located in our own cosmopolitan City of Bangalore and is headed by one of the distinguished sons of India, Shri Nittoor Sreenivasa Rau. The World Union has also received great encouragement by the devoted services of eminent philosophers like Shri M. P. Pandit, who has authored over 100 books of international repute. Another important personality associated with the activities of the World Union is Shri A. B. Patel, who has been serving it as the General Secretary of the World Union International Centre.

The World Union aims at building up an 'United World' and when this is achieved, it will free the human race from the fear of war, the evils of class struggles and the explosive danger of uneven sharing of resources. More meaningful policies—economic as well as social—aimed at all round development of the mankind are possible in an united world. If the quantum of expenditure incurred on the production of arms and amunitions intended towards the so called defence of the various nations of the world, could be diverted towards productive lines and towards the betterment of the human beings, I am confident that many of the problems faced by the poorer nations and the neglected humans of the world will be solved to a large extent. Defence becomes a high priority item with Nations because of the inherent contradictions of our systems, because of jealousies and greed and quest for domination. If we could with human ingenuity and collective human effort and goodwill transform our whole value system and build up our units of human living and human working on the solid foundations of love, understanding, cooperation and oneness, most of our conflicts would disappear and the defence need itself will hardly arise. The coming together of people and the nations will also remove the regional and parochial barriers and create a feeling of oneness among them. In other words, integration of the people all over the world will become an easier task to be achieved in an atmosphere of 'united world' than in the circumstances obtained now. What is, therefore, required is not any United Nations or resolution any Governmental direction to bring all the nations of the World under one umbrella but it is the thinking of the people, their attitudes and their indomitable will to come together for their own good, for their own benefit which could translate the dream of World Union into a *reality*. I sincerely hope that the great ideals contemplated by the World Union will be perceived by all the people in their proper perspective and they will come forward freely in joining hands with the like-minded unions, associations and individuals in their great task of accomplishing world peace.

The man who himself is a most wonderful creation of God, must learn to live through *cooperation, co-ordination* and peace rather than *competition, greed* and *hatred*. It requires Himalayan efforts on the part of every individual in the world to think on these lines of peaceful co-existence as also to realise the dangers of competition and hatred. May I hope that the call given out to all the people of the earth by the World Union for the realisation of Human Unity and world peace on a spiritual foundation will receive a positive response and will hasten the formation of an united world with no enemy whatsoever as conceived by Sri Aurobindo.

On behalf of my wife and myself, I convey our sincere thanks to the organisers of this meet for the kind invitation extended to us to participate in the 3rd National Convention of World Union Centre. We wish their efforts all success. May we also wish the World Union, to gain speedy momentum and fulfill its ambition in this sacred task of promoting *world peace and human unity based on a spiritual foundation*.

It is with great pleasure that I inaugurate the 3rd National Convention of the World Union Centres and wish it a glorious success.

JAI HIND

ASSETS

The first time Sister Kenny came in contact with an acute case of polio, she was a hundred miles out in the bush country of Australia. To the amazement of many doctors, the several children she treated recovered fully. When asked what she did, she replied, "I used what I had—water, heat, blankets, and my own hands". Most people are inclined to overlook assets close at hand that would enable them to move toward a high degree of accomplishment. The lesson seems to be not to overlook the ordinary or the commonplace, for these may be the source of our greatest assets.

From The WORD

INTER-SPIRITUAL FELLOWSHIP MEETING—14

(Contd.)

M. P. Pandit

From Questions and Answers

It depends on what you accept as the purpose of life. Any movement, any organisation that helps humanity to progress is good. Whatever the existing laws of morality or ethics may say, that which helps human progress is good. What holds it back is bad. Now the prospect of a system as Hitler's, of a master race reducing all the rest into inferior helots and denying them freedom of thought was really a retrograde step. That is why the better conscience of humanity stood up against him. Now whether the side which took up the cudgels against him, served its objective is another matter. But at that moment, there was no other alternative. It is not a question of absolute right or absolute wrong. Right and wrong are always relative. But the one standard to observe is whether the progress of humanity and the evolution of consciousness is helped. Is humanity going to be better off; will its prospects improve if this side wins or that side wins?

* * *

If the question is one of conscience, your duty is clear, you have to defy the law of your class or of the society or whatever it is. No spiritual scripture or text will ever ask you to go against your conscience. But what is conscience? Is it just a collection of conventional notions of what is good and what is bad or is it something that comes from deep within you and revolts against the action that you are asked to perform. If you are an awakened man and if your inner being protests, certainly you must have the courage to say 'no', whatever the consequences. Your sincerity is put to test. Take a man like Tolstoy. Are you going to say that he was wrong? He was certainly right from his point of view. And the whole world honours him for the strength of his convictions which he followed up. There are many passive resisters who have an honest reason for refusing to fight, but they have come into disrepute because many others have made it an excuse to shun their duty. So they too are suspect. But the Indian mind is sufficiently developed to respect this voice of conscience.

* * *

People do not have courage. Only a few heroic spirits have the courage to face the gallows, to go to jail, to undergo public humiliation. It is not everyday that Gandhis are born. It is a question of conscience, you cannot but conform to it. And if you find yourself repeatedly in a situation where you have to go against your conscience, it is but commonsense that you leave that situation. Whether the circumstances permit and whether you have the inner strength to face the situation is another problem.

* * *

Falsehood or evil are not absolute. Truth, goodness, harmony—they are the real values. They have got perverted, due to some causes. As we grow in consciousness, these things lose their sting and they dwindle. Physical suffering, for instance, was much more common in the past than it is today. Development of human consciousness and medical science and various other factors have reduced physical pain. Similarly, the area of ignorance is gradually getting reduced. As consciousness develops in humanity, these negative values and formations will recede and will become things of the past.

These are symbolic legends illustrating the fight that goes on within us. The battlefield of *kurukshetra* may have existed thousands of years ago, but there is a *kurukshetra* in every individual. The Pandavas and Dhartashtras are always fighting within us. Why don't you look at it that way? It is a presentation, a symbol of certain realities. The Devas and the Asuras and the *amrit-manthan* are legends. Their truth is in the fact that they have occurred on the occult planes. But all these happen, in each individual just as it is said that the crucifixion of the Christ and the resurrection relate to each individual. Man has to die to himself before he is born in God. All the stories in the Hindu, Christian or other traditions are symbolic of things that happen in the day-to-day life of man and in the universe.

* * *

Bhishma says: "I know my side is wrong. I know the Pandavas, Dharmaraja and his brothers, are right. But I have been the mentor of this family, I have lived with them, they depend upon me." So he chooses the dharma of a family, of a community, instead of rising to the dharma of right and truth. He chooses to circumscribe himself to the lower dharma. It is the challenge of dharma that at each moment one has to choose what one is going to do. The choice is open, whether to follow a lower law or a higher law. It is an eternal phenomenon. What happened two thousand five hundred years ago is still happening in the lives of each person. Only, Duryodhana was convinced that he was right. His wife told him, "This is wrong, this is wrong." He also had his moments of honesty, he said, "I do not care, I want power." So on his part it was a deliberate disregard of the right.

* * *

If it conflicts with the right that your highest attained consciousness points out to you, you can refuse. But as long as you choose to abide by the law of the profession to which you belong, it goes without saying that you have to do it.

This is a problem that was posed before a lady doctor. She is a typical Hindu who believes in not destroying life. When the Government started its family-planning programme, she was put in charge. She had this problem. Every time a woman came for abortion, she would say to herself, "The foetus is there and a life has formed, am I to kill it? My conscience does not permit me. What am I to do?" If the voice of her conscience is stronger, she must resign her job or she must overcome her scruples and say, "No, the need of the larger collectivity is greater than my need of satisfying my conscience. I sacrifice my conscience for the society, for the collectivity." There are people who do that. But it depends on the goal of one's life, the choice that one has made.

The law of karma operates in a way that the weight of karmic influence inclines you to decide a situation in a particular manner. But still you have the free-will to decide whether you will allow the karmic load to precipitate you or you exercise your own will.

The Gita does not give ready-made solutions for the problems which have come up after two thousand years. It indicates the lines along which you can apply its principles and work out the solutions in terms of your own life. The Gita has no meaning for us unless we learn to translate its truths in our own life. It is not a mental theory.

• • •

Actually Arjuna was made only an occasion to present a whole system of approach to life and there are ways indicated suiting different grades of humanity. There is a message for the common man who does not choose a spiritual destiny at all, but who is tossed here and there between disappointment and success, pleasure and pain. How is he to face the life-situations? There are those who are intellectually developed, for them there is a guidance. There are those who are dynamic by nature, there are those who are highly emotional—for all kinds of people there is a message in Gita. The Gita does not presuppose its reader to be a developed spiritual man, it takes Arjuna as a representative man who does not cancel the various grades of man that have preceded him. Though spoken to Arjuna directly, it is addressed to man in general. And there are hints and suggestions which can be worked out and must be worked out by people in their respective stations of life and in their stages of development of consciousness. As we study it, we will see that there are actually three or four clearcut sections in Gita, each meant for the different types of humanity.

TIME

Letting oneself become a slave to time, failing to be master of our time, is often due to an honest misunderstanding. Because we want to profit from the past, we dwell on it too much. Because we want to be wise, we try to see into the future, and may become fearful of it. The real accomplishment is to have proper insight into today. Handle the present with poise and understanding, and you will prove that the past and future have no power over you. You will become the master of time.

From The WORD

LOVE: HUMAN AND DIVINE

The Mother

Love is one of the great universal forces; it exists by itself and its movement is free and independent of the objects in which and through which it manifests. It manifests wherever it finds a possibility for manifestation, wherever there is receptivity, wherever there is some opening for it. What you call love and think of as a personal or individual thing is only your capacity to receive and manifest this universal force. But because it is universal, it is not therefore an unconscious force; it is a supremely conscious Power. Consciously it seeks for its manifestation and realisation upon earth; consciously it chooses its instruments, awakens to its vibrations those who are capable of an answer, endeavours to realise in them that which is its eternal aim, and when the instrument is not fit, drops it and turns to look for others. Men think that they have suddenly fallen in love; they see their love come and grow and then it fades—or, it may be, endures a little longer in some who are more specially fitted for its more lasting movement. But their sense in this of a personal experience all their own was an illusion. It was a wave from the everlasting sea of universal love.

Love is universal and eternal; it is always manifesting itself and always identical in its essence. And it is a Divine Force; for the distortions we see in its apparent workings belong to its instruments. Love does not manifest in human beings alone; it is everywhere. Its movement is there in plants, perhaps in the very stones; in the animals it is easy to detect its presence. All the deformations of this great and divine Power come from the obscurity and ignorance and selfishness of the limited instrument. Love, the eternal force, has no clinging, no desire, no hunger for possession, no self-regarding attachment; it is, in its pure movement, the seeking for union of the Self with the Divine, a seeking absolute and regardless of all other things. Love divine gives itself and asks for nothing. What human beings have made of it, we do not need to say; they have turned it into an ugly and repulsive thing. And yet even in human beings the first contact of love does bring down something of its purer substance; they become capable for a moment of forgetting themselves, for a moment its divine touch awakens and magnifies all that is fine and beautiful. But afterwards there comes to the surface the human nature, full of its impure demands, asking for something in exchange, bartering what it gives, clamouring for its own inferior satisfactions, distorting and soiling what was divine.

To manifest the divine love you must be capable of receiving the divine love. For only those can manifest it who are by their nature open to its native movement. The wider and clearer the opening in them, the more they manifest love divine in its original purity; the more it is mixed with the lower human feelings, the greater is the deformation. One who is not open to love in its essence and in its truth cannot approach the Divine. Even the seekers through knowledge come to a point beyond which if they want to go farther, they are bound

to find themselves entering at the same time into love and to feel the two as one, knowledge the light of the divine union, love the very heart of knowledge. There is a place in the soul's progress where they meet and you cannot distinguish one from the other. The division, the distinction between the two that you make in the beginning are a creation of the mind: once you rise to a higher level, they disappear.

Among those who have come into this world seeking to reveal the Divine here and transform earthly life, there are some who have manifested the Divine love in a greater fullness. In some the purity of the manifestation is so great that they are misunderstood by the whole of humanity and are even accused of being hard and unloving, although the divine love is there. But it is in them divine and not human in its form as in its substance. For when man speaks of love, he associates it with an emotional and sentimental weakness. But the divine intensity of self-forgetfulness, the capacity of throwing oneself out entirely, making no restriction and no reservation, as a gift, asking nothing in exchange, this is little known to human beings. And when it is there unmixed with weak and sentimental emotions, they find it hard and cold; they cannot recognise in it the very highest and intensest power of love.

The manifestation of the love of the Divine in the world was the great holocaust, the supreme self-giving. The Perfect Consciousness accepted to be merged and absorbed into the unconsciousness of matter, so that consciousness might be awakened in the depths of its obscurity and little by little a Divine Power might rise in it and make the whole of this manifested universe a highest expression of the Divine Consciousness and the Divine Love. This was the supreme love, to accept the loss of the perfect condition of supreme divinity, its absolute consciousness, its infinite knowledge, to unite with unconsciousness, to dwell in the world with ignorance and darkness. And yet none perhaps would call it love; for it does not clothe itself in a superficial sentiment, it makes no demand in exchange for what it has done, no show of its sacrifice. The force of love in the world is trying to find consciousness that are capable of receiving this divine movement in its purity and expressing it. This race of all beings towards love, this irresistible push and seeking out in the world's heart and in all hearts, is the impulse given by a Divine love behind the human longing and seeking. It touches millions of instruments, trying always, always failing; but this constant touch prepares these instruments and suddenly one day there will awake in them the capacity of self-giving, the capacity of loving.

The movement of love is not limited to human beings and it is perhaps less distorted in other worlds than in the human. Look at the flowers and trees. When the sun sets and all becomes silent, sit down for a moment and put yourself into communion with nature; you will feel rising from the earth, from below the roots of the trees and mounting upward and coursing through their fibres up to the highest outstretching branches, the aspiration of an intense love and longing,—a longing for something that brings light and gives happiness, for the light that is gone and they wish to have back again. There is a yearning so pure and intense that if you can feel the movement in the trees, your own being too will go up in an ardent prayer for the peace and light and love that are unmanifested here. Once you have come in contact with this large, pure and true divine love, if you have felt it even for a short time and in its smallest form, you will realise what an abject thing human desire has made of it.

INTERPRETING EDUCATION, TRAINING AND TECHNOLOGY: THE CROSS-CULTURAL EXPERIENCE OF TWO WOMEN

Linda M. Nunes-Schrag

PREFACE

I was born in *Dar es Salaam*, (Haven of Peace), Tanzania, of Indian-Goan parentage and have lived and studied in both Goa and Tanzania (Portuguese and British colonies) and recently in the United States of America. Sometimes I like to say that I come from *Tandia* (Tanzania/India). Being a product of a multiple culture, I am constantly aware of myself in almost every cultural setting. I feel blessed by this unique East/West mix and enjoy the challenge and opportunity life gives to people like me to make our world a better society.

Writing this paper was very real and an ongoing living memory of dilemmas and joy. I have included most of my own experiences and those of my friends who have opened up their hearts to me. I have tried to be consistent with British-based spelling and grammar, but if I have erred, lay the responsibility on the person who wants to remain cross-cultural.

My cultural involvement goes beyond Tanzania and India; it extends to the United States by way of my residential and marital status.

A *vote* (actually consensus, rather than vote) of thanks go to Jim Nunes-Schrag whose efforts in typing and authenticating this paper adds a richness to the U. S. experience and to our relationship.

It was difficult to end this paper on page 37, especially if I had presented my earlier draft; such a study has so much that grows, enlarges and expands as one seeks for the truth.

INTRODUCTION

This is a long conversation based on change. Why a conversation? Conversation is a form of communication that is active, direct, and aware of peoples' reactions. Man travels by foot, donkey-cart, pushbike, car, train, plane, and a variety of other forms of transportation one can envision over the century. The mode of travel indicates the progressiveness of that group. Man has become a very mobile creature, and we might deduce from this that effective communication and constructive interaction among people have also greatly increased. But even with all the mechanical and technological options available, have they actually increased?

The important question we need to ask is: Are we becoming overly reliant on technological resources for our communication and interaction, at the expense of human resources? What kind of attitudes and behaviour do our education and training produce? In particular,

how do we think and act in a foreign culture as compared to how we think and act in our own? We need further investigation into the question of what is an optimum blending of reliance on technological and on human resources for an effectively functioning society.

While planning this paper I was excited when I realised the distinctive difference between *education* and *training*. Both terms are often used loosely, but they have loaded concepts. Education is "the development of the special and general abilities of the mind".¹ (Learning to *know*.) Training is "practised education";² (learning to *do*.) (Emphases mine.) Identifying this difference helped me to understand and appreciate peoples' attitudes and behaviours as outgrowths of their cultural backgrounds, without demeaning some and placing others on pedestals. It will also help us to see in what way we can connect easily with each other, and why the so-called counter culture has emerged in the highly educated and technologically developed nations.

To implement training and education, many forms of communication are used the world over. These include written and oral, music, sign language, formal and informal, silence, experience, interpretation, body language, and many others. Even with such a wealth of communication methods, it appears that we still have difficulty communicating with one another. Sometimes we just avoid communicating; sometimes there appears to be a preference to use machines to solve our problems instead of our fellow human beings.

In the first part of this paper I will share a situation in which two women use the resources of their own experiences and cultures to cope with a minor crisis in child-rearing. This is followed by showing how the women cope with the same situation while living in a foreign culture.

In the second part I will compare and contrast the situations; draw some evaluative conclusions; and hopefully suggest and initiate change. This essay is written as a result of experience, observation, and reading. It is especially for the open-minded and for those who would like to be exposed to another mind-set. It promises an international flavour, a range of wit, and language with U.S. and British-based English. It is a conscious effort to re-examine lifestyles in the two dominant cultures, and excite the readers to creative solutions.

CHAPTER 1

EDUCATION AND TRAINING IN ONE'S OWN CULTURE

All human beings seem to share the need and urge to learn and to communicate. We start at birth using our bodies to give and receive messages. Crying, staring, wincing, smiling, and gurgling are just some of the ways that we start. In these ways we communicate, and monitor our relationships, depending on how our mothers or primary nurturers react to our body language. Because women are conceivers of children, they are self-trained to pay attention to the signals that this process creates. They are also the ones to do, in practicality, most of the caring and nurturing, and hence are the ones who interact and communicate with babies and children more than men. Babies and mothers provide a very significant example of learning through training. Especially in this century, a vast amount of this information about rearing babies has been written down, tested, and rewritten in order to educate and inform more people and to improve standards of living.

From birth, our attitudes and behaviour grow in part from heritage; in part from upbringing; and in part from the society at large. The home, as a place where most children spend a great deal of time, can be a very important learning environment. Thus a mother from a large family is better able to interpret and react to her own child's language than a mother who was herself an only child. The former has had many models to observe, learn from, and practise with, whereas models are very limited for the latter, and she would very likely depend more on books for help, at least with her first child. If books were few or non-existent, she might have to rely mostly on her own intuition.

Let us look at a situation where a child-rearing issue (common to all cultures) is handled by two women, each in her own culture. Observe how conditioning, training, education, and resources—human and technological—mould us to become what we are if we stay where we are and only depend on specific informers of society to teach us.

Situation 1, Part A: Fatma in Arusha, Tanzania

We are in Arusha in northern Tanzania, a small town by U. S. standards, and a focus of white British settlers because of its good climate. More recently, it has become the seat of the East African Community and is a center for educational institutions. Coffee and banana plantations are abundant, and the attractions for tourists are wildlife and great mountains.

As a result of direct experience and observation, I'd like to recount how Asha's mother Fatma reacted to her crying. Two year old Asha wakes up crying. Perhaps she is waking from a bad dream, is afraid, and wants attention, a hug, or to be held. She may be hungry, wet, hurting, bitten by a mosquito, or awakened by a radio blaring full blast. The child has communicated, by crying, one or more of her needs.

Fatma is the eldest of four children and lives on the outskirts of Arusha town with her husband Musa, 4-year old son Ali, and Asha. Both Musa and Fatma went to missionary schools for their secondary education, and both are of middle-class background. Musa has a good job with the bank of Tanzania. Fatma teaches in a nearby primary school, and has a nurse-maid to help care for Asha.

It is two o' clock in the afternoon. The nursemaid is out on some errand, and Fatma is in the kitchen starting food preparation, as she is expecting guests, when Asha cries. Looking at her watch, Fatma sees it is only an hour since she put her to bed. She thinks that maybe her wakefulness is due to a disturbance, and that she will cry for awhile and stop. A little crying won't hurt; in fact it is good for the lungs and gets rid of excess energy, her mother told her. But this time Asha cries for more than two minutes, so Fatma washes her hands and rushes to find out what the problem might be. She lifts her to check for wetness and talks to her, asking her what the matter is, and cuddles her. She looks for an insect bite. She walks with her back and forth, singing. She reduces the crying, but does not stop it entirely, and it starts again as Fatma lays her down wondering what she ought to do, or what her mother would have done. She talks to her aunt about it; then decides to give her some barley water, as she has noticed her throat is dry. The barley water is soothing, and the crying stops, but not for long. When it starts again, Fatma has to leave the food preparation—some vegetable

cutting—to her young niece. Asha's face is hot, and she wonders if she is developing a fever.

She sends her niece for the elderly women who helped deliver Asha. She loosens her clothing and wipes her with a cool wet towel. She worries that maybe it is something serious and she ought to call the doctor. She is on a party line and therefore cannot get through to the doctor. Grumbling and getting exasperated, feeling she really cannot wait for her old midwife friend, she ties the baby in a cloth, ties the cloth to her front, and steps out, calling to her immediate friends and neighbors. Several of them come running to find out what is wrong, including the newspaperman from the next village. At the same time, the old midwife and her sister arrive. She takes the child from the mother's hands, and asks many questions. Feeling relieved, Fatma thinks she ought to take the child's temperature. The older woman decides that reducing the temperature with cool wet cloths and some water might be a good idea, but a doctor should be sent for as soon as possible. Fatma knows that the government clinic will be packed with patients. She decides to call the Indian doctor, who is expensive but good. The newspaper boy who is on a bicycle volunteers to cycle fast for the doctor, and expects to reach him sooner than the bus, even though there is a bus every ten minutes.

Fatma rushes to get some water on the stove and a clean towel in preparation for the doctor's visit. A friendly neighbor takes on the food preparation while her aunt prepares a cup of tea for her and the older woman. Twenty minutes later the doctor arrives to find a distraught Fatma. He later commends her for doing a good job, but says that it was fortunate he did not have too many patients, and next time he ought to be informed earlier.

Situation 1, Part B: Joanie in Philadelphia, U. S. A.

Joanie lives in a suburb of Philadelphia with her husband Ken, son Richard, and daughter Amanda, in an apartment building overlooking a park. Joanie is the second of three children. Richard is seven years old, and Amanda is two. Ken is the assistant director at the Federal Archives Research Center in Germantown, Philadelphia. Joanie is a kindergarten teacher and very active in sports and a women's group. She is on the phone co-counseling her friend Dorothy when Amanda cries out. (Co-counseling is a form of peer therapy learned in a class and then practiced between pairs of people who "discharge" their feelings with each other (laugh, cry, shout, etc.), then help each other make plans to cope with personal problems and challenges.) Leaving Dorothy on the phone, Joanie goes quickly to respond to Amanda's wail. She puts the partly-used feeding bottle into her mouth, assuming she is thirsty. She is surprised because it was only an hour ago that she had gone to bed after her feed. She pets her and tells her to be quiet and go to sleep, as Mommy has to go back to Dorothy. The crying subsides, and Joanie goes back to her counselling, wishing the child had drunk all the milk in the first place. Before they go too far in their dialogue, Amanda is crying again, this time really loudly. Dorothy asks Joanie to call back when she is really sure Amanda is well. Joanie goes back to Amanda, talking all the time and asking her what is wrong. She puts the pacifier in her mouth and checks her diapers for wetness. She places her on her shoulder and pats her back. She is feeling hot and her face seems red. She picks up Dr. Spock's book on baby care and looks for guidance in several pages, then follows all the

instructions. Then she calls the nurse practitioner, but the line is busy. She gives Amanda some glucose, and loosens her clothing, but does not find a major change.

She phones her mother, who is a doctor, but is exasperated to find only her father home. He asks her many questions, but his advice is limited to, "Give her the pacifier and take her to the doctor." She looks up another book for more information, and just then the phone rings. It is Dorothy asking how she is doing, at which she bursts out crying. In five minutes Dorothy helps her think out what she has to do. She calls her husband to tell him what has happened, and to tell him to bring home a pizza and some ice cream for dinner, to come home earlier, or to ask the dinner guests to come another night. She gives Amanda a teaspoon of glucose, takes her temperature, and calls the doctor for an appointment, saying it is an emergency, because her temperature is definitely rising. She takes Amanda and drives off in her Honda, feeling confident that her doctor will see to it that she is alright soon. She is surprised when the doctor says that Amanda has an extremely high temperature, and should stay in the hospital overnight.

Now let us look at both the women and how similarly or differently they acted in their own countries. By asking the two main questions, we hope to come forth with some comparisons and contrasts.

What was Fatma's reaction to and interpretation of the child's cry? What did she do?

1. — Let her cry for a bit.
 - assume that the disturbance was minor.
 - a sense of confidence
 - a memory of being taught that it would not hurt the child to cry, but would ease frustration.
2. — More crying indicates the need for serious attention. She checks for wetness, assumes result of bad dream, cuddles, soothes, looks for bites.
 - pauses for thinking and guidance from previous experience and feeling a sense of frustration and anxiety.
3. — Louder cries indicates relief was only temporary.
 - Decides to ask for advice from relation and gives barley water: taking helps.
 - Sends for her trusted friend; in the meantime loosens clothing and wipes forehead with cool towel. Worries, so tries to call the doctor.
 - Line engaged; calls for friends and neighbours. Help at hand; a personal visit, arrival of trusted friend; some concrete problem-solving. Call for doctor, and his arrival at house to treat the child.

Now let us ask Joanie the same question. What was her reaction to and interpretation of the child's cry? What did she do?

1. — Decides child needs her, so rushes immediately.
 - Assumes Amanda is hungry, gives her remaining milk in feeding bottle.
 - Returns to conversation with friend, but has to come back, hearing repeated calls (louder crying).

2. — Puts pacifier in Amanda's mouth because she has consumed very little milk. Checks for wetness, then places her on shoulder and pats her. Amanda's redness and hot skin cause anxiety. Consults with Dr. Spock's book and another, tries to follow all instructions; finds it difficult to manage reading and holding the child.
3. — Calls a nurse practitioner; then calls her mother. Upon father's advice, calls her husband and the doctor. Gets guidance and relief through counselling with friend; as a result makes good decisions.
4. — A call to her husband regarding dinner plans; some glucose water and a temperature check for Amanda, followed by an appointment and departure to the clinic.

Both women did the best they could, given that each child became suddenly ill, and neither mother wanted to call in a doctor right away. There were both similarities and differences in the way the two handled the situation. Fatma received a lot of child-rearing training from her mother, and by caring for her own brothers and sisters. Having lived in the neighborhood for some time, she has a good relationship with those around her. She has learnt domestic science in the missionary school and uses this knowledge to prepare for the doctor's visit. Despite having a telephone, she cannot rely on it, and instead seems to rely on her relatives and the neighbourhood for support. She, unlike Joanie, does not have a pre-arranged support community (co-counselors); she lets go of her frustration without any inhibitions and calls upon her immediate friends for help and advice. Fatma looks at child-rearing as such a matter-of-fact issue that she does not stop to think that a book could be a useful item to own; her preference was to use her intuition and training most of the time.

Note that Joanie is one of three children and second in the family. She has had just one example to observe of how to deal with a baby. Besides, she is a very active person and spends a fair amount of time at some cause or meeting or sports. She is apt to trust a book that not only has a great deal of information, but information that has been tested. Since she is in a re-evaluation counseling class she has a support system she can count on, but they are not in the immediate neighborhood. She is fortunate to have a telephone that works at all times, and a car, so she need not rely only on her friends in the neighborhood.

In the U. S., technological resources are reliable and readily available, as is "expert" advice. Joanie relies primarily on these sources of help. In Tanzania, technological resources are scarcer, more costly, and less reliable, as is "expert" advice, so Fatma relies most heavily on the human resources around her when in need. Now let us travel abroad and see the consequences of these two sets of education and training.

VISIONS IN THE ARYAN LIGHT: SELF-REALISATION & SUPERMIND IN THE RIG VEDA—16

David Frawley

(Continued)

Mandala 10, Sukta 16, to Agni, the Fire of Consciousness, as the fire of death and transformation

1. "Do not completely burn him up, oh Agni, do not consume him utterly with your shining heat. Scatter not his skin nor his body. Oh Knower of all things born, when you have matured him, then propel him on to the Fathers."

2. "When you have matured him well, then give him over to the Fathers. When he attains the position of guide of the Spirit, then he shall become the controller of the gods."

All beings are burnt in the Fire of Consciousness at death. The Vedic cremation rites were only symbolic of this. The ignorant, with a mind devoted to desire, are consumed in this fire. They lose all continuity of consciousness and are reduced to nothing but the seeds of their karma, to be reborn again. The wise, with a mind devoted to sacrifice, are purified of all residues of ignorance and become one with the highest Self and the controller of all the gods. This funeral fire is entered into voluntarily in life by the seekers after truth, as they realize that only through the death of the personal can the impersonal truth come into being, in which alone there is free and open joy. Thus the fire is invoked not to completely burn the aspirant but only to purify and mature him, and then to send him on to become one of the Fathers. Matured and purified by austerity and awareness he attains the position of a Spirit-guide, *Asu-niti*. He becomes Yama and the Fathers and his only duty becomes to help guide others to truth. He becomes controller, *vasani*, of the gods, which is the position of Yama and the Atman. This then is the funeral teaching for the wise and not for the ignorant. To scatter not his skin nor his body does not mean to keep him physically intact but is merely a metaphor for not losing the wholeness of his being.

3. "Let your vision go to the Sun, your soul to the Wind. Go to Heaven or to the Earth according to your dharma. Go to the waters if that be your place, station yourself in the plants with all your bodily powers."

Man is a portion of the Cosmic Spirit. At death all his life-forces tend to enter into their cosmic counterparts. It is only the power of karma that stops his spirit from becoming universal. According to our karma, our actions, or our dharma, the law of our nature, we go to Heaven or Earth. If we know the truth of our Self our vision becomes solar, the sun becomes our eye. Our soul or spirit, *atman*, attains the wind, the universal spirit. The waters here represent the astral world or the middle region where the soul goes after death. The

plants are symbolic of the subtle body or astral body, which with its various centers or lotuses and nadis or veins is often compared to a garden, the garden of the soul. All of our bodily powers are to be placed therein. Thus this verse sets forth simply and symbolically the whole range of movements after death for the human soul.

4. "The Unborn portion, with the power of tapas purify him, purify him with your shining heat and your flaming rays. With your auspicious Self, oh Knower of all things born, convey him to the perfect wide world of vision."

Aja means both goat and unborn. A goat was slaughtered along with the corpse in the Vedic funeral rites to symbolize this Unborn nature which is the true spirit. So the Unborn portion, ajo bhagas, is the eternal essence of the soul which is purified by the Fire of Consciousness for Self-realization. Consciousness purifies by the power of tapas, which is the heat of true creativity, the heat of true patience which is the real ascetic virtue. Socis, shining heat, is the intense white light of real discernment which points out and eliminates all impurities. Arcis is the flaming radiance of spiritual inspiration. The Fire of Awareness within us both purifies and conveys us, itself being really the way and the goal. With the auspicious Self, sivastanva, which is the real nature of the flame of awareness, the purified soul is conveyed to sukrtam u lokam, the perfect other or wide world of vision, the realm of the pure vision of the Self. Purified and perfected by fire and light they attain the perfect realm of vision. That pure realm of vision is the auspicious Self, where the Unborn is established in its own nature. It may be objected that sukrtam u lokam is just the heaven of good deeds and not the realm of the Self. However what is sukrtam, perfected or accomplished, in the Veda, is always the sacrifice, and the perfect or complete sacrifice is the Self-sacrifice which can only attain the Self. Besides where else could the purified Unborn essence of man go except into the world of vision of the Self?

5. "Release him back to the Fathers, oh Agni, who offered in you moves according to the powers of the Self-nature. Invested with the Spirit of Life, let the purified portion rejoice. Let him be united with the Self, oh Knower of all things born."

The wise offer themselves up in the Fire of their own Awareness, Agni. Thus Self-offered they come to move according to the powers or laws of the Self-nature, Svadhabhih. They attain the Self-action. They become invested with Ayu, the Spirit of Life. They come to dwell in immortal Life. They unite, sam gacchatam, come together with, fully go into, the Self, Tanva. The purified portion, the Unborn which is the remnant, sesa, of the fire-purification, attains the Self-nature of immortal Life. The wise realize the Self in unification with the light of truth as the Fire or the Sun. The Fire in its highest truth is the basic flame of Divine Consciousness-force. The Sun is the pervasive light of knowledge and vision of the Divine Mind. Both are one in the Divine and either one can indicate union with the Divine depending on the language and angle of approach. In this hymn the Fire takes the place of the Sun as in the first two Yama hymns. Yet it is the same basic truth of immortality being presented here.

6. "Whatever wound the black bird, the scorpion, the serpent or the jackal has inflicted, may Agni who consumes all things make it well, and the Soma that has entered into the Brahmans."

These various evil, ominous and poisonous animals stand symbolically for all of our

negative emotions. Ancient man used a language more on the level of the dream state, where images and experiences take the place of ideas. It is like dreams of being bitten by a snake which reflect unhappy or dangerous circumstances in our emotional life. This verse does not reflect a primitive and superstitious mentality. Actually these animals stand for all of our negative emotions of grief, fear, envy, lust and hatred, which are the real superstition in our minds, and must be purified by the flame of mindfulness for our true spiritual humanity to arise. Soma is the inner contentment that frees us of these negative, outward directed emotions. They are the darkness which must give way to the clear Aryan light. They are what must be purified and removed in the fire offering.

7. "Envelop yourself with a shield of milk, veil yourself with fat and flesh, so that the impetuous and bold Fire shall not indeed pierce or encircle you."

These statements are similarly symbolic. Milk, go, means also light and even knowledge. Fat, medas, is related to medha meaning sacrifice, and medha meaning wisdom. The fire of truth is an awesome power, which though we may escape it in life, must be passed through at death. We need the cushioning power of abundant intelligence to be able to endure it, so that we do not lose the continuity and balance of our consciousness, which would condemn us to rebirth.

8. "Do not, oh Agni, upset this vessel, beloved of the Soma-loving fathers and the gods, this vessel from which the gods drink, and in which the immortal gods delight."

The human soul is like a vessel, camasa, or cup from which the gods drink. God, the Divine, takes delight in the spiritual offering which fills the cup of the wise soul. But the flame of our awareness, Agni, must remain pure and constant, directed godward, for if the continuity of our awareness is lost the offering is lost with it. Man is always a self-sacrifice. If he follows the path of ignorance, devoted to pleasure, he becomes a self-sacrifice to death. If he follows the path of knowledge, devoted to bliss, he becomes a self-sacrifice to the Divine. Whatever he sacrifices to he attains. If he sacrifices to what is transient he become transient and passes away. If he sacrifices to what is eternal he becomes eternal. It is his flame or quality of awareness which determines the nature of his sacrifice and which fills his sacrificial cup. If his flame of awareness is the flame of desire he sacrifices himself for nothing. If his flame of awareness is the flame of mindfulness, he becomes that Divine Mindfulness. The Vedic gods are all powers within us to be reckoned with and not just external gods to be worshipped. Externalities appear only as metaphors in the symbolic Vedic dharma. So we must pray to our own flame of awareness not to upset our own spiritual offering.

9. "I send far away corpse-devouring Agni. Bearing away all harm, may he depart to King Yama's subjects. But let the other wise Agni, the Knower of all things born, convey the offering to the gods."

Corpse-devouring Agni is the awareness born of desire which leads to death. It is the fire of truth terrible to those devoted to the falsehood. King Yama's subjects are those under the sway of death. The wise, through the power of sacrifice, become one with King Yama and death and go beyond their rule. The other Agni is the awareness born of the will to truth. He is wise, prajanan, or has foreknowledge, for he is the awareness which precedes and heralds all things. Through that power our offering goes to the Divine rather than to the demons of ignorance. We must voluntarily offer our minds in life to truth, or we will have to

involuntarily offer them at death, but if we do so voluntarily our awareness is extended, whereas if we do so only involuntarily our awareness will be reduced to its karmic seeds. There is no such thing as a life without sacrifice, without religion. If we do not sacrifice to the Divine we will only sacrifice to ignorance. If we do not consciously follow the religion of light, we will unconsciously and impulsively follow the religion of darkness, and each is its own fruit.

10. "while the corpse-devouring Fire enters into your home, seeing this other Fire, the Knower of all things born, him I take as the god for the sacrifice to the Fathers. Let him go to the glowing heat at the Supreme Assembly."

Ignorance is the death in life, which is the life of death. Knowledge is the life in death, which is the death of death. Clinging to life, which is not true living, as life is really constant transformation, truth becomes a terror to us. The wise, holding to the flame of awareness, are conveyed by it directly into the Divine. This basic awareness is the real power and Divinity that makes efficacious all our spiritual practises. He takes us to the glowing heat, gharma, the purest and most intense light of truth, at the Supreme Assembly. Parame Sadhasthe, the Supreme World of Brahman, where all the gods and the fathers are gathered together as one.

11. "Bearing the Seers, let the Fire worship the Fathers who flourish in truth. Let him pronounce the offerings to the Fathers and to the Gods."

The terrible form of Agni is the bearer of corpses, kravyavahana. The beneficent form of Agni is the bearer of the Seers, kavyavahana. The Fire both bears and worships the Seers or the Fathers, for to worship and sacrifice ourselves to, which is what worship, yajna, really means, is to unite with and to transmit. The flame of awareness and the Fathers are one. Both are the original light and power of truth. It is this power of mind, which through the mantric words of thought, speaks the sacrifice which we are. It, by its own nature, accomplishes the spiritual offering to the Fathers and the Gods, to all the Divine Powers.

12. "Aspiring, we establish you within us, aspiring, we perfectly enkindle you. By the power of aspiration bring the Fathers of aspiration to partake of the offering."

Aspiration, inner Godward yearning is the key to the unfoldment of the Spirit. By that we establish the flame of spiritual awareness within us and perfectly enkindle it into the Divine Light. That flame of aspiration is the real Divine flame hidden within us as our true Self. Both the Fire and the Fathers are these seed powers of aspiration which we must enkindle within us. By the power of aspiration the offering is perfected and accepted.

13. "That which you have burnt, oh Fire, that refresh again. Here let the water lily grow, fresh grass and branching shrubs."

14. "Cool one, full of coolness, exhilarating, one full of exhilaration come with the female frog. Gladden this perfect Fire here."

The hymn ends with two very poetic verses. The Fire of Awareness burns only to refresh, renew and transform. It leaves our inner being refreshed, with all destructive passions subdued and cooled down. Free, unobstructed natural spiritual growth ensues. It is now the time of Soma, the cooling waters of immortal bliss. The female frog is symbolic of the gladdening, watery, maternal vibrations of the Ananda. If we endure and perfect the scorching fire of awareness, the refreshing waters of bliss shall then come unto us.

In these hymns we have seen the Vedic path of spiritual death and transformation clearly delineated. We include in this series of studies of the Rig Veda other hymns relevant to these subjects, so that the eschatology of the Veda can be clearly understood. These hymns, 10.13-16., however, set forth the essence of the teaching. There is another hymn in this cycle of hymns of Yama and his family, 10.11-19., which deals specifically with death, hymn no. 18. But it seems to deal with death mainly in the exoteric sense and so falls outside the scope of this study, whose purpose it is only to explore the inner sense of the Vedā. The Rig Veda does have some hymns which seem primarily or only of a purely exoteric nature but these hymns are very small in number to those which are filled with deep inner meanings. Many hymns which appear only exoteric, if examined more deeply according to the laws of symbolic language, are found to be really esoteric also, having simultaneous inner and outer meanings.

We have discovered, then, in the study of these Vedic funeral hymns the teaching of the mystic death and Self-realization. The language is rather imagistic and can be easily misconstrued for the attainment of heaven only. However the Vedic Self-realization is not that of the medieval philosophers but of the hoary ancient seers. Its language is looser and more allusive and cannot be taken in such a rigid sense. For the experience always precedes its rationalization and the original direct and experiential utterance of it will be somewhat different than its later systematic codification, to the extent to which spiritual experiences and realizations can be codified and systematized conclusively at all. What the Vedic experience lacks in philosophical purity it more than compensates for in raw power. This causes us to wonder whether the actual experience is as limited as its rational formulations and to what extent such fine tuning of the mind is helpful in bringing about the real experience. For it is better to touch the fire than to arrange harmoniously the ashes. There is vastness to the Divine and a creative variability; a living truth to its being that is revealed more in natural symbols like Fire than in more strict abstract concepts.

SHARE

As we share our thoughts and feelings with others, it is not difficult to observe that what we send out comes back to us; kindness begets kindness. Our attempt to understand another prompts him to try to understand us. The desire to help calls forth that same desire in others. If, through some feeling of negativism, we express quick irritation, anger, or intolerance, we may well expect others to react the same way. We make it much easier on everyone when we share only our very best!

From The WORD

EDUCATION (1)

Students everywhere, who have stepped aside in their minds and watched their universities and schools have realised the folly of it all! "Why universities are degree-dealers and students, degree hunters," they say: "School is not a seat of learning any more! It is only a means of acquiring a job."

In addition school is not a happy place for there is no thirst for learning. Just think! All the halos of knowledge that are supposed to form over the student's head after he finishes his schooling are completely hollow!

There is a growing dissatisfaction over education, educative systems and degrees in India and abroad.

Furthermore all the information, considered to be knowledge, fed in the child's brain is very soon forgotten; for this knowledge was embraced by unwilling minds which showed great friendship till examination was over, and then kicked these parasites away who had lived so long on their hours of fun and play.

Yet through this blinding darkness, it is the child who sees a ray of hope, for he alone can look into what he is—The Future.

(to be continued)

— LUNA (15 yrs.)

AFFECTION

There is something about a feeling of affection that turns us on. We usually think of affection as it is between persons, but affection is not limited to human beings. Many people have dogs or cats, and for them their owners have real affection. What is more, we can observe that affection being returned by the animals. There is a warmth of feeling when we give and receive affection. There are many persons toward whom we feel affection; this feeling seems to reduce anxieties and brings great pleasure. Always be close to the persons or things toward which you express your affection. It will add much to your appreciation of life.

REVIEWS

JNANA PRABODHINI Vol. II, 510 (New) Sadashivpeth, Poona 30. P. 330, Rs. 75/-

This lavish production is a souvenir worthy of the great institution whose diverse activities in the educational field are claiming increasing attention in modern India. For Jnana Prabodhini is engaging itself in a type of education that is different from the usual kind. It is a dedicated, corporate effort to build a youth of character, discipline, public spirit and personal integrity. The best talent among the student community is gathered—irrespective of class, caste or other artificial distinctions—and an all round training is provided so that the products of the institution have the capability of contributing outstandingly to the society. It is an educational complex in the city of Poona with a rural extension and industrial wing. There is, happily, a close collaboration with established Industrial houses like the Kirloskars as it obtains with certain educational institutions in America.

This volume contains several interesting accounts of the birth and growth of the the institution by persons who have been involved in the project from its inception and makes the reader optimistic of the future of the country. One only prays that there may come up more Jnana Prabodhins, one at least in each state so that we can confidently look forward to a ready line of leadership in all walks of life.

Special mention must be made of the contribution of the Director, Dr. Pendse, whose vision and drive have been a major factor in the progress of the institution.

M. P. Pandit

ENTROPY — A NEW WORLD VIEW. By *Jeremy Rifkin* with Ted Howard. Published by THE VIKING PRESS, 625 Madison Avenue, New York, N. Y. 100 22. Pages: 305.

In this Age of Despair, we always think and ask about hope for this hour. And we feel this hour to be not only of the heaviest affliction but also one that appears to give no essentially different outlook for the future, no prospect of a time of radiant and full living. What is commonly felt by homo-sapiens throughout the world as the great need in this hour is HOPE.

Our day-to-day life is thoroughly disordered and hence confused. Mending and patching we pull on our lives in constant repair. And the moment we are out of doors we feel insecure

and we always think of retreating indoors and closing the windows. Time and again we scream out in desperation, "Why isn't something being done about all this!" Important as it is that we suffer in common the human suffering of today, it is still more important to trace in common where it comes from. Only from there, from the source, can the true hope of healing be given us.

Jeremy Rifkin's book attempts to trace out the source of this dejection and depression so as to find a solution to these existing problems. In short this book is about hope, the hope that comes from shattering false illusions and replacing them with new truths. The author resorts to the Entropy Law as the truth that can set us free—free from the world of despair to join the world of hope. Rifkin in his note cautions the readers, "If we continue to ignore the truth of the Entropy Law and its role in defining the broad context in which our physical world unfolds, then we shall do so at the risk of our own extinction."

The Entropy Law is the second law of thermodynamics. In essence, it says that everything in the entire universe began with structure and value and is irrevocably moving in the direction of random chaos and waste. According to the Entropy Law, whenever a semblance of order is created anywhere on earth or in the universe, it is done at the expense of causing an even greater disorder in the surrounding environment. The Entropy Law is an escape to freedom.

Rifkin begins his monumental work by tracing the origin of the Entropy Law considered to be 'time's arrow' and presents the views of the entire world on this law. He points out: "The Golden Age came to an abrupt end when Pandora lifted the box containing the evils of life. From then on each succeeding age has been more harsh and exacting than the one before it." The views of the Greeks, the Christians and the inhabitants of the machine age are all brought to light. The author then proceeds to define Entropy Law and then explicates it, and finally correlates Entropy with cosmology, time and metaphysics, exosomatic instruments and energy and with life itself, for the Entropy Law still holds the supreme position among the laws of nature, 'Pollution' is interpreted from a new angle. We understand that waste is dissipated energy and 'pollution' is another name for 'entropy'. Rifkin presents Entropy in a new historical frame and points out that the key to understanding the puzzle of history is the Entropy Law. The argument, "The mechanical world view, the world view of mathematics, science, and technology the world view of materialism and progress, the world view that claims to explain the world we experience is beginning to lose its vitality because the energy environment upon which it was nourished is nearing its own death", is closely examined in detail and a fruitful conclusion is arrived at. It is: "There's no way to escape the Entropy Law. This supreme physical rule of the universe pervades every facet of our existence. Because everything is energy and because energy is irrevocably moving along a one-way path from usable to nonusable forms the Entropy Law provides the framework for all human activity."

The odd thing about this book is that it is interesting, though the subject matter it treats is heavy and serious. It's altogether a shocking book—a shock that is pleasant and will infuse new hope into our hopeless veins. Certainly this book will remain green in our memory and like a friend will solace us.

P. Raja



INDIA'S DUTY AND RESPONSIBILITY TO GIVE THE LEAD FOR THE BUILDING UP OF ONE WORLD

India is destined to play a great role in the global reconstitution, Sri Aurobindo has assigned to India a crucial role—a mighty destiny and a heavy responsibility because he considers India the repository of spiritual consciousness, the guardian of Truth, and he envisages, that in the new age of world unification, India's national being will act as a spearhead breaking the present world formations and giving a new shape to history. From this point of view the spiritual heritage of India and its renaissance becomes significant not only for her own growth and fulfilment but in the destined unity of mankind.

TO OUR MEMBERS AND FRIENDS

Appeal to World Union Centres and Members:

It must be considered an honour and a privilege by every Centre and every member of World Union to spread the message of the great seers, saints, sages and modern great men of India on the ideal of One World. We must have unfounded faith in the destiny of India to fulfil the great duty and responsibility to build up one world, inspite of difficult conditions through which she is passing today. In order to strengthen our faith in the capacity of India, we give below four lines from the great epic Poem Savitri by Sri Aurobindo:

"A few shall see what none yet understands,
God shall grow up while the wise man talk and sleep.
For man shall not know the coming till its hour
And belief shall be not till the work is done."

India's Duty and Responsibility:

During the last three decades or more, many organizations and individuals around the world are endeavouring for the promotion of world unity, world community, world peace, global civilization, synthesis of cultures, disarmament, world government, etc. Sri Aurobindo

as a yogi and a seer had envisaged the formation of a world union of free and independent nations, in which unity in diversity will be the largest principle of life and freedom its corner stone, and in which no nation will be subordinate to another, though some may exercise a greater natural influence.

The great seers of ancient India had affirmed "Vasudhaiva Kuttumbakam" (The whole Earth Is One Family). The avatars, the sages and the saints of India have always affirmed the ideal of human family and One World. In the modern age when the famous "Quit India Resolution" was drafted by Mahatma Gandhi and was adopted by All India Congress Committee of the Indian National Congress of the undivided India on the 8th August 1942, the resolution contained the following: "... The Committee is of opinion that the future peace, security and ordered progress of the world demand a world federation of free nations and on no other basis can the problems of the modern world be solved. Such a world federation would ensure the freedom of its constituent nations, the prevention of aggression and exploitation by one nation over another, the protection of national minorities, the advancement of all backward areas, and peoples, and the pooling of the world's resources for the common good of all. On the establishment of such a world federation, disarmament would be practicable in all countries; national armies, navies and air forces would no longer be necessary, and a world federal defence force would keep the world peace and prevent aggression. An independent India would gladly join such a world federation and cooperate on an equal basis with other countries in the solution of international problems". The great men, who voted for this resolution, were freedom fighters to gain India's independence but they realised the need for a World Federation of free nations and consequently it is the duty and responsibility of the present generation of India to give a lead to the world for the formation of a World Federation.

Let us examine what some of the great men of India have said on the subject. Mahatma Gandhi said: "Nationalism is not the highest concept. The highest concept is world community. I would not like to live in this world if it is not to be One World. Our objective is One World. We have to work for it and for the brotherhood of humanity".

Pandit Nehru said once: "Our final aim can only be a classless society with equal economic justice, an opportunity for all, a society organised on a planned basis for the raising of mankind to higher material and cultural levels, to a cultivation of spiritual values, of cooperation, unselfishness, a spirit of service, the desire to do right, goodwill and love—ULTIMATELY A WORLD ORDER". On another occasion he said: "World Government must and will come, for there is no other remedy for the world sickness". Dr. S. Radhakrishnan, who was the President of India, has said: "The goal and purpose of man are to rise above the present intellectual and political contradictions, to attain freedom of spirit and conquer time and realise the ONENESS OF HUMANITY, whose common birth place is earth. True education should be as would produce citizens of the world and make man feel that he belonged to the entire world and not to any particular region."

In the Postscript Chapter to *The Ideal of Human Unity* Sri Aurobindo wrote in 1915: "The ultimate result must be the formation of a World-State and the most desirable form of it would be a federation of free nationalities in which all subjection or forced inequality and subordination of one to another would have disappeared and, though some might preserve a

greater natural influence, all would have an equal status . . . This is a mutable world and uncertainties and dangers might assail or trouble for a time; the formed structure might be subjected to revolutionary tendencies as new ideas and forces emerged and produced their effect on the general mind of humanity, but the essential step would have been taken and the future of the race assured or atleast the present era overpassed in which it is threatened and disturbed by unsolved needs and difficulties, precarious conditions, immense upheavals, huge and sanguinary world-wide conflicts and threat of others to come. The ideal of human unity would be no longer an unfulfilled ideal but an accomplished fact and its preservation given into the charge of the united human peoples."

In view of all these great statements, the present generation of India owes the duty and responsibility to ancient and modern seers, avatars, saints, sages and great men of India to give the lead to the world for building up One World, without which, perhaps humanity may easily drift towards a disaster, and without which, pressing world problems are likely to remain unsolved, making the life on Planet Earth difficult.

Earth Constitution Day:

27th June 1981 was celebrated in several places in India and abroad as the "Earth Constitution Day", because the Constitution for the Federation of Earth was finalised and adopted at Innsbruck, Austria on the 27th June 1977.

West Bengal Local Chapter of the World Constitution and Parliament Association celebrated the 27th June 1981 as the "New Age Day" in a befitting manner at New Dawn, 18A Ramdhone Mitra Lane, Calcutta, at 5-30 PM when Prof. K. C. Pal presided. After group concentration, Sri Samar Basu, the General Secretary of West Bengal Local Chapter, in his introductory speech reiterated the significance of the day and requested the members to go through the Constitution very seriously so that they might be able to convince others of the necessity of forming a World Federal Government on the basis of the Constitution. On being asked he explained how a member or an interested person could qualify himself or herself to attend the Provisional World Parliament to be held in UK in or about September 1982. Prof. K. C. Pal in his Presidential address suggested that endeavour should be made to hold seminars on various aspects of the Constitution in different universities of West Bengal with a view to involving the members of the Senates of the universities in the Movement and to make them aware of the World Constitution and Parliament Association and its activities so that ultimately it would be easy to have the Constitution ratified by the universities in West Bengal. This suggestion was approved by the audience and Prof. Pal was requested to contact universities to explore the possibility of effectuating his suggestion. This assignment was readily accepted by Prof. Pal. With a vote of thanks to the Chair the meeting closed.

World Union, Pondicherry, celebrated the Earth Constitution Day, for which purpose the meeting was held at 4:30 PM on the 27th June 1981 in the World Union Office. A. B. Patel, during the course of his speech, referred to the present difficult world conditions and the efforts made by several organizations and individuals around the world for over three decades to realise human unity, world peace and a World Federal Government. In the course of these efforts several constitutions for a Federal World Government have been drafted by

Individuals and organizations. But the World Constitution and Parliament Association organised in 1958 in USA, held its first Constituent Assembly in 1968 in Switzerland and West Germany and appointed a Commission of 22 persons from 11 countries to draft a Constitution for the Federation of Earth. The draft was ready in 1974 and was circulated to interested individuals and organizations in the world for comments. In the light of the comments received the second edition of the Constitution was issued which was considered clause by clause by the Second World Constituent Assembly, with delegates from 26 countries, held at Innsbruck, Austria, in June 1977. It was a unique event, because in the history of the human race this was the first time an organized effort was made to prepare a Constitution for the Federation of Earth. It was adopted at Innsbruck on the 27th June 1977 and it is the duty of those working for human unity, world peace and Federal World Government to study the Constitution and to help in the campaign for its ratification in as many quarters as possible.

Forum for World Peace, Sardar Patel University:

"Despite a good deal of similarity between animal life and human life the latter is marked by a continuous attempt at modification of primitive instincts and relentless search for the purpose of life. Human being is also endowed with a unique capacity to introspect—to act and to sit in judgement. Besides, he is conscious of his separate existence, his ego. The ego-consciousness in man is a curse which stands a barrier to the attainment of everlasting joy although he has conquered his physical world and all means of happiness are within his easy reach," said Prof. Yashwant Shukla, eminent educationist, while speaking on "Love and Unity" under the auspices of the Forum for Peace on June 28, 1981 at Nalini Arvind Arts College, Vallabh Vidyanagar.

Talking about how to surmount the barrier of ego-consciousness to attain ever-lasting joy and peace Prof. Shukla added that love puts an end to ego-consciousness with which man is cursed. Love binds people together, it "unfolds" them, it makes them feel one with humanity, it makes them one with Brahma. In fact love and Brahma are one and the same. So great is the magic of love that humanity has survived so many battles and wars. In the midst of all attempts to revert man to his savage existence there are infinite possibilities of self-development through unalloyed love and unity. Prof. Shukla observed "Love liberates, it frees man from the bondage of his ego. Man's craving for love is so irresistible that even a moment of pure and ennobled love is worth more than anything in the world," he remarked.

Prof. Shukla concluded his spell-binding talk thus: "Man needs to realise that God has created him to enjoy the bliss of love and oneness with humanity. If man's exploitation by man does not cease, if conflicts between men and groups do not halt and if threats of war do not end, tears of sorrow at the folly of mankind will roll down from one of the eyes of the thousand-eyed Almighty."

Dr. D. D. Jadeja, Secretary of the Forum, welcomed the audience. Dr. Pramod Kumar Patel introduced the guest-speaker, Prof. Yashwant Shukla, as a mature critic of Gujarati literature and a man of letters. Dr. K. S. Shastri proposed a vote of thanks.

SEMINAR AT JWALAPUR, HARDWAR, (UP)

With reference to the announcement in the June 1981 Focus, we request the interested members to note the change in dates of the Seminar. The Seminar will be held for four days—from 30th September to 3rd October 1981 (instead of 12th to 16th September 1981). The following relevant information should be noted:-

1. Applications should reach World Union, Pondicherry Office before 25th August 1981.
2. The participants should reach at the following address at Jwalapur by the evening of the 29th September 1981.

Sri Aurobindo Yoga Mandir
Hardwar Road
JWALAPUR (Hardwar)

The place is within a short distance from Hardwar Railway Station from where cycle rickshaws are available. For those arriving by bus transport from Delhi or Ambala there is no problem because the bus stand is just opposite the Sri Aurobindo Yoga Mandir Centre.

3. (a) Additionally, it is proposed to take a tour of Badrinath-Kedarnath for five days from 24th to 28th September for those of the participants who may be interested in such a tour. Therefore those interested in joining such a tour should reach at the said address by the evening of 23rd September 1981 and keep provision for extra expense of the tour.
(b) Those interested in the said tour should specifically mention about same when applying for the Seminar and sending the registration fee of Rs. 25.00 as stated in the June 1981 Focus.
4. Dr. KamooBen Patel and Sri N. S. Amin will be in charge of the Seminar as well as the tour.
5. For ready reference we repeat that correspondence should be addressed to:

The Asst. General Secretary & Treasurer
WORLD UNION
Pondicherry 605002

ORGANIZATIONAL ACTIVITY

World Union Centres:

Kanpur: A meeting was held to listen to spiritual discourse by Shri Chandradeepji, a sublime and thoughtful Sadhak of Sri Aurobindo Ashram, Pondicherry. Dr. Sitaram Jayaswal, Coordinator, presided. The programme commenced with a prayer and meditation.

Parmarthi Krishna Kumar Gupta garlanded Shri Chandradeepji and Dr. Jayaswal and expressed his deep sense of gratitude for their guidance and active cooperation in organising World Union Centre at Kanpur. Sri R. K. Awasthi, General Secretary, narrated the efforts made by the members with reference to August 20, 1981 to commemorate the World Union Day by holding debates in various schools and colleges, organising lectures by eminent lawyers and professionals of the city on various topics connected with the problems of human unity.

Sri Chandradeepji in his spiritual discourse said that now-a-days the entire world was engrossed in the tendencies of creating power blocks in politics. They were fostering the forces of division and the most prominent of them were hatred, jealousy, egoistic efforts and struggle based on differences of castes, creed and political philosophies. He further said that the Mother at Pondicherry was a great messenger of peace and encouraged all to inculcate love for all living beings, particularly human beings because it is only love and understanding for each other that will help create peace in the individual and society. Further he emphasised the practice of truth which would keep our mind away from jealousy and hatred for others. This can be done by encouraging a deeper psychological and spiritual organisation of life. The conception of World Union is sure to be achieved by the rejection of evil forces and acceptance and practice of love and the sense of oneness of all life.

In the end Dr. Sitaram Jayaswal also urged the people to devote themselves to meditation and cleansing of their hearts. He thanked all the persons attending the meeting and expressed his hope that Kanpur World Union Centre will go on working for the attainment of the ends and ideals of the World Union. The meeting ended after meditation and the distribution of Prasad.

Mysore: At the monthly meeting held on 6-7-81, animated and illuminating discussions on aspects of Gita, based on the articles published in the journal were held at length, with the members participating. Sri S. V. Venkataramaswamy was the Moderator. Before the discussions commenced Sri S. R. Subba Rao gave a 'Resume' of the Third National Conference of World Union Centres in India held at Bangalore during June 1981. It was announced in the meeting that Dr. C. K. N. Raja, Professor and Head of the Department of Law, Manasa Gangothri Mysore University, has kindly consented to deliver a Talk on 'World Unity' at the next meeting of the Centre on 3-8-81. The Vice-Chairman of the Centre, Sri S. R. Subba Rao presided over the meeting.

New Alipur: On 2nd July, the monthly meeting commenced with a devotional song by Manjusri from Bally. Maya Mukherjee read out a poem of Sri Charu Ch. Dutta on the four aspects of the Mother. After a brief review of the National Convention at Bangalore by Dr. Sukumar Mukherjee, Sri Rajen Ganguly of Pondicherry Ashram narrated his personal experience with the Mother in the Ashram in his jubilant style. His mode of expression vibrated the whole atmosphere. On the aspect of human unity Sri Ganguly mentioned how the multiple diversities of three thousand people in the Ashram are unified in the Mother's spiritual consciousness. The only binding agent is the spiritual power of Love, which alone can reveal the true unity in diversity. The Avatars are essentially a chain at different levels

of evolution, hence any sectarian outlook with them is our foolishness. They all came for gradual upliftment of human consciousness at different ages which will ultimately culminate into "Universal Brotherhood on Spiritual Foundation"—as Mother said. The meeting ended with a duet song by Mira and Tanuja composed by Rabi Gupta saying "We have all assembled here at the call of the Mother".

Dr. Sukumar Mukherjee, by his personal effort, created the possibility of opening some new Centres in Amtala and Behala—24 Parganas, Mecheda-Midnapur and Salt Lake-Calcutta. A programme has been discussed with some members to collaborate with other spiritual organisations, believing "Unity on Spiritual Foundation" and to spread "The Ideal of Human Unity" amongst our adjacent circles in different professions.

Shillong: In the monthly meeting held on 5-7-11, the final programme for celebration of the World Union Day was drawn up and it was further decided to take necessary steps to start a night school for the illiterate adults on 20th August this year. The meeting was presided over by Dr. J. Joseph.

Uttarpara: The 94th monthly Seminar of this Centre was held on Saturday the 17th July 1:81 at Amarendra Vidyapith at 6:00 P.M. Sri Samar Basu presided. The subject of the Seminar was "Third National Convention", held in Bangalore. Sri P. K. Banerjee spoke at length on the arrangements made by India National Centre to host the delegates as also the programme chalked out to organise the Seminar. He also mentioned about the keynote address given by Sri M. P. Pandit and inaugural address by the Guest in Chief.

Then Sri Samar Basu spoke on the Consensus of the Convention with reference to the deliberations of the Fourth Triennial World Conference held in Pondicherry in December 1973. He emphasised that a large number of local centres started functioning after December 1973 and therefore, they have got no chance to become aware of the 'Panch-Sil' of World Union which were framed in that Conference. The recommendations made by that Conference are yet to be followed by all the Centres old and new.

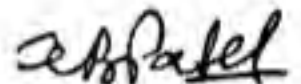
New Life Members:

- | | |
|--|---|
| 423. Sri Barun Kumar Sen Gupta | Advocate
Amlatola
P. O. CHAIBASA
Dt: Singhbhum (Bihar State) |
| 424. Sri B. V. Balasubrahmanyam,
B. E., F. I. E., | Chartered Engineer
Dhanvantari Vilas
B. V. Pandit Road
P. O. NANJANGUD 571301
(Karnataka State) |

425. Sri G. L. Sodha
257 Rajmahal Vilas Extension
BANGALORE 560080
426. Sri K. M. Budhdeo
C/o Budhdeo Agencies, P. O. Box, 1005
100/A, 1st 'N' Block, Rajaji Nagar
BANGALORE 560010
- ✓427. Sri Dilip Kumar Ghosh
103/5 Nainan Para Lane
CALCUTTA-700036
428. Sri Sanmukh D. Shah
'SWATI', Daulat Nagar, Room No. 9
Opp: Shankar Mandir
Borivli (East)
BOMBAY 400066

New Associate Life Members:

54. Smt. Jayasree Sen Gupta
Amlatola
P. O. CHAIBASA
Dt: Singhbhum (Bihar State)
55. Sri Ambika Prosad Ghose
Bagbazar
P. O. CHANDANNAGAR 712136
Dt. Hooghly, W. Bengal.
56. Sri Dipak Kumar Mitra
11/6 Kali Charan Ghosh Road
CALCUTTA 700050
- ✓57. Sri Ashok Kumar Patel
C/o Dipak Biri Works
Chandmari Road
P. O. CHAKRADHARPUR 833102
Dt: Singhbhum (Bihar State)



General Secretary
July 23, 1981



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KEYNOTE ADDRESS

M. P. Pandit

(At the inaugural function of the Bangalore World Union Convention the keynote address was informative and inspiring. It was an extempore speech and the cassette of the speech has often proved inaudible. Transcription of the address was not therefore very reliable. Therefore it is considered necessary to publish only few excerpts of the address. We regret that it has to be done so as Sri Pandit is in overseas countries on a lecture tour of a long period.)

* * *

As has been mentioned already, our World Union Movement started about 23 years ago under the inspiration and spiritual help of Sri Aurobindo and the Mother has devoted herself silently to build a part of the foundation of the New World which is emerging. As all great idealist movements do, we have passed initially through a period of studying, meditating upon the implications of the subliminal idea of oneness of man. We encouraged groups to study writings of Sri Aurobindo like the Ideal of Human Unity and Human Cycle; and also writings of world's great citizens like Tolstoy, Mahatma Gandhi, Rabindranath Tagore, Thoreau and others. The second stage was when we sought to inspire, to agitate those minds who are ready for this idea.

The third was all the institutional religions will have gone. A universal religion will spring up in which each individual will have his or her fulfilment.

* * *

That was the closing years of the last century. Not all the prophecies have come true no doubt, but we see that they are on the way to fructifying a new century, a new age. The new age, the spiritual age, the universal age is round the corner. Recently there is a remarkable book *The Third Way* written by an American . . . He traces the history of the world and he says that it has been in three ways. The first way, it began ten thousand years ago, was the agricultural revolution. When man came to settle down on land, pastoral stage to agricultural stage and everywhere society began its life with this beginning of settling down on land. That was the beginning of home, beginning of family, beginning of groups, beginning of society. It continued for ten thousand years. It built a distinct type of civilisation which was practically the same all over the world. Three hundred years ago there was a second stage, the industrial revolution, which completely broke away from the traditional values and erected a new structure, a structure of thought and structure of feelings and structure of activity . . . the individuality was lost. Everything was conceived and tackled on the mass basis, mass production. There is education of . . . machinery everywhere . . . but unlike the previous civilisation this industrial civilisation, the second wave, started receding within 300 years. Today wherever we look, we see the breath . . . of all the old traditions, the institutions built upon the old traditions, and values and we see a question everywhere. There

is a breakaway from the standardisation, from the specialisation movement, the fragmentation of knowledge.

* * *

There is a move towards individualism, recovery of soul, recovery of self-respect. Analysing the political developments in the world . . . People all over the world are asking themselves whether we can't represent ourselves better than our representatives do, people are anxious to participate but it will take time for the public participation in decision making.

* * *

. . . everywhere the individual demands to be heard. New systems are going to be evolved. It is a perception which I have been seeing corroborated everywhere that the age of the new type of leadership has born . . . We will never have one individual leading and millions following. Now each one demands opportunity to think, to be heard. The new age that is coming is going to be severely individual. A demassification is going on. The student world is refusing to be treated as a mass. . . . school movement in America, the closing down of various universities in India; and this is one cause: the students refuse to be driven. The youth refuses to be driven. . . . Today the young refuse to study in the four walls of the class room. They insist on studying and participating in the school of life. And it is to help, prepare the society, there are such movements towards recovery of self respect, individuality.

* * *

We have decided to form wherever we can forums of services. Every unit of World Union Movement will collaborate with the like minded organizations, it does not matter what it is whether the spiritual or political philosophy. As long as you accept that humanity is one, that it will have to get together and that eventually getting together of the human race depends on how I get together with my fellow men, how I help to bring about peace and oneness in our campus that is the criteria.

About two years ago we have instituted fellowships for universities and I am glad to say that atleast one university in India, Sardar Patel University, in Vallabh Vidyanagar, has formed a World Movement Group of forum of peace. These Forums of Peace could be useful whenever there is trouble in the campus, may be between the teachers, may be between the students, may be between the staff. They should bring the various elements together and see if they can't reach some understanding, some unity, some oneness. . . we have offered financial support to such groups, centres which study the world consciousness and translate what they study in practise. This is a very important venture of the World Union Movement.

* * *

The head of the family must now learn to become the soul of the family. He must forget that he is the boss. In India the husband must forget that he is the law giver. Everybody has to participate. After all we all come from one Source and one Being and you understand how little there is harmony between ourselves.

* * *

I just heard from my senior friend Sri Diwakarji that love can't be the beginning of things. Love can only be the culmination of truth. He says we must have a culture, a culture of Ahimsa. I say a culture of harmony, culture of benevolence that must build and love is the

truth. If there are things around you which are contradictory, which are opposite, don't be influenced or discouraged by it. Sri Aurobindo has a line in Savitri, his epic, where he says our destiny is written in dual terms; pain and pleasure, happiness and unhappiness, unity and division, health and illhealth. These are the contraries of reality. . . Through these we pass in the world. We have to learn to pass. These opportunities are there to test our strength to challenge our aptitude and spirit.

* * *

(He ended his address inviting goodwill, best wishes, blessing of all present and thanked all for the kindness and patience with which he was heard.)



FREE

More and more people seem to be thinking that they are far from being free in any area of their lives. The government, the family, and the employer are cited as examples of forces that impinge on our personal freedoms. True freedom comes through an inner realization, and always has. Every day you are free to make choices and decisions, free to formulate your attitudes and responses to life. You can live more easily with outer restrictions if you will maintain your realization of inner freedom.

From The WORD

RELEASE OF SOUVENIR

A. B. Patel was asked to release the Souvenir. During the course of his speech he emphasised India's duty and responsibility of giving the lead for the building up One World and quoted in its support ancient seers and modern great men, including a portion of the Quit India resolution adopted by the All India Congress Committee of undivided India on the 8th August 1942. He took the opportunity to thank the Governor, Shri Govind Narain for his remarkable and inspiring inaugural address, Sri M. P. Pandit for his informative and inspiring keynote address, Smt. Chandra Govind Narain for lighting the lamp, Justice Nittoor Sreenivasa Rao for providing sincere and able leadership to World Union National Centre of India, Dr. H. S. Lakshminarayana for his energetic and enthusiastic work for the Convention and the Chief Guest Dr. R. M. Varma for participation in the Convention. He released the Souvenir and gave a copy to each of the distinguished participants on the stage.

NOTE: "INTERPRETING EDUCATION, TRAINING AND TECHNOLOGY: THE CROSS-CULTURAL EXPERIENCE OF TWO WOMEN" by Linda M. Nunes-Schrag.

The first Chapter of the above article was published in the August 1981 issue. Owing to space adjustment the second and third Chapters will be in the October and November 1981 issues respectively.

CONFIDENCE

Albert Einstein, that unusual man who combined humility with self-confidence, was once invited to be guest of honor at a banquet. When called upon to speak, he rose and said, "Ladies and gentlemen, I'm sorry, but I have nothing to say." After a pause he added, "But when I do, I'll come back." Six months later he came back, and he made a speech. How great it is to be free from the need to "make an impression!" This kind of confidence comes from being yourself. No one is impressive in borrowed clothes.

From The WORD

PRESIDENT'S SPEECH

Justice Sri Nittoor Srinivasa Rau

We have listened to the very thoughtful speech of Sri Govind Narain who has very lucidly explained the objective of the Movement for World Union and to the illuminating address of Sri M. P. Pandit, who has indicated that we have now reached a stage when practical methods have to be embarked upon to give concrete shape to the 'One World Idea'. More than this, Sri Pandit, in the life he lives, in his addresses and writings, embodies the very ideal of world unity and is carrying the message of Sri Aurobindo and the Mother to all parts of the world. It was most appropriate that Sri A. B. Patel, who today is the father-figure of the movement, should have while releasing the Souvenir brought out by us on this happy occasion recalled that even while embarking upon the grim struggle of the Quit India Movement in vindication of our independence as a nation in 1942, our leaders had emphasised the goal of world unity and how after attaining independence it would be India's privilege and responsibility to function with that goal in view. And Dr. R. M. Varma's brilliant address with its lucid analysis of what true science stands for and knowledge other than what is accessible to science represents and how the apparent conflict between the two is to be reconciled, is still ringing in our ears. The Sri Ma Utsava Samithi of Calcutta has brought us a pleasant surprise by way of an attractive souvenir for the occasion. It is most heart-warming to witness that representatives from all over the country have gathered in this Assembly and very distinguished personalities, to mention only a few like Sri R. R. Diwakar, Sri Gorur Ramaswami Iyengar, Sri Maliya Govardhan Rao and Dr. Roma Chowdhury and Justice Iqbal Hussain, have graced the occasion. I am very happy that we have also representatives from neighbouring centres, like Sri Balasubrahmanyam, who is the President of the very active Mysore Centre.

As you are all aware, this is the first time that a National Convention is being held after the National Centre was established with its Headquarters in Bangalore last July. When it was suggested that Bangalore was to be the venue of the Convention, we naturally felt that it was a great responsibility, but at the same time a great privilege. This is, however, not the first occasion that a Convention on a national scale has been held here, though as I said before, this is the first National Convention after the National Centre came into existence. Such a Convention was held in 1975 under the leadership of Prof. N. S. Govinda Rao, who was then the President of the India Centre of World Union, an ad hoc body established to promote national integration. The most successful way in which it was organised was a matter of great re-assurance to us. We were also fortunate in having a very active local centre in Bangalore which has built up a fine tradition of continued activity for many years and has attracted dedicated workers. Among its Presidents were Justice Sri Iqbal Hussain, whom we are very happy to have amidst us here today, Prof. N. S. Govinda Rao, Sri P. V. Rajagopal, Sri Sri Tandaveswara. The present President is Dr. H. S. Laxminarayana, who is also the Secretary of the National Centre. In fact, the City Centre is our right arm and we

have a Convention Committee consisting of indefatigable workers. As this was to be a National Convention, we thought it would be appropriate to have a Reception Committee on a National scale with Sri N. S. Rao, a person long dedicated to the cause of World Union and a Vice-President of the World Union International as the Chairman. He has rendered every help, but unavoidable circumstances have prevented him from attending the Convention. Many have responded to our call from all over the country and enrolled themselves as members of the Reception Committee. We are sorry to miss our good and esteemed friend, Sri Cheddilal, who could not be here on account of indisposition. We have a full and busy programme ahead of us.

It is hardly necessary for me to dwell on what the World Union Movement stands for after the inspiring speeches we have listened to. I shall content myself with saying that the main mission of the movement is the education of the spirit, the mind and heart of man. We are witnessing today how adverse forces are working against the achievement of this ideal and how national egoism and group interests are making themselves felt. It is, therefore, necessary that the process of education I spoke of must commence with our children and must be spread amongst the youth and our work and programmes must include items which will involve continuous contact with the life of the people at large. With the idea of involving the youth you find we have, in our programme, a very important item, i.e., the Youth Forum. We are exceedingly fortunate that Swamy Poornanda Thirtha, who is one of the best known exponents of pranayama and yoga and, indeed, of our cultural heritage, has graciously agreed to address the Forum.

It has been the practice all along to choose a theme for panel discussion during the Convention. The theme chosen this time is 'Practice of oneness—caring community'. Four Commissions will go into and discuss different aspects of the theme with very distinguished Chairmen to guide the discussion, Sri Sri Tandaveswara, Dr. Roma Chowdhary, Sri K. Narasimha Murthy, who has retired from the I. A. S. after a very distinguished service and whose contribution to the cause of literature and culture has been great and Prof. N. S. Govinda Rao. We are equally lucky in the friends who have agreed to function as rapporteurs.

Then again we have arranged for a meeting of representatives of like-minded organisations. We are very grateful to them for having promptly responded and sent distinguished representatives. Let me not fail to mention that at the end of each day's sessions cultural programmes have been arranged which I am sure you will find interesting and rejuvenating. In this context, may I say, how delighted we are that Dr. Roma Chowdhury has brought her troupe which will be participating in the cultural programme? I should add that we thought it appropriate that, when so many members and delegates have gathered, we should avail ourselves of the opportunity of having a general meeting of the National body to transact its annual business and to replace the ad hoc Executive Committee with an elected committee in terms of our Constitution. We have also arranged for a meeting of Presidents and Secretaries of World Union Centres so that we may profit by exchange of notes of the experience of various centres and the suggestions that will be made in the course of discussions.

Let me close by saying how happy we are that the Convention has commenced its session so auspiciously and how eagerly we are looking forward to the fulfilment of the rest of the programme.

INAGURATION OF YOUTH FORUM

At 12 noon on the 7th June, 1981, the National Centre-India and World Union—Bangalore Centre—held the inaugural function of formation of 'Youth Forum' world union.

Dr. T. Prasanna Simha Rau, Vice President, World Union—International Centre, welcomed the Chief Guest, Swami Poornanda Thirtha, the Youth leaders Kum. Padma Viswanatha Rao, Kumar Prashanth and delegates. Swami Poornanda Thirtha inaugurating the Youth Forum observed:

" I have been invited by the organisers to bless the youth assembled here. I do not believe in formal superficial blessing. Instead, I would like to point out to you the real challenges facing the oncoming generation. It is the restlessness, conflicts and colossal degeneration of moral values that are seen everywhere. Whatever steps have been taken by the modern world to face these challenges have either misfired or backfired. The reason is that the mind can do nothing at all to handle the conflicts that are part and parcel of the very thinking, feeling mechanism, called the mind. No thought process can find a remedy to human conflicts. The great sages of this country have stated that human beings have to ascend to a higher state of consciousness which is outside the ambit of the human mind, and to get there, one has to learn the art of a totally new movement in other words the 'nivritti' movement or the 'backward' movement of the mind. The sages of ancient India did learn this art from different Mystic schools and traditions and reached a state of peace where the inner bankruptcy goes away, and there is fullness, peace and bliss.

Many people of the world have stumbled into this state without going through any clearly defined path, and have blurted out about its glory and greatness in unambiguous terms. Only in this country do we find a science, technology and philosophy solely devoted to this fundamental elevating aspect of life. This is the unique factor that has enriched and reinforced our culture and saved it from decay.

Unfortunately, modern education, which is just collection of information, has not undertaken the signal task of either understanding or pointing out this unique dimension of human life, which must be the inspiration and ideal for any young person. Unless we deeply and passionately recognise this fact and address ourselves to the task of going beyond the mind and getting into this state, all our talks about peace, harmony and unity would be phoney and superficial. It would be like blind people leading the blind and both stumbling on the way.

I pray, let this PEACE be your ideal. Let the effortless effort for it be the main drive in your life. May the Divine bless you with energy, sincerity and seriousness to work towards it."

Kum. Padma Viswanatha Rao and Kumar Prashanth who spoke said that they were happy that an opportunity has been provided to them by the World Union –Bangalore Centre, for associating with the noble ideals of the World Union movement and its impact on them, to better themselves as citizens of this country and thanked Dr. H. S. Lakshminarayana, President World Union–Bangalore Centre for providing such opportunity. Both of them hoped that the world union movement would inspire the youth everywhere to become good citizens. Sri B. V. Subbarayan, proposed a vote of thanks. Dr. H. S. Lakshminarayana, explained the salient features of the Youth programme.

HIGH LIGHTS OF YOUTH FORUM PROGRAMME BY DR. H. S. LAKSHMINARAYANA

PROGRAMME FOR THE YOUTH — THE FUTURE CITIZEN

Preamble : 'Today's children are the citizens of tomorrow'. So, the foundation has to be laid today for the edifice of tomorrow. It is the young mind that is receptive to new ideas. So we have to catch them young. Therefore the Bangalore Centre has planned to initiate a programme of training selected youth to be the leaders of tomorrow's New World based on the ideals of WORLD UNION. To enthuse these young people in the world union movement, it is necessary to have an action oriented programme in which while they learn the art of living, they are imbued with the ideals of the world union-movement.

The Programme :

The Group : Initially 10 children between the ages of 14 to 18 years who are children of World Union members or their close relatives, who are already alive to the ideas of World Union to be selected on the basis of their alertness, ability to adopt and practice new ideas and have an urge for self improvement. They will be given special attention and exposure to various influences that mould their ideas and character to make them fit as citizens of the World rather than one group, sect or nationality.

Basic Qualification : Metric to Degree Standard, hailing from a good family background, irrespective of economic standards, bright and intelligent. Parents and teachers should be contacted, the blueprint of the project should be furnished to them to obtain their willing co-operation for the participation of the selected students. Once they are selected, they become part of the World Union Organisation.

Programme of training:

1. Regular attendance of World Union meetings to expose them to the ideals and objectives of World Union.
2. Arrange special talks by experts on matters of international interests like the objectives of the United Nations and other UN organisations and international Politics.
3. Arrange talks on the basics of Indian and other cultures.
4. Train them in the elements of different arts like Music, Painting and Literature, arrange for their attendance during National and International cultural programmes.
5. Get them interested in atleast one of the arts and provide facilities for their training and advancement in that field.
6. Inculcate in them the spirit of Universal Brotherhood by 'meet together' with foreign visitors to Bangalore.
7. Get them interested in games and sports through organisations like YMCA and see that they possess strong and good bodies and maintain proper health.
8. Take them to various centres of cultural interest, industrial activity and service minded organisations.
9. Courses in leadership, qualities necessary to become a student leader in moral and ethical standards of conduct, leadership in disaster and distress conditions.
10. Courses in understanding "know your world".
11. Participation in activities sponsored by consumer's forum.
12. Short courses in Public Speaking.
13. Arranging for their talent exhibitions.
14. Arrange visits to hospitals, jails, institute homes, orphanages and slums, so that these boys and girls will know, what are the complexities of life.
15. Involve them in service activities like ophthalmic camps, dental camps, medical checkup camps organised by Rotary, Lions, Junior Chamber, etc.
16. Training in use of common tools, repairs of household appliances, first aid, house remedies, etc., so that they become self-reliant.

These boys and girls will be the future leaders of the World Union movement and will form a part of World Union family. The objects of the world union movement will be continuously conveyed to them, in spirit and action, instead of dinning to them in a basic way of lectures, that usually do not appeal to them.

The main advantage of this programme is that it does not involve heavy financial outlay and can be implemented by all centres subject to variations depending on the conditions prevailing in each area. Further, by this method, we will have prepared a group of young boys and girls, whose aim will be to understand and practice certain essential values in life.

A programme, action, achievement and evaluation, feed back to the National Centre and International Centre, by all the Local centres will be essential for the success of the programme.

PANEL DISCUSSION

4:00 to 6:00 P.M. on June 7, 1981

Subject: "Practice of Oneness: The Caring Community".

Sri A. B. Patel, General Secretary, World Union presided. After invocation by Sri B. S. Srinath, Sri B. V. Subbarayan, Convenor of the Convention, introduced the participants and the President. Sri A. B. Patel, in his introductory remarks spoke about the relevance of the theme and called upon the Speakers who represented various like-minded organisations to give the benefit of their opinion. The following persons, representing their respective institutions took part. Smt. Rukmini Krishna Murthy and Sri S. Krishnamurthy represented Meditation and Study Circle, Bangalore, Sri Habib, Social Spiritual Assembly and the Bahais of Bangalore, Dr. R. S. Narayan, Karnataka Gandhi Samarak Nidhi, and Dr. M. S. Narayana of World Family. Sri A. B. Patel in his concluding remarks said that some people thought of a gloomy future of mankind, while some great spiritual thinkers advise us that it is better to think in terms of optimism and positive thinking than thoughts of pessimism and destruction. There are people who say that we have reached a difficult stage in human affairs when it is difficult to save the human race. He had come across a cartoon, in which two military persons discussed about the third world war. They said that they did not know how the third world war will be fought, but were sure that the fourth will be fought with bows and arrows. It is said that several children born between 1962 and 1976 around the world, have spiritual insight and are conscious of it from their very birth and they will be the leaders of the world in all spheres of activities. Though there are two opinions about the events, the best course would be to think in a constructive, positive way. Medical experts in USA say that if you think in a positive way only creative thoughts, your health improves. One must work for oneness. It is said that not to attempt is a crime, but not failure. The Mother of Sri Aurobindo Ashram had stated that the old world order was dissolving, the new world order was taking shape. We are passing through a stage of conflict between truth and falsehood. This is an era when new creation and destruction are simultaneously taking place. Higher forces demand solution of problems which have, therefore become acute. The Mother had stated in 1957 to an Ashramite that from January 1981 a new world will begin to take shape, though it may take some decades before reaching a final shape. Those who oppose it will suffer. Those who welcome it will be happy. Conflict will be decided in favour of Truth. A social order based on justice, truth, cooperation, selfless service will prevail. Like those heroic souls, who supported city states, clan states, regional states and national states and sacrificed for the cause, the heroic souls will now support a planetary state. He concluded his speech by thanking the various participants for their rich contribution in consideration of the theme.

Sri H. S. Narayana Setty, Treasurer, National Centre, proposed a vote of thanks.

CULTURAL PROGRAMMES

7th June, 1981 — 7 pm to 9 pm

Kum. Bhanumathi, Disciple of late Padmashree K. N. Dandayudapani Pillai of international fame, gave a delightful Bharatanatyam Dance performance. The programme consisted of famous numbers like Dashavataram, the Bliss and the Benediction. The artiste kept the audience spell bound with her high artistic performance.

8th June, 1981 — 6 pm to 10 pm.

1. Sri B. S. Srinath, a young boy of 12 years, kept the audience spell bound with his mastery over the vocal Karnataka Music.
2. Sri Y. M. Narasimha Murthy, Founder President, Humour Club—International, India, by his humorous sayings, illustrated how humour is an integral part of happy life and makes one realise the basic futility of mourning. "Laugh and Live" was his main theme.
3. Sri N. R. Rama Rao, a disciple of the famous Ravishankar, gave a delightful performance of Sitar.
4. The dance group under the joint auspices of "Sri Ma Utsav Samithi" (Institute of Mother's bliss) and "Prachyarani" (Institute of oriental learning), gave a short dance performance. It consisted of (1) Several spiritual folk songs of India, accompanied by Sanskrit folk songs, taken from the Sanskrit drama "Palli Kamalam", the village Lotus, composed by Dr. Roma Choudhury, concluded by "Mira Bhajans" on Sri Mira Bai's Laila an amorous sport with her beloved viz. Giridhari Gopala. The whole programme was directed by Dr. Roma Choudhury and highly appreciated. The participants were Srimathi, Sahelilaha, Soma Chatterji, Mukti Laha, Rita Chatterjee and Sikha Mallik.

EUREKA

When Archimedes stepped into his bathtub and through the principle of fluid replacement figured out specific gravity and how to measure the gold content of the royal crown, he cried out "Eureka, I have found it!" Ideas come in unusual ways, don't they? Keep your mind open and receptive today to the possibilities of new ideas even in the commonplace experiences of your life. This is how many great ideas are arrived at.

From The WORD

WORKING PAPER OF COMMISSIONS ON : "PRACTICE OF ONENESS—THE CARING COMMUNITY"

K. Narasimha Murthy, IAS (Retd.)

The theme for discussion is not so much the concept of World Union as the practice of oneness and the principal aid to such practice, the development of the caring community. Naturally the concept of World Union has to be very clearly kept in mind while exploring how to promote the practice of oneness on the part of the world's peoples; and the first of the four commissions expected is to spell out the full significance of the World Union concept and to re-establish the idea of human unity as our idea which has always been there and of which we are more than ever conscious at the current stage of human evolution. The emphasis, however, shifts to the practice of such human oneness in the existing social, economic, political and cultural conditions and to the exploration of the agency through which this basic and eternal truth can be followed and the concept of World Union fully realized in actual practice, the caring community, the community of people respecting one another and tolerant of one another's beliefs and bearing goodwill towards one another and in short, understanding and caring for one another. It is felt that through the development of larger and larger such caring communities and larger and larger numbers of such caring communities cutting across national boundaries we could establish an effectively functioning World Union. Accordingly while the second commission examines the nature and scope of the forces adverse to the evolution of World Union, so that we are clearly aware of what we are up against, the third commission explores the concept of the caring community and the way it could lead gradually to an effective World Union. The fourth commission is charged with the task of preparing in the light of the earlier discussions the blueprint of a plan of action which will hopefully help to achieve the ideal of World Union.

In the first place, the concept of World Union is a concept inherent in the nature of man. It is a basic attitude of the human spirit. It is the expression of the Oecumenical Man (Viswa Manav). It is only that we have to realise in our consciousness, our basic unity in diversity. The diversity illustrates the infinite possibilities of the human spirit exercising its inalienable freedom in variant circumstances in space and time. Freedom is as much an inviolable attitude of the human spirit as its essential and basic unity. Gradually, over the millennia, the evolutionary cycle of life has brought into human consciousness this captured man's imagination and since it embodies the basic nature of the human spirit is bound to be realized sooner or later. The progress from the League of Nations to the United Nations augurs well for further progress. Success will depend not so much on external political and socio-economic arrangements as on the evolution of a spiritual age beyond the present rational age. Once man realizes his spiritual nature as embracing and transcending the rational, such a realization within will manifest itself in appropriate external arrangements. If utopian

ideas have failed so far, the reason is that the spiritual foundations essential to the success of a world brotherhood of peoples was ignored or was not given its due weight. It is only with the emergent thought or supramental consciousness and the conception of man's achieving life divine, that realization has dawned of the basic importance of building the full consciousness of human unity on basic spiritual foundations. It is now possible to envisage an early fruition of our centuries-old aspirations, since we are emphasizing to-day the truth of the human spirit and the unity in diversity that characterises its manifestations in the physical world. It is therefore hoped that the hour has come when we pass beyond the development of the successful collective living units of nations and build a federation of free nationalities, manifesting man's essential unity in his infinite diversity.

It would be as much a mistake to underestimate the capacity for mischief of the disintegrating forces at work in the present day world as to overestimate it. The basic difficulty we face to-day is the prevalence of materialist beliefs, the faith in passional and rational life aspects and the as yet inadequate strength of our spiritual convictions. This lies at the bottom of all the evils that afflict modern society. As the poet, Yeats puts it: "Things fall apart—the centre cannot hold". It is not so much the revival of religious faith as faith in the life of the spirit that is sorely needed to set the world in order. The moral decadence is reflected in the social and economic and political exploitation of man by man. The glaring inequalities in socio-economic conditions between classes and between nations and the competitive search for greater power and influence supported by lethal armouries of savagery, undreamt of in the past history of mankind cannot continue long without either culminating in a nuclear holocaust which may destroy man or in a change of heart and in a transition to a new order based on the reality of spiritual values. The spirit of man will definitely draw away from the brink of chaos and destruction and it is only through such an ordeal of mind and spirit that mankind is likely to move one more, and a most crucial step, in the evolutionary order and ascend to a spiritual civilization.

Such a spiritual civilization will be characterized by mutual love and concern because it stands foursquare on the secure conviction that the human spirit is one, universal and absolute, even if it manifests itself in infinitely various forms, the concept of Vasudhaiva-kutumbakam, the concept i.e., of the family of man naturally marked by care and affection. This fraternal care and the cohesive sense of oneness will reverse the present world picture. Instead of competition for power and pelf, there will be emulation in service and spiritual peace and development. The feelings inspiring such a new order are such as were anticipated in the teachings of our prophets and sages and even in such actions as giving one's own cup of water to a more thirsty soul with the words "Thy need is greater than mine"—what industrialisation destroyed the sense of community, has to be restored, at a higher level, on a spiritual plane, not the old feudal order but a new spiritual order characterized in its eternal forms by equality, fraternity and freedom. The caring community has to be built up from smaller units to larger ones till the whole mankind is integrated into a mutually caring human society.

Describing such an integrated human world community as 'the one logical, inevitable, ultimate outcome', Sri Aurobindo, has said that the ideal of human unity would no longer be an unfulfilled ideal but an accomplished fact entrusted to the charge of united human peoples.

This consummation devoutly to be wished is bound to be achieved. It is a necessity of nature and is part of the inherent design of human destiny. The spirit within us will inspire efforts in this direction, efforts more wide-ranging and more and more effective. What should be the programme of such a 'sadhana'? Basically, we should engage in enlightening the world's peoples regarding the truth of the spirit and the inevitability of the evolution beyond the rational to the suprarational and spiritual phase of human history. This can be done by stressing the spiritual values of all religions and propagating the philosophy of Sri Aurobindo, who sees the whole cycle of human spiritual evolution in perspective in the present age and can be most helpful in realizing the possibility and imminence of elevation of man into life divine and can be most prophetically reassuring about our success in developing a free federation of united humanity, united in the truth of the spirit. Further, it is necessary to bring home to people everywhere the potential threat to the very survival of man posed by the wide socio-economic disparities and political rivalries and the utilisation of nuclear weaponry for aggrandisement. The stark situation presents only two extreme alternatives which the poet Auden puts simply and succinctly in his words, "We must love one another or die". Thirdly, the constitution for the federation of Earth prepared by the World Constitution and Parliament Associations needs to be referred to all the nations for ratification by their respective governments. This would give a tremendous fillip to the movement for bringing about world unity and strengthen greatly the United Nations and help it to resolve conflicts more easily in view of the co-operative goodwill engendered by the acceptance of the basic unity of the human spirit. It is towards such efforts that we should address ourselves to achieve the ideal of World Union.

It is hoped that the discussions at the four commissions as well as at the conference of like minded organisations will help to clarify these important issues further and evolve a precise and positive programme of action for the early realisation of our aspirations for a united world.

THINK

Most of us feel that great thoughts can come only from great thinkers. This is true to a point. The important thing is that every person can be a great thinker, if only he or she knows it. Use your mind today to be the great thinker you are capable of being. Let great thoughts of love and peace and hope flow through your creative mind. To do so is to prepare your life for improvement, because great thoughts make for great living.

From The WORD

THE PRACTICE OF ONENESS: THE CARING COMMUNITY

The Convention debated the theme of "The Practice of Oneness: the Caring Community" in four Commissions on June 8. The Commissions discussed the theme under four divisions: Commission 1: "Oneness of Mankind: World Union Concept"; Commission 2: "Identification of Disintegrating Forces"; Commission 3: "Instrumentation: the Caring Community"; and Commission 4: "The Programme of Work".

Commission 1

ONENESS OF MANKIND: WORLD UNION CONCEPT

Chairman: Sri Thandaveswara

Rapporteur: Sri Chunnilal Goswamy

Introducing the subject for discussion, the Chairman, Sri Thandaveswara emphasised the critical importance of clarifying the conceptual basis of the World Union movement, especially as the movement was, as pointed out by Sri M. P. Pandit, poised for dynamic action on a global scale. He drew attention to the gap that existed between the philosophical foundation of the movement and the harsh realities of the day-to-day practical life, which was necessarily competitive and often exclusive. He posed the problem of bridging this gap by evolving precise working concepts for the movement.

Sri M. S. Narayana (Hyderabad) urged serious people to take up positive action for world unity on a new ideology. He felt the old ideologies of democracy, capitalism and communism had all failed to meet the specific demands of mankind. He believed that the segregation of our quest for God and our conduct on the earth from the application of scientific method was perpetuating our ignorance and making our individual lives miserable. He thought that nation states acted as a hindrance to the growth of world unity and wanted them to shed their sovereignty to help form a World Government. The One World Authority, he underscored, would be successful if based only on truth and not on caste, community, religion, language, etc. He hoped the new ideology of oneness of mankind would usher in a new Economic World Order based on lofty objectives of World Union.

Sri A. J. Kutty (Bombay) stressed that world unity was a natural phenomenon and pointed out that Sri Aurobindo had declared that 'mankind aspires for oneness'. Material civilisation was a blunder as it divided human family, he said and opined that natural way of life would alone bring peace and tranquillity to this trouble-torn world of today.

Sri K. M. Shenoy said that only the perfection of the soul, as urged by Sri Aurobindo and the Mother, could change the animal man into a divine being. For this purpose, a new spiritual society had to emerge on the principles of Sri Aurobindo's teachings of gradual

awakening of consciousness of man. He called for the emergence of 'universal self' on the basis of the law of inner freedom, which alone would solve all the problems of mankind.

Sri B. S. Anantaswami Rao (Bangalore) believed that the Indian religious spirit showed one of the ways to the salvation of man and the call of the World Union movement was relevant for the awakening of humanity. Wisdom and consciousness, he stressed, were the keys to the luminous self-awakening in collective society as well as individuals.

Sri Ashutosh Bhattacharya (Calcutta) explained lucidly the concept of world family. In his luminous poem 'Oneness in Cradle', which he read, the speaker called the World Union movement as the father, the Vishvaparivar as the mother and the humanity as their children. His poetic call of One World Authority touched the heart of everybody irrespective of creed, race and territory. His Vetta-dhish way of approach revealed the inner self of man, where all was one and the divine got identified with the human, and life on earth transformed into Life Divine.

Sri Swapan Bhattacharya (Calcutta) regretted that the concept of One World of Universalism was regarded by many knowledgeable people as utopia and even the majority of the great thinkers failed to visualise that its advent was so near and practical on account of the recent tremendous development of communications technology. Fraternity amongst the people of different States was not a new concept and unity was realisable as the vast majority of the people of the world belonged to Hinduism, Buddhism, Christianity and Islam, which all proclaimed the universality of man. He thought that only the strengthening of the World Union movement and the successful implementation of its objectives would save the world from certain extinction, which is threatened by the continuing disunity among the nations, especially the great powers.

Sri N. K. Roy (Calcutta) stressed the importance of practising oneness in daily life, and one ounce of practice was better than oceans of lectures.

Sri Santosh Bannerjee (Calcutta) bemoaned that while God created man, man had created artificial barriers to unity of man. When we were so interdependent in life, he thought there was no alternative to our unity. He urged for change in the pattern of technology, which at present catered to the needs of the rich, so that it promoted the welfare of mankind as a whole. He thought India could very well take the lead in this matter and the World Union message could certainly help the cause.

Dr. Biswanath Baral (Chandernagore) pointed out that the whole of scientific and technological advance was for the benefit of mankind. Yet, people in their individual lives sought to divide themselves. Unity and its essence must inform all of our actions, he urged.

Sri Haneef Jawaid (Bangalore) hoped that world unity was bound to come by our ceaseless and sincere efforts.

Summing up the discussion, the Chairman observed that the World Union movement had given the basic tenets for practice of real unity to the peoples and the states alike. He urged that we should strictly watch the 'environment' on global scale and help the possible descent of the divine into humanity, which was destined to happen and reign as foretold by the sages and seers as well as Sri Aurobindo and the Mother.

In his concluding remarks, the Chairman observed that the discussion which brought forth divergent views was purposeful and felt gratified that all the speakers had upheld the

World Union concept and supported the movement. He hoped that their concrete suggestions would engender creative forces for world unity. He welcomed the concept of caring community, which the Convention projected, for providing the infrastructure of mutual affirmation and fulfilment all over the world.

Commission 2

IDENTIFICATION OF DISINTEGRATING FORCES

Chairman: Dr. Roma Chaudhuri

Reporteur: Sri Haneef Jawaid

Introducing the subject for discussion, the chairman, Dr. Roma Chaudhuri, former Vice-Chancellor of the Rabindra Bharati University and President, Sri Ma Utsav Committee (Institute of Mother's Bliss), Calcutta, after paying her homage to Sri Aurobindo and Sri Ma through two self-composed Sanskrit poems (with English translation), said that the term 'identification' here might mean two things—unifying or integrating the so-called disintegrating forces (the goal) and finding out or discovering those forces or their causes, so that the same might be destroyed forthwith (the means); and in both these respects, Sri Aurobindo's wonderful book, 'The Ideal of Humanity', would serve as our best guide for ever. According to him, as according to our ancient saints and sages, this great goal of World Union could be achieved through one and only one means, viz., 'Religion of Humanity', or knowing, loving and serving all as God Himself on earth. World Union, World Peace and World Happiness could be achieved on this spiritual basis alone, not through politics, economics, sociology, sciences, etc., but through philosophy and religion alone.

She further pointed out that the so-called disintegrating forces might be apparently due to external political, economic or social causes. Ultimately, however, these were traceable only to inner causes, viz., to our inner 'shadripus' or six great internal enemies (kama, krodha, lobha, moha, mada and matsarya), selfish desires, anger, greed, delusion, pride and hatred, which had to be conquered and destroyed first.

She concluded her remarks with an optimistic note that Sri Aurobindo and Sri Ma had both lovingly assured us to the effect that the unity of the world was already there, always there, and only this grand fact had to be realised by us. The victory of truth and love, envisaged by the Mother, had to be brought about by us, through our devoted and dedicated services as early as possible.

Dr. B. N. Boral (Calcutta), Dr. Basudev Bhattacharya (Calcutta), Prof. S. Ramakrishnan (Bangalore) and Sri R. Chakravarti (Bangalore), participating in the discussion, gave suggestions regarding ways and means through which the causes of disintegration might be destroyed, paving the way to realise the coveted goal of World Union.

There were several other distinguished participants in the discussion and the following points emerged out of it:

1. Almost all the speakers without exception laid particular emphasis on a healthy

individual personality and unity of inner psyche. A disintegrated person could hardly contribute to the unity of mankind. Such an individual would be a liability rather than an asset in this movement. Every one of us would see himself in the mirror and critically examine himself to see how far he was integrated, harmonious and rounded personality. To evolve such a personality, he should fight bitterly the great inner enemies like, jealousy, hatred, etc. They should first be eliminated. Still more important was to suppress the false Ego and egoistic and egocentric attitude. It was not only the individual ego but the family ego, the racial ego, the national ego and other small and narrow egos which should be sacrificed for a Universal Consciousness. The development of team spirit was always conducive for this purpose, and it was only then that the unity of mankind could be ensured and advanced.

2. At the social level, lack of mutual understanding and good interpersonal relationship was a must for a healthy society. That was particularly lacking at present, which was a hindrance to unity.

3. In order to have a close interpersonal relationship, there should be a free and frank communication and show of concern for one another. A helping attitude was a must for developing unity.

4. In the political sphere, the real spirit of democracy, which was more a way of life than a political philosophy or form of government was utterly lacking. Liberty, Equality and Fraternity had become empty words without any meaningful content. As the post-industrial era was dawning, there was a necessity for new thinking in all these fields.

5. In the international field, the scenario was most depressing. The two Super Powers were at loggerheads with each other. The advanced nations were insensitive to the needs of the developing nations. The nations of the Third World had a sense of inferiority and such a complex was dangerous. The mad race in armaments was the most disturbing element, threatening world peace and the very existence of mankind. The remedy for this would be to erase artificial boundaries among nations and redraw the map of the world creating administrative units and viable economic cultural units. Passports and visas should be abolished altogether, and a person should be given free entry into any place he liked to go anywhere in the world.

6. In the cultural field, the whole life was full of unhealthy competition, struggle and mutual strife. There were so many isms, ideals and thought processes which were mutually exclusive and claimed to be better than others. There should be an inter-disciplinary approach in these matters and a spirit of give and take. There should be tolerance, respect and appreciation for all ways of living. The ideal of Unity in Diversity was to be commended.

7. Modern world was facing many serious and urgent problems, such as ecological imbalances created by pollution. Unless man learned to control it and put the ever scarce raw materials for best use he would face complete disaster. Harmonious living, natural way of living, was what was needed. It ensured high quality of life not only for this generation but the future generations as well.

8. For achieving the right attitude, it was necessary for men to unburden their minds of the evil memories of violence, wars, hatred, etc. They had to rewrite history from the point of view of whole humanity and put emphasis on peoples movements rather than on rulers and their activities. It was always better to look forward than to look back into the dark past.

It was only when all these different aspects were kept in mind that human situation would improve. They had to overcome the hindrances to unity of mankind in order to achieve World Unity.

Commission 3

INSTRUMENTATION: THE CARING COMMUNITY

Chairman: Sri K. Narasimha Murthy

Rapporteur: Sri K. R. Hegde

Introducing the subject for discussion, the Chairman, Sri K. Narasimha Murthy called for identification of divisive forces and devising means whereby they could be eliminated. He thought they should build up the caring community not at one place but at all places and at all levels in the world. He urged that the vedic concept of Vasudhaiva Kutumbakam should be made a reality.

Sri L. N. Datta (Calcutta) pointed out that the root causes for world malady had been identified by both Sri Aurobindo and the Mother. One should have things of beauty and perfection. Education was a must for everybody and material aspirations should be curbed effectively. Poverty, which was widely prevalent had to be eradicated, he added.

Dr. M. Gudi (Bangalore) stressed the necessity of establishing Gram Swaraj. He deprecated the tendency of copying western ways of living and urged the people to be true to their *dharma* and recognise their supramental mind.

Sri K. N. Iyengar (Bangalore) pointed out the need to think of moral and ethical values in the field of one's own working, be it in a factory or office. He was of opinion that great responsibility rests on people who are responsible for laying down national policies, to think and plan, keeping in view the ideal of human unity.

Sri J. T. Parekh (Bombay) believed that the world was marching towards unity. There were large number of organisations in America and Europe engaged in the task of alleviating human suffering but they were at cross-purposes. They should shed their exclusiveness and work together, for which World Union provided the spiritual foundation. Every individual should give up all differences and distinctions and develop true love and compassion for all living beings.

Dr. M. S. Narayana (Hyderabad) wanted the caring communities to be established in as many places as possible and every member of that community should actively participate in its activities.

Sri J. C. Shah (Calcutta) desired that the idea of caring community should start with one's own family. Many devastating problems like poverty, population explosion, nuclear holocaust have to be solved. Quoting Sri Aurobindo, he said we must love our neighbour not because he is our neighbour, but in him we must see and feel divinity.

Dr. N. Gundappa (Bangalore) emphasised the need to follow the teachings of our ancient seers—love and faith. He said that this attitude should be developed to bring about a society of caring communities.

Summing up the discussion, the President thanked the participants for highlighting the various facets of the theme. He said to love one another, to feel divinity in others, is the basis of a caring community. True love rests on spirituality. Time has no effect, when a man loves deeply and in spirit.

Commission 4

THE PROGRAMME OF WORK

Chairman: Prof. N. S. Govinda Rao

Rapporteur: Sri B. V. Balasubrahmanyam

Dr. T. Prasannasimha Row welcomed the gathering and introduced the chairman to them.

Introducing the subject for discussion, the chairman, Prof. N. S. Govinda Rao, said that activities of World Union should have spiritual foundation. Oneness was a spiritual experience. Sri Aurobindo saw God everywhere; it was possible when barriers of mind were broken. The reality of oneness had been experienced by the seers in the past and great religious teachers like Buddha and thinkers like Shankara. He wanted people to build up super-conscious power step by step. Like-minded men came together and the unification of great minds produced the power. Even if five per cent of the people made determined effort, world union would become a reality. It was concretisation of consciousness. Unless minds of men changed, nothing could be done. First and foremost duty was to develop human consciousness to build world unity. They had to eliminate the disintegrating forces. One of the methods was to hold meetings of that type. He desired that the World Union Journal should publicise world events with appropriate comments aimed at unity of mankind. He wanted the people to give up their individual ego and work for universality. He suggested for opening of educational guidance centres. He wanted also the opening of dispensaries to render service to the poor. 'Caring for others is caring for ourselves'.

Sri Puri (Delhi) pleaded for education which enabled the new generation to go on right lines. He pleaded also for World Union Centres to become service institutions. He suggested: (i) develop horizontal and vertical groups for education; (ii) enable large number of women and children to participate; (iii) open Sunday schools and summer schools; (iv) conduct community evenings at all levels; (v) distribute World Union literature liberally; (vi) involve all academicians, thinkers, writers, etc. to work faster; (vii) dovetail all mass media for propagation of the idea of One World; and (viii) co-ordinate and co-operate in the programme.

Sri K. R. Hegde read the paper of Sri N. S. Amin (Bombay) who had gone out. Sri Amin urged: Let us all love and serve the humanity; and let us all realise soul and determine to work. He said that every moment of life was a divine experience. Instrument for divine work rested with the individual self. Each World Union centre should become the instrument. He stressed that lesson of mutual dependency must be learnt to overcome the sense of separation.

Sri Purnenda Prasad Bhattaharya (Baranagore): Bring God into lives of men. God Himself is guiding us. It is our destiny to become One World. We are becoming conscious participants in His law to become ONE.

Sri Santosh Kumar Bandopadhyaya (Calcutta) pleaded for an integrated plan for the development of man. He did not want the movement to become another religious concept. He wanted specific programmes for youth development. He suggested employment exchanges should work efficiently. He wanted subsistence allowance to unemployed youth. He stressed for the development of man; 'integrate him with the rest of the humanity'. He suggested for informal education. As Tagore underscored, let none be afraid of danger, and let everybody use his capacity, which was God-given.

Sri P. Krishna Raju (Bangalore): Live a pure life. True love is not loving your own people only. Be truthful. He pointed out that the Pondicherry Conference of 1975 had chalked out a 20 point Programme and wanted its implementation. We should draw inspiration from institutions like the Ramakrishna College of Moral and Spiritual Education at Mysore. He suggested for the foundation of an International Centre and the conduct of workshops at different centres of World Union.

Sri Sha (Calcutta) wanted that minimum programme of work be drawn up and faithfully implemented. He wanted also a training centre, a national directory, a national information centre and central library for World Union workers.

Sri Samar Basu (Uttarapara) urged for the implementation of the 1975 programme.

Sri A. I. Kutty (Bombay) desired that World Union be broad based to take into its fold other similar organisations. He wanted also that the programme should aim at solving some of the pressing world problems. World Union, he stressed, should spread spiritual culture everywhere.

Prof. S. Ramakrishnan (Bangalore) regretted that masses were not touched by the World Union activities. He thought that meetings by themselves were of little use. They should approach mass media, the press, universities, etc. for spreading the message.

Sri P. K. Bannerjee (Uttarapara) urged for enlisting the support of the youth. He wanted the World Union movement to become a mighty youth movement.

PROOF

You can stand with strength against all cynicism, if you have a few simple principles that you live by because you want to and not because you have found their ultimate proof. For instance, you may say, "Life is worth living; trying to do better is not futile; kindness and love are better than cruelty and hate." The strength and beauty of such values show forth as you live by them—and that's all the proof you need.

From The WORD

CONCLUDING SESSION

10:00 AM to 11:00 AM June 9, 1981

Justice Sri Nittoor Sreenivasa Rau presided.

The Convention with the theme "Practice of Oneness: The Caring Community" was unique, with the active participation of many distinguished scholars, drawn from different parts of India and chaired by eminent and distinguished educationists, scientists and administrators. It was decided that a Committee consisting of Sri Thandaveswara, Prof. N. S. Govinda Rao, Sri K. Narasimha Murthy, Justice Sri Nittoor Sreenivasa Rau and Dr. H. S. Lakshminarayana be requested to prepare a Statement of the Convention, to be published in the World Union journal. Sri J. N. Puri (New Delhi), Sri Samar Basu (Calcutta) and Sri Amar Jariwalla (Bombay), speaking on behalf of the visiting delegates, thanked the Organizers of the Convention for the excellent arrangements made for their boarding and lodging, highly disciplined way every programme was conducted, the high calibre of the Convention and said nothing was left to chance, but planned meticulously. It was a family union of World Union members. They were delighted at the way all workers lead by Dr. H. S. Lakshminarayana, Secretary of World Union National Centre-India, under the wise guidance of their President, Justice Sri Nittoor Sreenivasa Rau, worked like a happy team. They expressed their gratitude to the hosts.

The President, Justice Sri Nittoor Sreenivasa Rau in the course of his concluding remarks, said that his colleagues and he were very happy that the Conference had been a very fruitful one. Not only had there been great response from all parts of the country but several members had come accompanied by the members of their families. The presence of ladies and the children not only added colour and brightness to the atmosphere, but we were able to spend these three or four days together almost under the same roof and we were enabled to savour the sense of true community life which was itself symbolic of the World Union idea and ideal. He added: For this we are greatly beholden to the authorities of this beautiful Kalyan Mantap for making what I said just now possible. We could have our meetings, accommodation by way of living quarters and the kitchen, all situated in the same building. I should not fail to mention that the team in charge of the kitchen who had prepared such excellent food have laboured willingly and always with a smile. More than all, all of you have totally identified yourselves with us so that the distinction between hosts and guests has vanished.

"As regards the proceedings, I have already said how inspiring the speeches we heard on the opening day were but, the proceedings of the four commissions which dealt with different aspects of the theme of this Convention were no less important. In fact, I attach the greatest importance to them since it is in this part of our programme that we had the maximum participation. I am so happy that so many members took part in the discussions and

richly contributed to the out-come and it was our great good fortune to have such distinguished personalities to head the four commissions and to function as rapporteurs. How can I fail to mention the cultural programmes? Not only did they bring joy and relaxation to us but each one of the items so perfectly fitted in with and promoted the very spirit of the unity of mankind. In this connection, while we are deeply grateful to the young and brilliant vocalist Kumar B. S. Srinath and to the gifted artiste Smt. Bhanumathi and the friends who accompanied them, we are exceedingly fortunate in that Dr. Roma Chowdhury and her team contributed a brief but wonderful programme of dance and songs.

I had the occasion to mention previously how I found myself in the position of the President of the National Centre and how my hesitation and misgivings dissolved when my colleagues on the Adhoc Committee met me and assured me of their fullest cooperation. They have fulfilled their promise in more than ample measure. Indeed it would be factually true to say that it is they who have really carried on the work allowing me to sit back and get briefed about the work. Could one wish for more dedicated friends than Dr. H S. Lakshminarayana, Sri K. S. Sridharan, Sri H. S. Narayana Setty, Prof. K. S. Chakravarthy, Dr. T. Prasannasimha Row. At that time I had also the benefit of advise of Sri S. Krishna-murthy and Sri Rameswaram. Another factor also relieved my mind, that is, I was to bear the responsibility only for a relatively brief period as the head of the adhoc body. Now that you have all in your kindness asked me to continue in the office, I can only say that it is a great privilege and that I shall do my best. Here again, I have the great satisfaction that I have dedicated colleagues who will really bear the burden of the work. Let me mention that during the period that has elapsed, we naturally bestowed attention upon the preliminary work and, so to speak, upon laying the foundation. But in an organization like World Union, it seems to me that personal contact and acquiring of personal knowledge of the working of the various centres and the persons constituting those Centres, is very essential. At the same time it is not an easy thing to accomplish it in a vast country like ours. But I think that the utmost that is possible in that direction should form an important part of our programme and I shall endeavour to fulfil it to the extent possible within the limitation such as those I have mentioned above and others.

"Brothers and sisters, let me thank you all most warmly and sincerely for making this Convention such a great success and let me look forward to a fruitful future in the promotion of the great cause which we hold so dear."

(Sri B. V. Subbarayan, Convenor of the Convention thanked all the delegates for their cooperation in the conduct of the Convention).

VISIONS IN THE ARYAN LIGHT: SELF-REALISATION & SUPERMIND IN THE RIG VEDA—17

David Frawley

(Continued)

The Outer Path of the Father and the Inner Path of the Son
Rig Veda, Mandala 10, Sukta 135
Deity—Yama, the Vedic god of death and transformation
Seer—The child of Yama, Kumara Yamayana

In this further hymn of the Yama cycle, the Veda sets forth its own criticism of the mere outward, ritualistic understanding of its teaching. It shows us the real nature of one of the Father-Son teachings in the Veda, with the mystic significance of the Son. It gives most clear evidence of two distinct Vedic paths, one outward and ritualistic, the other inward and knowledge-oriented, which later became the two Upanishadic paths of the Fathers and the Gods, which can perhaps be said to emerge out into the open with this hymn. It also sets forth the original story and teaching which is the seed from which the Katha Upanishad sprouted.

1. "In the tree of beautiful leaves, Yama drinks with the gods, Here our father, the lord of the house, follows with loving care the ancients."

Here we have the image of ritualistic worship and the outer understanding of the teaching. By the lesser understanding, Yama, the spiritual man who is our real Self, is just a kind of divinized mortal, who lives in a heavenly world with the gods, the tree of beautiful leaves, the heaven of good works. By our faith in this saviour and practising good works we go to his heaven after death and delight with him and the gods. The father is the ruling principle of the ego-bound mind, buddhi, judgement or conscience. Under his indirect contact with the light of the true Self we follow the outer religion, and with love and care follow the ancients, our holy ancestors whom we worship as great people. It is just a kind of second-hand and superficial imitation of our ancestor's religion. Here the ancients do not refer to the Divine Seers but simply to the way of the past. Against this mere traditionalism must come a revolution, which even the Veda speaks of.

2. "I look with dismay on him who follows with loving care the ancients, on him who wanders on the evil path. Thus I yearn for this renewal."

The Divine Son, the insight into the Self, begins to awaken within the outer teaching, and sees its limitation. To him the outer teaching is evil. It just moralizes the ego but does not transform it into the Self. This is the same as the Upanishadic criticism of the Path of the Fathers, the way of good works, the religion of mere faith and devotion, which regards God and the Self as separate principles. Generally speaking the hymns of Rig Veda can be

interpreted either as knowledge, jnana, or as ritual, karma, according to one's insight, as its symbols can be grasped inwardly or outwardly. Its ritualistic yogic alchemy can be taken according to the inner transformation or the outer ritual, as the outer is a metaphoric key to the inner. Yet many hymns are almost impossible to understand apart from the inner, knowledge teaching, through which alone the Veda will make real sense. The last sentence of this verse means literally 'yearn for this again,' but again puna, often indicates change and renewal, as the rest of the hymn amply indicates. According to the ritualist view this hymn refers to the funeral ceremony of a young boy, and all that the child is longing for is return to ordinary life, regarding his father as wrong in being concerned with these religious matters of death. Again this only indicates the poverty of the ritual and literal interpretation of the Veda, which ignores the deep spiritual implications of this quite mystical hymn. The Son is Indra, the Divine Hero Son, who awakens within us by the power of our Self-vision, and who subordinates to himself all the gods and demons, all the outer religions of good and evil, to the rule of the inner religion of the Self. Examine our study of hymn 10, 124, in this regard. Here a similar teaching is given in terms of Yama.

3. "Oh child, you mounted, unseeing, the new wheelless vehicle fashioned by the mind, one-willed, turned in all directions."

Having seen through and cast off the lower path of outward ritual, the inner ritual transformation of knowledge begins. The Vedic vehicle is hardly a real chariot. It is the metaphoric chariot of the inner journey. Here the highest form of the vehicle is mentioned, the vehicle of the one Self. This vehicle, ratha, is wheelless, acakra, unmoving, independent. It is fashioned by the mind, manasakrino. It is the mind vehicle, the vehicle of pure consciousness. It is one-willed, eka-isha, or follows a single impulse or energy. This does not mean simply one-poled as the literalists would say, as the term isha never means pole, but derives from the root ish, which in its multiple significations means to impel, move, wish or will, hence will or energy. The mind-fashioned vehicle is centered on a single pole of will. This vehicle is turned in all directions. It is omnipresent, moves everywhere and attains everything. The inner Divine child, weary of mere outer action, which following the energy of inertia leads only to stagnation, mounts by his own nature the inner mystic transformation vehicle. The death of the father, the ego, is the birth of the innocent Divine child, the Self. This Divine child is born and grows through death, to mature to eternal life beyond the bounds of death. In the Katha Upanishad the father gives his son over to death, Yama, after the son criticizes him for a superficial, faithless and mercenary sacrificial offering for the sake of personal reward. Thus the ego, using even religion for its personal gain, condemns the innocent child of its true nature to death. Finding this Self involves giving up all of our conditioned motivation and becoming an innocent child in the womb of death, which alone transforms death and ushers us into the Life Divine. This child is also Vamadeva, the great seer of the fourth mandala of the Rik, who while in the womb (of death) came to know all the births of the gods (the Divine). For the birth of the Divine, unlike our birth into the ignorance which occurs after death and leads to death, occurs in death as the transformation of death. It is the birth in death which is the death of birth. For death is the real birth, which we, clinging to the life of the ignorance which is the real death, are unable to accept or benefit by. Our true Self is born in death for the Life Divine. Yet this is the mystic conscious

voluntary death-in-life, not ordinary death, which though may afford an opportunity for it. Voluntary death is the road to the Life Divine. It is the emptiness of ego which attracts to itself the fullness of God. This voluntary death-in-life is the mystic transformation vehicle which attains the omnipresent Self. It is the wheelless solar vehicle, the transforming clear light of the Pure Life which is the death of the clinging mind. The Divine Child mounts this transformation vessel unseeing, apasyan, innocently, without motivation, content in the transformation which is his true Self.

4. "Oh child, the vehicle which you have caused to revolve forth from the Illumined Sages, according to that the Song has revolved forth, assembled and placed as a ship."

The mystic chariot is also the mystic ship. The journey is the voyage over the troubled waters of Samsara, the emotional ocean. The child, by the purity of his own Self, causes this transformation vehicle to revolve its transformations. Its journey is spiral, a continuous transformation in all directions. This vehicle revolves from the Illumined Sages, vipra, the powers of enlightenment present in our minds as our inner guides, or it revolves around them according to the insights which they have established within us. This mystical vehicle is the spiritual Song, Saman, the song of the bliss of Self-realization, the song of insight, which is the insight of song. That is the mystical vehicle of eternal and infinite attainment and transformation.

5. "Who fathered the child? Who caused the vehicle to revolve forth? Who indeed will now declare that to us, how the restoration came to be?"

The child is no ordinary child, nor does he really have a father. His father is just his reflection and inversion in the ignorance. The child himself caused the vehicle to revolve, or there was no real child, vehicle or revolution. The questions are somewhat rhetorical, to point out the symbolic nature of the teaching. "Who indeed will now declare," means let him who knows or has realized this truth, which transcends the ordinary mind, declare it, let us realize it. The restoration, anudeyi, is a subtle term here which has been interpreted variously. It means literally what is given back, hence restoration or remission. It may also mean transition or transformation. We have taken it as referring on one hand to the restoration of the child to his Divine Nature, and on the other hand, as the restoration of the teaching according to its inner meaning, which the next verses will also indicate.

6. "As the restoration came to be, thus the summit was born. The foundation was extended to the east, the passage was made to the west."

The summit, agra, means also the foremost, the original. It is the one-will which the pole of the mystic vehicle. It is the One Self, who in terms of light is the Sun. The foundation, budhna, or depth, is extended or pervades to the east, purastat, or in front. The passage, niraya, egress transition or even transformation is made or accomplished to the west, paschat, or behind, to the back. Or it could even mean that first the foundation is laid and then the departure is made. The language is structured for a typical Vedic multidimensional mystic statement. In terms of the Solar Self, the foundation in the east is the dawn of awakening and enlightenment, the knowledge, life. West is the direction of the setting sun, in the lower sense decline and decay, but in the higher sense the mystic death, the higher ignorance or unknowing, wherein the Solar Self goes to rest in the night of peace of its own nature beyond the mind. In terms of the teaching of the Vedas, the eastern foundation is the

clear, obvious outer meaning of terms, which delineates the form of the teaching. The western or backward passage is the hidden, veiled or mystic meaning, through which the real transition occurs, and which requires an inversion or introversion of the outer meaning of the hymns. In terms of Yama, east is the light of pure life, the understanding of which affords us easy passage through the western realm of death. In any case the Veda sets forth a twofold teaching, considering both the front and the back, what is obvious and what is hidden, and it is this polarity that allows the great summit of meaning to be attained.

7. "This is the station of Yama, what is called the mansion of the gods. Here his flute is played. Here he is adorned with songs."

The restoration is complete. We return to the beginning. Yama and the gods, the tree, the mansion, the flute, all are only metaphors. The real station of Yama is also mind-fashioned. He is the mystic transformation vehicle which is also the goal of the transformation. Here is the real tree where Yama drinks with the gods. Here our father, the lord of the house, follows with loving care the ancients. What is required and here achieved is the transformation of vision. The outer need not change at all. The whole purpose of the Vedic poetic path is to bring about the symbolic comprehension of the whole world as Brahman, to grasp all things as sounds and symbols of the Divine Word and Light. The true poet finds the whole world to be essentially and primarily only poetry, finding all things only as metaphors of the eternal beauties and verities. Without understanding this different level of vision it is impossible to make real sense out of the Vedas, whatever one may know of its grammar or anything else. This shift of vision, from the practical apprehension of the world to the spiritual apprehension of it is the real secret of the Veda. To the worldly person or to the philosopher the world is only matter. If this materiality is real then the spiritual is false, or if spirituality is real then materiality is false. But materialism is nothing but the literal mind, which takes things as entities in themselves, possessing an independent reality. To the Seer-poet the world is not material, and therefore not unspiritual either. It is the poetic revelation of the Divine. To speak metaphorically of the world is therefore to talk about God. The Veda is written on this level where the world is Brahman, and deals with Brahman in its concrete reality as the world, and with the world in its symbolic reality as Brahman. Thus it cannot be criticized from either the materialistic or the philosophical spiritualistic standpoint. In this hymn we have a clear demonstration of the purely visionary nature of Vedic statements, which should give us the clue to the orientation of the other hymns as well.

The Transformation of Being, a Vedic Hymn of Departure

Rig Veda, Mandala 10, Sukta 154

Seer—Yami, the consort or feminine power of Yama

1. "For some the Soma is purified. Others worship the clarified light. To those for whom the honey-bliss flows, to them only let him go."

2. "Invincible through the power of tapas, those who through the power of tapas have attained the World of the Sun, who accomplished the great austerity, to them only let him go."

3. "The self-renouncing heroes, who struggle in the battle for the treasure, who indeed have the thousandfold capacity, to them only let him go."

4. "The ancient devotees of truth, the truthful ones who flourish in truth, the Fathers, who have the power of tapas, and Yama, to them only let him go."

5. "The seers of a thousand-leadings, who are the guardians of the Sun, the sages who have the power of tapas and Yama, who are born from tapas, to them only let him go!"

This hymn is more than just a prayer to send the departed soul to the heavenly region of the ancestor spirits. It is a prayer to merge the dying soul with all the Divine Sages and the Cosmic Man in the realm of the Solar Self. It is a prayer for Self-realization at death, which was no doubt also used at the mystic death rituals. The Veda is only concerned with death as the door to immortal life. It has no cult of death, darkness or sorrow. Death is to the Vedic mind only the transformation of life, causing neither fear nor sorrow, but affording the opportunity of the highest transformation into immortal life.

The seers, merged into the Divine, ever experience the Soma, the purified bliss, and the Ghrta, the clarified light of truth, which were instituted in the outer ritual as a fermented plant juice and clarified butter. This bliss is also the madhu, the honey-wine. It is to these great seers merged in the Divine and to the Divine powers and realizations which they symbolize that the wise pray for the soul to go to. The Veda is deeply aware of the spiritual unity of man, and the ability of men help each other inwardly along the path to truth. Thus they worship the Divine Seers, who having been men, have left the seed-power of their realization in all men, to guide them from within. It is this inner reality of our spiritual fathers in the unity of man that is the basis of the worship of great sages, gurus, in India. It is a cult of the inner spiritual man potential in all men, and not just mere personality, authority or ancestor worship.

The essence of the power of the ancients, the essential power of transformation, set forth in this hymn is tapas, a word that is very difficult to translate adequately. It means inner fervour, not only the inner fervour of austerity, with which it is generally associated, but also the inner fervour of creativity, and these two ideas, austerity and creativity, are linked together through the concept of tapas. Thus it is the inner fervour of transformation, which brings about true realization. This inner power of transformation, tapas, is the real power and reality of the Fathers, the ancient seers, and of Yama, the archetypal man, who are all forms and powers of tapas, transformation. Through this power of tapas they are invincible. They have conquered all things and gone beyond all death, which is the accomplishment of the great austerity, maha tapas. They have attained Svar, the World of the Sun, the highest light and consciousness, Self-splendor and Self-rule.

These are the heroes who are self-renouncing, tanutyaja, who renounce or offer their selves or bodies in the battle for truth and for the treasure of immortality, which is the thousandfold or infinite, sahasra, gift or capacity, dakshina. They are the ancient devotees of truth, purva ritasapa, or devoted to the ancient or original light of truth. They are the truthful ones, ritavana, who flourish or are exalted in truth, ritavridha. They are the seers, kavaya, of a thousand or infinite, sahasra, leadings or guidances, nitha. They guide us from within in countless ways, with a subtle, secret, yet vast and comprehensive teaching. They are the guardians of the Sun, the Solar Self, and function as the powers and guidances within us

whereby we go along the path of truth to the Solar Self. So to them is sent the soul that they may guide it to the full realization of this Solar Spirit. They are like the rays of the sun which lead us into its pure light. They are the powers of truth and tapas, of the inner transformative fervour of truth, whereby the Solar Self shines. They dwell in the shining realm of truth and tapas. So here we have another indication of the inner power and reality of Yama and the Fathers and the mystic meaning of death.

However it must be admitted that the Vedic realization did not just entail the complete destruction of all individuality into a formless unity. A lower individuality in the ignorance, the mortal separate self, the ego, is indeed given up, which no spiritual teaching could be expected to preserve. Yet a higher individuality as one of the Fathers who guide all living creatures is taken up. It is the assumption of this status of a Divine Father that gives the Vedic realization the appearance of a mere heavenly world. It is well known, though, that even those who realize the Self can continue on in the worlds as guides of men and that their ability in that function is not ended with death. The Veda could speak of this freely for it did not have to justify the unity of the Divine on a philosophical level. They experienced the unity of the Divine in a creative sense which included creative centers within that oneness, not separate selves but multiple Self-formations, which were the Fathers.

OPPORTUNITY

What do you do when crisis confronts you? Are you frightened and inclined toward either fight or flight? A crisis can be an opportunity for you to prove your strength, if you accept it as such. So instead of cursing the darkness of crisis, make it an opportunity where you can let your light shine. Confucius said it well; "It is better to light one small candle than to curse the darkness."

From The WORD

EDUCATION (2)

Why are standards of education going from bad to worse? Why are things breaking down? The answer is again:

Education means a job, a job means survival. It is the worsening attitude that is gaining on education and eating it up like white-ants do. And one day surely the mansion will fall to dust.

Oh, let it fall! Let all that was old break! Let the new emerge!

Let there be no school, but learning; let there be no teacher, but an experienced friend guiding our steps; let there be no curriculum, no hours of sitting in front of the blackboard, no home-works that wreck our play; let there be nothing that is old, but let us build a new something. A something which means differently to everyone.

Let there be as many systems of education as there are children. Let each child of the world decide his fate, and march towards his goal unhampered by the old society and tradition-bound people of yore.

(to be continued)

— LUNA (15 yrs.)

IMAGE

Much of our feeling of confidence and well-being depends on what kind of an image we have of ourselves. Most of the time we think of changing our self-image through mental processes. However, there is a simple experiment you can try that involves a physical act plus positive thinking. Try squaring your shoulders, raising your head a little, putting a smile on your face, and walking with purpose. At the same time, think of going cheerfully and confidently to meet your good. Your self-image will improve, and you will project a better image to others.

From The WORD

PASSING OF THIS CIVILISATION

Jibendra

To all appearances, we are heading for a new birth, a new civilisation through all the throes, pangs and turmoils of the present times. The crisis in human destiny was never so acute as now. Never in the history of man such rapid and revolutionary changes took place in his life throughout the globe as humanity is facing today. This is only a prelude to some coming significant change of which few of us are really conscious. To a discerning intellect it ought to be evident that ours is a world which is constantly changing; there is nothing stable even for a moment. It is in a state of constant flux and what appears stable is only an illusion of the senses. It is like the mass of waters of a river which gives some appearance of stability when there is no current or flow satisfactory to the eyes. Or, a block of stone which apparently shows no signs of change but which is changing slowly all the while because of the action of the sun, rain and wind. Motion of Matter in Space, motion of change in Time are the condition of our existence. But such is the veil of Maya or Illusion, man seldom takes cognizance of this constant change in his life and surroundings and goes on as if things are fixed and stable for ever. But for this illusion, there could not be the continuance of the world. A rational and intelligent human being would certainly get disgusted with this perpetual change and would prefer to remain inactive because of the lack of certitude that life would always remain fixed, pleasant and prosperous. For the bulk of humanity there is no choice or will; they are like the dumb driven cattle.

This is the rationale of the working of the Divine Conscious Force which is at work behind all the happenings of this world. If men were always conscious that things would not remain fixed and stable, they would not in all probability accept life and withdraw from it in the hope of finding some ultimate solution to this mystery—something that is stable and permanent. And for this human failure, the world as we know it, would certainly come to an end. There would be no progress in life, material or spiritual and stagnation would be the result of a creation meant to be always progressive even in the midst of this eternal change and flux.

During the last fifty years of the epoch in which we are living, materialistic civilisation seems to have reached its acme—if we can add to it the prospect of man's flying in the air with a vertical uplift like the helicopter for a short distance and in fair weather—the picture of our scientific and technological achievements will be more or less complete. Man has subjugated earth, air and water and by his discoveries reduced space and time almost to the vanishing point. His scientific and technological achievements are reflected in immense increase in industrial and agricultural output with an inconceivable increase in global trade, commerce, communication and transport. All these testify to human intelligence and capacity to re-organise life on earth on a better and more decisively improved scale than when

he began his life as a cave man or a nomad. But unfortunately he is no better now notwithstanding his vast advance in materialistic civilisation than what he was mentally and morally during his first primitive stage. He continues to remain the same narrow, self-regarding petty egoistic being that he was in the past and has not enlarged his consciousness in conformity with his material achievements. Millions of years have passed from the stone and iron age which marked his step by step advance in conquering the domain of matter but he is even now in his inner life what he was in those primitive times. He has conquered outer nature but his inner nature remains the same, beyond his control. His passions, instincts, desires and impulses still dominate him. He has no control over his senses. He is not master of himself though he has a great mastery and control over the external nature. He has no doubt developed the powers of reason but this reason turns traitor the moment his own self-interest is affected. And this—not only for the individual human being but also for the collective life. Greed, lust for power and domination over others are his characteristic nature even in these days of so-called enlightened self-interest which is only an euphemism for blatant exploitation of others. He is at enmity not only with his neighbour but also at loggerheads with whoever stands in the way of the aggrandisement of his individual and collective ego. Thus sects are ranged against sects, tribes against tribes, religion against religion and nations against nations. He wages relentless wars against his own kind and is seeking complete destruction of his enemies by constant attempts at new discoveries of the most lethal weapons. He has no scruples of conscience to grab and confiscate the land of others and perpetrate genocide in order to be sovereign over others. From this point of view, namely aggression against his so-called enemies, he is no better than animals who have no compunctions of conscience because mind is not developed in them. Whereas the elite of the present humanity who have been put at the helm of the governments of their countries by popular choice betray the same intolerance towards other nations and communities simply because their social, political and economic ideologies differ.

Now, if humanity is to survive, this mentality must be completely eliminated from our nature. Man must first be master of himself before he can be master of others. Brute force can subjugate for a time but this is only for a time, for, "Freedom's battle once begun/ Bequeathed from bleeding sire to son/ Though baffled oft/ Is ever won".

If all the past civilisations have perished in the incessant change and flux of the times, there is no reason why this materialistic civilisation of the present which typifies ever-increasing speed and commercialism with all their attendant evils, should not also disappear. So, let us prepare for a better, higher and more enduring type of civilisation to replace it in which stress should be laid on the life of the Spirit, for Spirit is One, infinite and immutable amidst the constant changes of the phenomenal world. The future civilisation is destined to be a spiritual civilisation which will bring to humanity all that it lacks at present, namely, Consciousness, Power, Peace, Bliss, Harmony and Love, in other words, a Divine Life on earth.

REVIEW

THE JOURNEY WITH DEATH — By Rohit Mehta. Published by Motilal Banarsidass, Bungalow Road, Jawahar Nagar, Delhi-7.

Pp: X + 117. Price: Rs. 30/- (Clothbound); Rs. 22/- (Paperback).

"I will show you fear in a handful of dust." It is T. S. Eliot who frightens the readers of his masterpiece 'The Wasteland', for who in this world is not filled with panic at the mention of the very word 'death'? It is difficult to name a bard of power from the dawn of literature to the modern age, who didn't sing of death. And death is the greatest of all conundrums that has baffled man from the earliest of times. Man with his powerful brain can become even an emperor and knock all the challenges, that life besets him, dead but in the presence of death—Death, the Emperor of Emperors—he has to crouch like a slave, and the scientific and technological achievements that man boasts of become nothing more than nothing.

Quite a good number of books have been written about death, about survival after death and about communication with the dead. When such a large and illuminating literature on death is available, one is tempted to ask, "Why did the author dare to write on it?" Expecting such a question from the side of readers, Rohit Mehta in his Preface to this delightful and illuminating book confesses: "I have read, and read carefully most of the books that have been written on the subject of death, both in the East as well as the West. But I had never seen death at such close quarters as I did recently when a very dear friend passed away. I almost heard the footsteps of death as it arrived. It was a shattering experience. I did nothing to soften the impact of this experience. . . . My excuse in writing this book is to share with others what this impact did to me. . . ."

What is death? Why does it come? Whither does it take one? Is death the end of existence? Can we communicate with the one who has passed through the portal of death? Will we meet again? Will we recognise each other? These are the perennial questions that have haunted the human heart and mind for untold ages.

Here in this book, Rohit Mehta seeks to answer several such questions that are difficult to answer. To the author, 'dead' is a meaningless and insignificant word, for the person who has left his physical body and lives at the astro-mental level—a level which is both purgatory as well as Heaven or the Devachan—cannot be called dead. It is for this reason the author uses the term 'Departed' and not 'Dead' all throughout the pages of this book.

Taking the perennial posers one after the other, Rohit Mehta, in trying to solve them takes us on the journey with death in the nine chapters of this thrilling book. And as we go on the journey, we remember the words of Charles Frohman: "Why fear Death? It is the most

beautiful adventure in life", and when we come the journey's end, we reconcile with the poet John L. McCreery who sang, "There is no death! the stars go down/ To rise upon some other shore,/ And bright in Heaven's jewelled crown,/ They shine for ever more." In trying to find the solutions for the problems of survival and Re-incarnation, of communication with the dead and of the interval between two lives, Rohit Mehta arrives at the following conclusion: "Even if the Living is unable to take the perilous journey to the valley of death, he can have a communion and a communication with the Departed right upto the moment of the latter's entry into that valley . . . It is Love that unlocks the mystery of death – and it is love that unveils the secret of life."

It will not be an exaggeration if we call these nine chapters nine precious gems, for Rohit Mehta, the Philosopher and Yogi, in order to unravel the mystery of death probes into the various spheres of it and this journey with Death proves fruitful and rewarding. We understand the possible ways and means of contacting with the dead without the facts getting distorted; the functioning of the brain; the vast difference between mind and body; the distinction between communion and contact; the four states of consciousness according to Hindu psychology and their various layers of meanings; the purpose of after-death existence and the true personality. Like the King Vikram of the ancient classic, Rohit Mehta gives tactful answers to the Vampiric questions like: What is sleep? How long can man sustain himself without sleep? Why one feels sleepy in the morning even after a full night's rest? When the living and the Departed communicate in what language they will speak? What are dreams? Why we dream during our sleep? Why the dream is sometimes clear and sometimes blurred when we wake up? If drugs and tranquillizers do not help us, what is one to do with the psycho-somatic illnesses? What exactly happens after death? When the soul is never born, what is it that incarnates and reincarnates? Will the Departed return? If so how, when and why? If the Departed returns soon, why did he leave his former body and go into the after-death state? While answering the questions, Rohit Mehta makes the reading a pleasant affair by appropriately citing from the works of Sri Aurobindo, Annie Beasant, C. W. Leadbeater, Dr. John Pfeiffer, Robert O'brien, Rabindranath Tagore and others.

This book, to be frank, arouses us, terrifies us, teaches us, comforts us, opens its heart to us as a friend. We are not killed during the journey with death, instead our eyes are opened to see what we were blind to before.

P. Raja



FREEDOM, EQUALITY, BROTHERHOOD

...The union of liberty and equality can only be achieved by the power of human brotherhood and it cannot be founded on anything else. But brotherhood exists only in the soul and by the soul; it can exist by nothing else. For this brotherhood is not a matter either of physical kinship or of vital association or of intellectual agreement. When the soul claims freedom, it is the freedom of its self-development, the self-development of the divine in man in all his being. When it claims equality, what it is claiming is that freedom equally for all and the recognition of the same soul, the same godhead in all human beings. When it strives for brotherhood, it is founding that equal freedom of self-development on a common aim, a common life, a unity of mind and feeling, founded upon the recognition of this inner spiritual unity. These three things are in fact the nature of the Soul; for freedom, equality, unity are the eternal attributes of the Spirit. . . .

Sri Aurobindo

"The Ideal of Human Unity"

TO OUR MEMBERS AND FRIENDS

The following four items are in continuation of Bangalore Convention's report which appeared in July 1981 Focus:

General Body Meeting of the National Centre-India was held at 8:00 A.M. on June, 9 1981 under the Presidentship of Justice Sri Nittoor Sreenivasa Rau. He cordially welcomed the members who had met for the first General Body Meeting of the members after the National Centre was formed. He said that it was happy augury that there was such a good attendance and that, from all parts of the country. He invited their attention to the provisions of the Rules and Regulations of the National Centre and said that the Adhoc Office-Bearers and the Executive Committee which had been functioning so far had to be replaced by those elected and co-opted according to the Constitution.

Dr. H. S. Lakshminarayana read the notice of the meeting and the report. The Office-bearers of the National Centre were unanimously elected.

Making his concluding remarks the President expressed his gratitude to the members for their cooperation and the happy way in which the election of the Office-bearers took place and the spirit in which suggestions were made by the members. The National Council now formed would meet in a brief while and coopt additional members to it and elect an Executive Committee as provided in the Constitution. It would then embark on its work. Dr. H. S. Lakshminarayana, Secretary, National Centre, thanked Sri M. P. Pandit, Sri A. B. Patel, Justice Sri Nittoor Sreenivasa Rau and all his colleagues and World Union members for their support and help and assured them that the new Office-bearers of the National Centre, with the wise guidance of the President, Justice Sri Nittoor Sreenivasa Rau, will do their best in promoting the World Union Movement and try to build a strong National Centre.

Meeting of the National Council of the National Centre was held at 11:00 A. M. on June 9, 1981 under the Presidentship of Justice Sri Nittoor Sreenivasa Rau, who welcomed the newly elected members of the National Council and said that the principal business before the Council was the cooption of ten members to the Council and the election of the Executive Committee. He said that he looked forward to carrying on the work of the National Centre with their sustained cooperation. Dr. H. S. Lakshminarayana read the report and presented the accounts for the year 1980-81, which were adopted.

Ten members of the Executive Committee, proposed by A. B. Patel and seconded by Samar Basu, were unanimously elected. The names of the representatives of some World Union Centres for the National Council had not been received so far. The President was authorised to coopt ten members to the National Council, and to accept the names of the representatives of World Union Centres received hereafter. Sri K. S. Sridharan, Joint Secretary, proposed a vote of thanks.

List of the names of Office-bearers etc:

(i) President—Justice Sri Nittoor Sreenivasa Rau; Vice-Presidents—Sri N. S. Rao of Bombay and Sri Susanto Mittra of Calcutta; Hon. Secretary—Dr. H. S. Lakshminarayana; Hon. Jt. Secretary—Sri K. S. Sridharan; Hon. Treasurer—Sri H. S. Narayana Setty.

(ii) Ten members of the Executive Committee: (1) Sri B. B. Subbarayan; (2) Sri T. S. Somasekhar; (3) Sri T. D. Naganna; (4) Sri K. R. Krishna Swamy; (5) Sri B. V. Balasubramanyam (Mysore); (6) Sri T. K. Sinha (Calcutta); (7) Sri J. N. Puri (New Delhi); (8) Dr. Kamooben Patel (Pondicherry); (9) Sri N. S. Amin (Bombay) and (10) Sri M. D. P. Kamath (Nagpur).

(iii) The following members were elected to the National Council by the General Body Meeting: (1) Sri G. N. Sadhu, Khar Centre, Bombay; (2) Sri K. R. Hegde, Sion Centre, Bombay; (3) Sri R. G. Gogate, Bombay Centre; (4) Sri Samiran Ghosh, Sodepur Centre; (5) Sri Lakshminarayana Dutta, Calcutta Centre; (6) Dr. Biswanath Baral, Chandernagore Centre; (7) Sri T. K. Banerjee, Uttarpara Centre; (8) Sri Munivenkatappa, Bangalore Centre; (9) Smt. Bhuvanewari Ramaswamy, Bangalore Centre; (10) Sri Shankha Bhattacharya, Baranagore Centre; (11) Sri Manish Chandradev Amin, Alambazar Centre; (12) Sri Gour Mohan Chatterjee, North Calcutta Centre; (13) Sri Nirod Chandra Roy, Calcutta North Suburban Centre; (14) Sri Dilip Kumar Dev, Palpara Centre; (15) Dr. Sukumar Mukherjee,

New Alipur Centre; (16) Sri Dwarkadas Shah, Pondicherry Local Centre: (17) Sri Ashok Kumar Roy Choudhury, Bon-Hooghly Centre.

(iv) Ex-Officio Members of the National Council: (a) National President; (b) Two National Vice-Presidents (c) National Joint Secretary; (d) One National Treasurer; (e) Chairman-World Union-International; (f) Vice-chairmen-World Union International; (g) General Secretary-World Union-International, (h) Treasurer-World Union-International; (i) Immediate Past President-National Centre; (j) Immediate Past Secretary-National Centre; (k) Regional Secretaries; (l) Zonal Coordinators.

Meeting of the Presidents and Secretaries of World Union Centres:

Meeting of the Presidents and Secretaries of World Union Centres was held at 1:00 PM on 9-6-81 under the Presidentship of Justice Sri Nittoor Sreenivasa Rau to bid them farewell. The President felt that it would be appropriate if Sri A. B. Patel who was the senior most personality and who, as the President had said earlier, was the father-figure of the Movement, graciously agreed to address the members by way of farewell which would really be in the nature of blessings to all of us. Before Sri Patel bade farewell, there was a lively and constructive discussion on the projects to be undertaken by the Centres to help the realisation of World Union aims and ideals. Sri Patel appealed to the Presidents and Secretaries of the Centres to undertake activities, suitable for each area, which would ensure, the growth of the World Union Movement. He urged them to do the World Union work with full faith in its ideals, with sincerity in execution of the projects undertaken and with humility in our work and in our contact with other individuals and organizations. He wished them all good return journey and a bright future.

Mrs. and Mr. Kenneth Brown of World Citizens Assembly, USA:

World Union members of Bangalore Centre and Office-bearers of the National Centre-India were at home to Mr. Kenneth Brown and Mrs Susan Brown, members of World Citizens Assembly, San Francisco, California, USA, on July 23, 1981 at Gokhale Institute of Public Affairs, Bangalore, at 5:30 P.M. After the welcome of the Chief Guests by Dr. H. S. Lakshminarayana President, World Union Bangalore Centre, Justice Sri Nittoor Sreenivasa Rau, President, National Centre-India, explained in detail the working of World Union National Centre, the role that World Union has been playing in bringing about world unity. Mr. Kenneth Brown explained in detail the functioning of World Citizens Assembly, his impression of the countries he has already visited, Japan and Hong Kong. This was followed by a mutual discussion of the necessity of regular two way communication between the World Citizens Assembly and World Union. Mr. Kenneth Brown was highly appreciative of the great and noble efforts being made by the World Union Organization in attaining world unity through spiritual means, based on scientific facts. He was receptive to the idea that World Citizens Assembly in its Bulletins should include reports of activities of World Union and vice-versa.

Forum for Peace, Sardar Patel University, Vallabh Vidyanagar:

Under the auspices of the Forum for Peace, Sardar Patel University, Vallabh Vidyanagar, Dr. Harbans Patel spoke on Political Goings On in Africa, with special reference to Uganda. The talk was held on Friday, July 24, 1981 in the N. A. & T. V. Patel Arts College. Dr. Patel reported the political climate in Uganda in the yester years and now and analysed the relations between Uganda and her neighbouring countries. He made a pointed reference to the contribution of Indians in the development of that country. Dr. D. D. Jadeja, Secretary of the Forum, spoke of the interest in the happenings in Africa or for that matter any other continent or country in the world. Though physically far apart all countries have come so near to each other that not only are the echoes of goings on in one part of the world audible elsewhere but they also directly influence the people everywhere, Dr. Jadeja observed. He quoted extensively from an article of Sri A. B. Patel, General Secretary, World Union, entitled "India's Duty and responsibility to give the Lead for the Building up of One World" published in "New Times Observer" (Weekly). These excerpts were read with a view to conveying to the idea of world unity and India's responsibility towards it. Sri R. K. Desai welcomed the guest speaker and Sri S. Mukherjee proposed a vote of thanks.

International Seminar on "The Role of Youth and Voluntary Organizations for Promoting Racial and Communal harmony for World Peace":

In view of the recent racial and communal disturbances both in India and in UK the Regional Coordinating Committee for International Voluntary Service, in Cooperation with the Central Bharat Sevak Samaj, organised an international Seminar on the above subject on 8th August 1981 in the premises of Sadhu Samaj Bhavan, 22 Sardar Patel Marg, New Delhi. The Seminar was attended by the representatives of International and Delhi-based voluntary organizations as well as individuals and students from different countries. J. N. Puri, Secretary, World Union Delhi Centre, represented World Union and participated in the Seminar. Every participant took part in the discussions which were purposeful and lively. Mr. Keith E. Frampton, Director of the Regional Coordinating Committee for International Voluntary Service, New Delhi, conducted and steered the Seminar and gave details of the growing racial and communal disharmony all over the world. The children of Mr. Frampton gave two very entertaining and moral based songs on "Let's Build a Better World". The songs conveyed the following message: "The world has become so small. The future of the world lies in our hands. The time is short and if we do not start to build a better world today, we may not have another chance tomorrow. Let us work together in love and peace to build a better world." The Seminar concluded with the need for action programme for the youth to be finalised shortly by a Committee set up on the spot and it was emphasised that there is need for generating moral and spiritual values of life and living among the children and youth so that they are saved from the fast growing degeneration all over the world. A number of young students associated with "Let's Build a Better World" reaffirmed their dedication to contribute their time for spreading the idea for BETTER WORLD to unite all mankind

regardless of race, creed, caste, colour, or religion in a practical voluntary loving way to "Build A Better World".

New Coordinator for Gujarat:

Sri G. N. Sadhu of Flats 3 & 4 Pushpendra Mansion, Phirozshah Road, Santa Cruz (West), Bombay-400054, is now a Coordinator of World Union for Gujarat in place of Sri Bhatt of Surat who resigned for lack of time, being very busy in the activities already undertaken by him. We take this opportunity of putting on record our grateful thanks for all that Sri Ishwarlal Bhatt did for the World Union Movement.

ORGANIZATIONAL ACTIVITY

World Union Centres:

Ban-Hooghly: The monthly meeting was held on 19-7-81 at the residence of Sri Ishwarlal Dulal Paul at 6.30 P.M. Sri Kalidas Karmakar was in the chair and Sri P.K. Sengupta was the main Speaker. The programme commenced after five minutes of group concentration.

Kumari Banasree Bhattacharya recited the Mother's poem "In peace and Silence the Eternal Manifest". Kumari Kakali Dutta read out a portion from the book "Mahayogi Sri Aurobindo". Kumari Sujata Sasmal read out a part from the book of the "Mother's Message". Sri Sengupta talked on yoga of Sri Aurobindo for preparing ourselves to be ready for the new world that is coming. The meeting ended with a vote of thanks to the chair.

North Bantra: The monthly meeting was held on 19.7.81. Dr. Sukumar Mukherjee was kind enough to attend the meeting and nearly forty persons including some younger groups aged 10 to 14 years attended. To begin with flowers were offered at the feet of Sri Aurobindo and the Mother.

Sri Jiban Kr. Ghosh presided. Sri Prokash Ch. Neogi, opened the meeting introducing Dr. Sukumar Mukherjee to all and presenting Kumari Sumita Bose for the opening song-who offered the same sweetly. Dr. Mukherjee, the only Speaker of the day, elaborately explained the inner meaning of 'World Union' and the utility of its movement. He stated how human age resulted from material age step by step in evolution. The time gap is being minimised gradually and the duty of man is his spiritual progress aiming at superman age. He also stated the present world-wide uncertainty, insubordination, selfishness, non-cooperation and exploitation etc. are resulting in pressure and suffering which all sorts of energy and measures are failing to get rid of but can be solved spiritually. He also answered the questions of some members. All present were highly moved by his speech. The meeting ended with a vote of thanks to the chair. Sri Neogi expressed hearty gratitude to Dr. Mukherjee and thanked all who attended.

New Alipur: The monthly meeting on 6th August started with a song by Mira Mukherjee composed by Sri Rabi Gupta. Dr. Sukumar Mukherjee read out and discussed a passage from "The Mother" stating how our lower nature can be conquered by developing the higher nature. The Divine power is working all the time and when it works through our ego it is behind the veil. Sri Indu Bhusan Singha Roy reminded the significance of the month of August and in this connection he talked on the different aspects of Sri Aurobindo - his literary, political, philosophy and lastly the yogic aspects. "The Life Divine", he said, is another Veda in the modern light. People, at present, are too busy in conquering the space and are completely ignorant of the philosophy of life on earth.

Dr. Mukherjee reminded the members about the 'Get-Together' on World Union Day. He emphasised that it is high time one should practice what one has learnt so far. Our aim is to realise the world union consciousness, which is already there, both by our individual and collective effort. One must start by practising a routine of discipline in one's daily life. The meeting ended with a song by Smt. Ashima De.

Salt Lake: The first monthly meeting of this newly opened Centre was held on 8th August 1981. In addition to the members, Sri P.P. Bhattacharya of Baranagore Centre, attended the meeting. The recognition letter was read out. An invitation from Bangalore Colony, Sri Aurobindo Parishad for Sri Aurobindo Jayanti on 15th August was accepted. A general discussion about meditation and its relationship with World Union took place. The meeting ended with a vote of thanks.

Uttarpara: The members celebrated 109th birth anniversary of Sri Aurobindo on Saturday, the 8th August 1981. After group concentration with the Mother's tape-recorded music and devotional song offered by Km. Banani and Nabanita, Sri S.K. Gupta inaugurated the celebration. Sri Samar Basu presided.

Students of different boys' and girls' school (local) read out their self-composed essays on "The Student Life of Sri Aurobindo". Km. Susmita Sinha offered Rabindra Sangeet of 'Swadeshi Yuga'. Sri P. K. Banerjee spoke on "Swadeshi Yuga and Sri Aurobindo". Dr. Sukumar Mukherjee of New Alipore Centre attended the celebration as a guest speaker and spoke on "Spirituality—The Goal of Human Life". He elucidated various points regarding what should be the aim of human life by citing quotations from the Mother and explained referring to interesting stories from the Upanishads and quotations from the Hour of God, why man could not help but achieve his aim. His mode of speaking was very attractive. Then Km. Rita Niyogi read out selected portion from *Savitri*, book one canto four. Sri Samar Basu explained the significance of 15th August by referring various events that took place on that date. Closing song was offered by Km. Banani and Nabanita. Thereafter, 'Prasad' was distributed.

New Centre:

Salt Lake: This new Centre was opened on July 19, 1981 under inspiration and guidance of Sri D.K. Bhattacharjee, the Chairman of World Union Alambazar Centre and was

inaugurated by Sri Purnendu Prasad Bhattacharya. The Chairman is Dr. R.K. De and the Secretary is Smt. Anjali Roy. The address of the Centre is that of the Secretary being: World Union Salt Lake Centre, AE 438 Sector-1, Salt Lake City, CALCUTTA 700064.

Jwalapur: This New Centre has been opened by Sri Sukhvir Arya in consultation with Dr. Kamooben Patil. He himself is the Secretary and his address is that of the Centre being: World Union Jwalapur Centre, Sri Aurobindo Yoga Mandir, JWALAPUR 249 407 (UP).

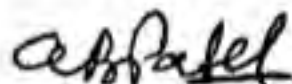
We note with special interest that an informal Seminar without a subject is to be held at Jwalapur at the Centre's address.

New Life Members:

- | | |
|----------------------------------|---|
| 429. Sri Swetamber Chatterjee | 11/C Ramdhone Mitra Lane
CALCUTTA-700004 |
| 430. M/s. Associated Trading Co. | Pokar Mansion
Govandi Road
(Next to Syndicate Bank)
Chembur
BOMBAY 400071 |
| 431. Sri R. M. Randelia | K. Mody Block
11/6 Gamadia Colony
Tardeo
BOMBAY 400007 |

World Union Building Fund:

Acknowledged in the July 1981 FOCUS	Rs. 2,13,464-70
World Union Calcutta North Suburban Centre, Calcutta	Rs. 120-00
Total . . .	<u>Rs. 2,13,584-70</u>



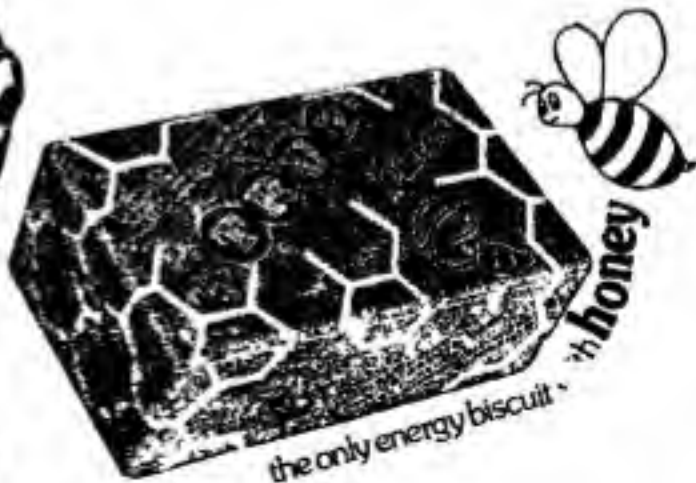
General Secretary
August 20, 1981

Here it comes...



The only
energy biscuit
with honey

TRUE
Glucose



India's most modern flour milling
and biscuit manufacturing complex

Double power - GLUCOSE plus HONEY!
That's what you get from TRUE Glucose biscuits.
Made in one of India's most sophisticated
factories - the only biscuit factory with its own
flour mill. That's what makes TRUE biscuits so
pure, so delicious.



Glucose

Good for you ... Good for all

LETTER FROM THE EDITOR

Dear Reader,

We are currently in the North-West of the United States of America on the first lap of our tour here. We have been visiting a number of New Communities and other forward looking groups; we are heartened by the growing awareness among the people of the impending changes in the world-consciousness especially in the direction of Unity.

Yesterday was August 20, the World Union Day. Curiously I was speaking on the theme: The Planet comes of age. Naturally the emerging oneness of the peoples all over the globe formed an important part of the discussion. And what is more the project of a Book of Oneness, launched years ago by the World-Union and presently under execution under the direction of our friend Ronald Jorgenson here came for attention. Ronald gave a rapid outline of the origin and scope of this project and it evoked ready response from the assembly.

I am deeply impressed by the way Ronald has organised the effort, the methodical manner in which it is being worked out. I thought it would be best to share with you some portions of his initial report. They follow this brief letter.

Seattle, Washington.
21-8-1981

Yours fraternally,
M. P. Pandit

ESTEEM

There is a necessary ingredient that must be present in our lives if we are to be constructive and creative. That ingredient is a measure of self-esteem. When we observe arrogance or extreme egotism, we may be sure that someone is trying to compensate for an injury to his self-esteem. The lack of self-esteem often causes shyness, aloofness or apparent unfriendliness. If you have a low quotient of self-esteem, decide what you want to do and then do it with all the ability you possess. Even the effort of trying may bring dramatic changes in your feelings.

From The WORD

PROJECT OF "QUOTATIONS ON ONENESS"

Ronald Jorgensen

BACKGROUND

A gathering of quotations on oneness was the idea of the Mother of Pondicherry, in south India. She was the spiritual colleague of Sri Aurobindo, the Indian poet, teacher, revolutionary, critic, social and political and metaphysical philosopher, scholar, visionary and sage. Also the head of his Sri Aurobindo Ashram, a spiritual-educational community of about 2,000 persons from approximately twenty-five nations, the Mother founded Auroville, the international city sited in south India. She served as president of World Union International, a movement "based on the fact of human unity realizing the truth of the Spirit", since its inception in 1960.

This truly international personage, who matured in Paris, lived several seasons in Algeria and in Japan, and the rest of her ninety-six years in Pondicherry, spoke intensely—in 1961—of the need for a well-circulated book of quotations on oneness drawing from all cultures and times of the planet's life. It would provide an inspired matrix and catalyst of our immensely diverse yet profoundly powerful unity which, as general awareness of it grows, would become a central root of peace and conviviality. The present chairman of World Union, M. P. Pandit, charged the writer, Ronald Jorgensen, with this task in 1975. Since then, in a necessarily irregular and part-time fashion, he has organized the work and gathered about 1200 of the projected 2200 quotations from which a final selection will be made.

Joined in March 1981, also part-time, by Valerie Tatsuda, a person with a detailed and comprehensive background in all aspects of computer systems (needed for construction of indices and other tasks) and of management in general, the possibility of imminent completion arises during the upcoming summer when the teaching-student schedule falls off, freeing Jorgensen of his otherwise full-time-plus teaching responsibilities. The other members of the staff needed besides Tatsuda to help complete the work this summer, are two students whose exceptionally appropriate attitudes and skills will not be available outside the June-September opportunity. As it is, the work has been essentially suspended since December 1978 due to Jorgensen's full-time (including summers) break into the university teaching system; this year his summer is available. The timely inter-section of what appear to be four uniquely qualified, interested and motivated persons is taken as an extraordinary opportunity to bring this collection of vast wisdom and truly shocking freshness of insight to full public use, as a book inexpensively available now (1981) in these thirsty, potent times.

PROJECT DESCRIPTION

One immediately amazing thing about this project, revealed while researching the first 1200 quotations, is that apparently no quotation collector has thought substantially in these terms at all. Even the best collections with the richest repertoires have only perfunctory material in a few sections like "brotherhood" and "unity", but they are well populated by startlingly fresh penetrations into the mystery and many-sided reality of oneness in almost any other category; that is, beauty, love, power, life, peace, justice, joy, nation, world, nature. And in even more unexpected ones like absurdity, defeat, division, chaos, evil, falsehood, death—all these moving to their transformation in the power of the process of oneness. Yet these seventeen aspects mentioned above only indicate a few degrees of the sphere: about 132 aspects like discovery, time, music (and other arts and fields of knowledge and science), mind, feeling, body, East and West, North and South, bureaucracy, health and disease, inner and outer (or subjective and objective), including of course those like family, the universe, wisdom, oneness in itself, and on and on. The fact that there are still eighty-seven additional aspects of oneness does demonstrate the order of magnitude, power and diversity suggested in the possibility of such a book.

Here are examples of some of the quotations themselves. The first one is a bit longer than expected to look at, but in reading shows why.

ONENESS IN HONOR

Freedom is the right which every man has to be honest, and to think and speak without hypocrisy. . . . Certain men can live happily without honor; others suffer terribly when they see that those around them lead dishonorable lives. In this world, there has to be a certain amount of light, just as there has to be a certain amount of honor. Whenever there are many men without honor, there are always others who preserve in themselves the honor of many men put together.

These are they who rebel with terrible fury against those who take away the freedom of a nation, which is to rob men of their honor. In these men are contained thousands and thousands of men; a whole people is contained in them, indeed, the whole of human dignity; such men are sacred.

Cuba
Central American

José Martí
The Golden Age 1889

ONENESS IN PROCESS

Ye now are in an age in which if ye
Shirk even one tenth of what is ordained
Ye shall be ruined. After this will come

A time when he who will do even one tenth
Of what is ordered now will be redeemed.

Arabia
Islam

Mohammed 7th Century A. D.
Essential Unity of All Religions, 1960

ONENESS IN OPPOSITION

(The Bible tells how Pharaoh pursued the Hebrews into the desert until they were stopped by the sea. God divided the waters, letting the Hebrews pass and drowning the Egyptians beneath the waves. Moses sang a hymn to God for the miraculous deliverance of His people. The *Talmud* adds:)

When Moses began to sing his hymn the angels also burst out singing but the Holy One – blessed be He – said to them: The works of my hands are drowning, and you sing a song?

Israel
Judaism

Talmud about 4th C. A. D.
Birthright of Man 1969

ONENESS WITH THE WORLD

A faithful woman looks to the spring, a good book, perfume, earthquakes, and divine revelation for the experience others find in a lover. They deceive their husbands, so to speak, with the entire world, men excepted.

France
European

Jean Giraudoux 20th C.A.D.
The International Thesaurus of Quotations 1970

ONENESS IN VIRTUE

All virtues arise from one and the same state of being, which is ever undivided.

India
Theosophy

N. Sri Ram
Thoughts for Aspirants,
Second Series 1973

ONENESS IN RELIGION

Get religion like a Methodist. Experience it like a Baptist. Be sure of it like a Discip'le. Stick to it like a Lutheran. Conciliate it like a Congregationalist. Be proud of it like an Episcopalian. Simplify it like a Quaker. Glorify it like a Jew. Pay for it like a Presbyterian. Practice it like a

Christian Scientist. Work at it like the Salvation Army. Propagate it like a Roman Catholic. Enjoy it like a Negro.

America
Christianity

Edgar Dewitt Jones
American Civilization 1972

ONENESS OF PERSONS

The following is an extract from a letter received from an Austrian Jew now in the British Pioneer Corps . . . attached to a hospital receiving German wounded. He had been for nine months in the concentration camps of Dauchau and Buchenward; he had been hung by the wrists to a tree and nearly died of gangrene, Jews at that time not being allowed medical attention in concentration camps. . . .

"This is being written in the solitude of a ward in which I am guarding wrecked soldiers from the Herrenvolk. It is so strange a situation that I can hardly describe what I am feeling. . . . These are men who set out to conquer the world, and they and their kind have done unspeakable things to me and my kind, and I am supposed to hate them with all my strength, and would be right to do so according to recognized standards of human behavior. But I cannot hate, or is it that in the face of suffering hatred is silent? So it happens that the guard is turned into a nurse, and if a man, from losing too much blood, goes out of his mind and stammers incoherently, I have to talk him to sleep again. And it sometimes happens that men try to hold my hand when I have helped them. That makes me feel lonely. . . ."

Austria
European

Victor Gollancz 1944
A Year of Grace 1955

ONENESS IN THE PERSON

Neither by words nor by the patriarch;
Neither by colors nor by sound was I enlightened.
But, at midnight, when I blew out the candle and went to bed,
Suddenly, within myself, I reached the dawn.

China
Zen Buddhism

Anonymous
Creativity and Taoism 1970

ONENESS OF THINGS

"Then I was standing on the highest mountain of them all, and round about beneath me was the whole hoop of the world. And while I stood there I saw more than I can tell and I understood more than I saw:

for I was seeing in a sacred manner the shapes of all things in the spirit, and the shape of all shapes as they must live together like one being. And I saw that the sacred hoop of my people was one of many hoops that made one circle, wide as daylight and as starlight, and in the center grew one mighty flowering tree to shelter all the children of one mother and one father. And I saw that it was holy."

Black Elk said that the mountain he stood upon in that vision was Harney Peak in the Black Hills. "But anywhere," he then added, "is the center of the world."

Sioux, America
Native American

Black Elk 1872
The Mythic Image 1974

ONENESS OF ALL

Heart feels for heart, limb cries for answering limb;
All strives to enforce the unity all is.

India
Yoga

Sri Aurobindo about 1940
Savitri 1971

ONENESS IN TRUTH

The origin of all religions—Judaeo-Christianity included—is to be found in a few primeval truths, not one of which can be explained apart from all the others, as each is a complement of the rest in some one detail.

Russia
Theosophy

Helena P. Blavatsky 19 C.A.D.
H. P. Blavatsky Quotation Book, 1961

ONENESS IN BALANCE

Where things grow and expand, that is *k'ai*; where things are gathered up, that is *ho*. When you expand (*k'ai*) you should think of gathering up (*ho*) and then there will be structure; when you gather up (*ho*) you should think of expanding (*k'ai*) and then you will have inexpressible effortlessness and an air of inexhaustible spirit. In using the brush and in laying out the composition, there is not a moment when you can depart from *k'ai-ho*.

China
Taoism

A leading Chinese artist
Creativity and Taoism 1970

ONENESS IN SOUND

Today, however, the satellites and microwave transmitters make it possible for all cultures to hear one another simultaneously. The planet earth is truly an amplified sound sphere.

Holland
European

Willard Von DeBogart
World Union January 1976

ONENESS OF TIME

Often do the spirits
Of great events stride on before the events,
And in today already walks tomorrow.

England
European

S. T. Coleridge 19th C. A. D.
*The Shorter Bartlett's
Familiar Quotations* 1953

ONENESS IN LOVE

Brothren!
If, indeed, the robbers cross you on the way,
And with a two-handed saw,
Carve you in pieces, limb by limb,
And you harbor for them hatred in your hearts,
Know, then, you are not worthy of me,
Nor of the message I come to give

India
Buddhism

Buddha 6th C.B.C.
East and West Series
July 1958

ONENESS IN GOD

Those drunk with God, though they be thousands, yet are one;
Those drunk with lust, though it be a single one, he is a double.

Persia
Sufism

Shams-i-Tabriz 13th C.A.D.
*A Dictionary of Oriental
Quotations* 1911

ONENESS IN MOVEMENT

The minute one stops going forward, one falls back. The moment one is satisfied and no longer aspires, one begins to die. Life is movement, it is effort, it is a march forward, the scaling of a mountain, the climb towards new revelations, towards future realizations. Nothing is

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more dangerous than wanting to rest. It is in action, in effort, in the march forward that repose must be found, the true repose of complete trust in the divine Grace, of the absence of desires, of victory over egoism.

True repose comes from the widening, the universalization of the consciousness. Become as vast as the world and you will always be at rest. In the thick of action, in the very midst of the battle, the effort, you will know the repose of infinity and eternity.

India
Yoga

The Mother 1957
Questions and Answers 1977

Twelve hundred selected quotations like these, with of course much greater diversity of origin, age, and aspects of oneness, would constitute the manuscript. They would be organized by aspect or category, which would involve about 132 individual sections; but these sections would make up a much smaller number of grand categories to avoid overwhelming the reader in the table of contents and to facilitate ease of reference. Six indices would complete the manuscript, enabling a person to refer to any quotation by means of (1) writer (2) book or work (3) nation (4) culture/religion/spiritual tradition (5) date/age written and (6) category of oneness (where one quotation reveals several categories and is cross-referenced). A bibliography would also be included, giving the precise source of each quotation in all available cases.

TASK DESCRIPTION

Phase	Tasks	Person Hours
I	Research to identify and access remaining 1000 quotations*	260
II	Select final 1200 quotations (from total 2200), group in categories; layout, content and technical edit	360
III	Check sources, documentation of each quotation and produce bibliography	70
IV	Produce manuscript—introduction, acknowledgements, table of contents, contents, specific types of terms for indices, format of indices	175**
V	Produce indices by word processor computer	160
VI	Final cleanup, miscellaneous tasks	40
TOTAL PERSON HOURS		1065

* Areas and periods remaining, e.g. Indochinese and African nations, Japan; science, law; 11-9 C.B.C., 9-12 C.A.D., etc.

** Production of contents, 75 hours parallel outside time (by word processor service), not shown here.

LIBERAL STUDIES EDUCATION AND 'MEN WITHOUT CHESTS'

Vasant V. Merchant, Ph.D., LL.B.,

(Humanities Department: Northern Arizona University)

The human being and his destiny is the only concern in the world big enough to dominate the total human horizon.

O. Reiser,

We are standing at the vantage point in history—at the humanistic crossroads—half-way between what man has been and what his potentialities are—i.e. what he may possibly become. From here we look into the future to understand in perspective the evolutionary process of human cultural history, and the unfoldment of the consciousness of man, and its transformation into creative expressions of the spirit.

Liberal education and its main problem, illiteracy and ignorance, have compounded the educational arena with 'Men without Chests', abounding in rampant and endemic ways, in epidemic proportions. With little or no self-discipline, observation, memory, judgement and creative imagination, the lack of self-awareness tops the frosting.

Ideally, liberal studies are aimed at having a concern for values and principles. Secondly, the aim is to "liberate" minds from the narrow ways of thinking, feeling and willing, and to develop an integrally balanced person and a productive member of society. Thirdly, it is constituted by a healthy amalgam of traditional liberal arts—viz, Mathematical and Scientific Studies, Humanistic Studies (including arts, history, classics, literature, languages, philosophy, religion and jurisprudence, etc.), Social and Behavioral Sciences and Physical Education (now optional in most institutions). Fourthly, Liberal Studies aim at being responsive to the needs of contemporary society and a flexibility of alternative choices commensurate with the individual's academic interests.

A sound Liberal Studies program does not and should not, generate arrogance of intelligence, despise and contempt for disciplinary studies other than one's own, or denigrate other human beings who are not 'formally educated'. It should avert fragmentation of knowledge that is ubiquitous in most educational programs. There is a prevailing stereotype and myth, very powerful among certain educators that specialized knowledge will be watered down with Liberal Studies programs. This fallacy, totally non-cognisant of the facts and dimensions, that an integral philosophy of education does not mean diminishing the importance of the place of chemistry and physics or astronomy or history and math, etc; but realizing and comprehending its inter-dependence and inter-relationship in the totality of knowledge and the learning process. It should, therefore, include, all facets, and dimensions—viz,—the physical, the vital, mental-intellectual, psychic-spiritual—the five principal activities of the human. It should, therefore, also embrace in its total scope and aim, the process

of growth from the embryo to childhood, adolescence and adulthood—both from a latitudinal and longitudinal perspective, to linear as well as non-linear aspects.

Arts and Humanities courses, which by definition, are integrative studies, and deal primarily with cultural characteristics to create conditions of mind that enhance the freedom of the spirit into creative expressions through the cultural heritage and experience of the race, are crucial vehicles, then, to unite and effectively use both sides of the brain—the left and the right—the logical, the rational, the intellectual and the emotive, feeling elements, imagination, visionary creation, intuitive awareness, direct experience—and hence, the integration and balance of the conceptual and non-conceptual states of consciousness, not only by analysis but synthesis, are necessary conditions for the total use of the brain in education and life.

Another fallacy, a very coveted one in our education, that these different areas of knowledge and disciplines are totally bifurcated or are mutually exclusive. Drastic is the failure to realize that art and science, technology and humanities are on a continuum in human life and its expressions. For these are united, on deep-seated, far reaching grounds by four different contexts with an ineradicable liberal element, according to Jerome Ashmore. They are: (a) Ordinary perception, (b) historical development, (c) language and meaning, and (d) the ultimate category of wholeness.

This relationship in the liberal arts education correlates among pursuits that are not fundamentally separated, but may appear contradictory or opposites, on the surface. They are common participants. They are complementary and supplementary. They are isomorphic. They represent a bridge between the diverse curricula of liberal arts education. They represent a functional unity and a unity of purpose in the field of human knowledge and human expressions whose genus is the human spirit, human experience—expressed in the creative accomplishments and attainments of human energy. Science, Philosophy, Religion and the Arts, are like sisters, from the same family, with the same mother—viz. the spirit—*Scientia* meaning knowledge, expressing itself with different forms and modes, distinctly and uniquely, yet united in its origin and goal.

Without an integral, holistic understanding of life and education, this unity of human posers, its differentiation into myth and symbol, language, philosophy, religion, poetry and science—which is an eternally present systole and diastole in the educative process, the spirit of man will collapse and continue to produce 'men without chests'—i.e. humans without the cultivation of intelligence not only of the head, but intelligence of the heart; not only the logic of the finite, but the "logic of the infinite", as Sri Aurobindo says. Such emphasis is sadly lacking in our educational system. Therefore, sensitivity and awareness, awakening intuition, ability to see subtle and complex relationships and interdependencies among areas of knowledge and teaching-learning thus made relevant are absent. The ability to see a sense of purpose, meaning, goal, harmony and unifying principle becomes indispensable. This obviously includes both intellect and intuition, reason and feeling, emotions, the education of the vital nature and senses, critical evaluation, application, analysis and synthesis, which may be cognitive, conative or based on the affect dimension.

C. S. Lewis, as a philosopher of education, in his famous book called "The Abolition of Man", gives an incisive critique of our educational philosophy and speaks of 'men without

chests'. How our formal education succeeds in making humans who are devoid of qualities of the "chest" center of consciousness in our educational structure and emphases, is no mystery or surprise. That formal education produces human beings who are either "cerebral" or "visceral", and obviously, the two are not connected by the "chest". And of these "cerebral" and "visceral" type humans, a very fractional amount turns out to be top notch in its training, skills and development, speaks for itself. The rest of the products of our education personify mediocrity—in mass culture, and mass society, hypnotized, anesthetized, and almost numbed and atrophied by the chronic and acute awareness of a non-being—"pour soi", rather than "en soi", torn apart by "vorhanden" and the psychic split of the modern man.

'Men without chests'—i.e. without courage and commitment, without fear and fortitude, without compassion and humaneness, without a love of beauty and truth and generosity and forgiveness, galore. Their failure to comprehend the universe in which they live and move and find their place in the cosmic scheme and find a connection, a meaning of their personal life values and history with the history the cosmos and the race becomes a vain struggle. Unless one finds the key to self-knowledge, the absence of it results in the source of immense grief and stumbling, resulting in lack of world-knowledge and God-knowledge.

Hence, wisdom and virtue must still remain the classic aims of education, of the pursuit of knowledge and excellence, and their integration into life and spirit. Although, political and economical realities control and dictate the educational scene, rather than education guiding and directing the political-economic, social-cultural scene, or being the antenna of of the human society.

The etymology of the very word: "University" originates from the word 'universe'. Hence, by definition, its connotation and denotation, refer to the entire universe of man's experience in the learning process. New education, therefore, to avert mass productions of 'men without chests', must be based on foundations of world civilizations and a global, integral view of the world cultures to create an integral outlook and integrated learning. Education for world order and world peace must have a fundamental importance of universal aspirations and global perspectives to create world citizenship for world responsibility. The present system reflects rampant materialism in the curriculum taught in the schools. Unfortunately, emotional, moral, spiritual well-being and development do not necessarily complement the physical, material and intellectual well-being.

Great sorrows of the world are caused by faulty education, by false educational pretensions. Lack of vision, and loss of memory of the energy of hope, embarking on the journey of life, soon forgetting, the promise of that vision and its higher purpose are tragedies of our education.

For true education, in the words of Joseph Addison, "is a companion which no misfortune can depress, no crime can destroy, no enemy can alienate, no despotism can enslave. At home a friend, abroad an introduction, in solitude a solace and in society an ornament. It chastens vice, it guides virtue, it gives at once, grace and government to genius. Without it, what is man? A splendid slave, a reasoning savage."

Too much of our education is based on a monomania for "quantity",—quantity of physical bodies, quantity of funds, computers, facts, figures and statistics—failing to show

the why and how of these facts and data to philosophical principles and values, causes and roots. Education, like everything else in the "sensate" culture and "sensate" society, tends to deal only with effects, results and syndromes. These have tended to avoid the real issues and hide behind them. Dr. Pitirim A. Sorokin of Harvard University and a contemporary intellectual and observer, points out that quantity has become the criteria for quality in the sensate culture and that "quonto-phrenia", "testomania" and "testocracy" is what we are obsessed with in our education, business, industry and society. *

Statistics are like the bikini. What they show is merely indicative, suggestive and symptomatic. What they do not show is even more important, significant and crucial to the understanding of the nexus, plexus and crux of the problems to be integrally evaluated.

Our education and environment fail to give us not only a sense of the moment—the eternal now,—or the sense beyond the present moment,—a sense of the hidden significance of life and the problems of human existence—of the beauty and ugliness of life, its joys and sorrows, its pain and love. In the words of poet Novalis, the romanticist:

"All that is visible, clings to the invisible,
The audible to the inaudible,
The tangible to the intangible:
Perhaps the thinkable to the unthinkable."

Without the above sense of purpose, education will continue to produce more and more 'men without chests', because of the lack of proper emphasis and rendition of humanistic studies, their inter-relationships and inter-dependencies with the rest of the disciplines on the continuum of science and technology, art and humanities, religion, mythology, poetry and language—in the human psyche and human society. Higher education represents the metabolism of human society. This metabolism, hence, will suffer from chronic and acute disturbances of systolic and diastolic educational pressures and attacks and crises. The septic foci in the system will refuse to heal, the social sewers will flourish, because of the lack of ability to combat infection both from within and without. It will continue to wallow in anomic condition—a state of cultural, intellectual and spiritual anemia, without proper balance. And oh: the "educated men without chests", like the proverbial husband, will be the last to know why we have, in our education, taken arthritic postures with our policies and procedures, and have internal bleeding because of its carcinogenic etiology.

Wonder if there can be magic educational "antabuse" for such woes and ills to hasten recovery and survival. Unless education relates itself to the significance of life, to the unity of truth, and the oneness of all life, to the origin of ignorance and the origin of the Destiny of man and its future, both the teachers and the taught and all concerned, will continue to linger in a slumber of unawareness without awakening through knowledge, ironically, its foremost ideally cherished goal.

In the words of Dr. Fritjof Capra, a leading physicist of the New Age, in his book: "The Tao of Physics", focuses our attention on the observation that "the basic oneness of the universe is not only the central characteristic of the mystical experience, but it also is one of the most important revelations of modern science."

Educators are missing the boat when they fail to understand and relate to the struggles of the racial history of humanity and its repertoire—in terms of the great cycles of planetary, interplanetary, galactic and molecular evolutionary activity as related to human life and its microcosm-macrocosm relationships to the human spirit. For true education must continue to inspire humans in giving this unity of all knowledge, and unity and awareness of the universe, for the true nature and experience of the cosmos is esoteric, not merely exoteric.

Dr. Albert Schweitzer gives us an inspiring message in this regard, most applicable to education. He points out that "not one of us knows the effect his life produces, and what he gives to others; that is hidden from us and must remain so, though we are often allowed to see some little fraction of it; so that we may not lose courage."

To conclude, with the penetrating insight of J. Krishnamurti, bearing on the problem of "men without chests":

"Without an integrated understanding of life, our individual and collective problems will only deepen and extend. The purpose of education is not only to produce mere Scholars, technicians, and job hunters, but integrated men and woman who are free of fear; for only between such human beings can there be enduring peace."

As Sri Aurobindo says: "True knowledge is that which unites."

DEEPLY

So many people in today's world are afraid to feel too deeply, in the fear of being hurt too deeply. Yet, to feel deeply is to know a dimension of life that is otherwise impossible. William Wordsworth once said, "The gods approve the depth and not the tumult of the soul." Don't be afraid to have deep feelings. It will make you a strong person. All those who have made their mark in the annals of history have been persons of passion.

From The WORD

THE TEACHER AND HER ROLE

Dr. Helen K. Billings

Many definitions have been given for the word "teacher" and most of them seem woefully inadequate in terms of our goals! However, we do not intend to belabor the point here. We shall accept the definition, "The task of the teacher is to guide the young child into constructive modes of behavior." Of course, we are then faced with the problem of defining "constructive modes." Let us say that we strive to help every child develop a HEALTHY SELF-CONCEPT. IF he can acquire this, he WILL have a sense of his own power and worth. He WILL have an appreciation for the "good" and the beautiful. He WILL have a compassionate understanding of others, and he WILL have a realistic level of aspiration with courage to try and try again. These are our objectives for the child. A noble and high calling, it is to help guide and direct the child toward these goals. What we call ourselves. . . "teacher?", "directress?", "guide?" is of little importance. The use of the word teacher seems logical on the basis of its general acceptance by the public. As we practice in our profession, they will be more prepared to accept our own definition of our role and to be freed from the concept of a teacher as "one who teaches" in the traditional sense.

CONQUEST

The hazard of crisis is always a possibility, but so is the conquest of crisis. Crisis is conquered by the use of our own creative capabilities. The two go hand in hand—conquest and creative possibilities. Follow the advice of Julia Seton Sears and "refuse to be frightened by anything in your environment." To live triumphantly is the hallmark of the human being. So stand tall and face life in the spirit of conquest. If you do, you will never be the loser.

From The WORD

WORLD ECONOMIC ORDER

S. N. Johri, B.Sc., LL.M.

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Economic order from the times of Aristotle the Great to this day of sinking distances of the world has in its meaning and compass broken the age old limitation of 'household management' and has ascended to the pedestal of 'prudent management of all kinds of human resources and possessions i.e. the utilisation of materials, of goods, of time, of thought or of labour in such a manner as to avoid conflict and waste'. From the 'treatment of slaves' it has traversed and assumed a role of emancipating the labour and other weaker sections of the society. Though now the economic order includes the management of State resources in such direction as taxation and is intimately blended with State regulation of industrial and commercial activities by factory legislation, tariff policies, land laws and the like, yet it also concerns itself with the ways in which the groups and organisations within the State, and in the international field between two or more States, establish relations with one another for the purpose of increasing their means and administering their resources, minimising areas of conflict and promoting harmonious relations in the interest of world peace and progress of the whole mankind.

Economic order starts with the inquiry how best and without conflict man obtains the goods which satisfy his wants and proceeds to explain the causes on which the material well-being of mankind depends. It treats all activities by which the goods are produced, exchanged and distributed, not only amongst the individuals and the classes of which the society is composed, but also amongst the developed and developing as well as poor nations equitably so that no man in any nook or corner of the world dies of hunger or goes naked to the grave. We have travelled from *laissez faire* to socialism in action. Prosperity of all is the slogan of the day. The planning which helps the rich grow richer and poor grow poorer, would bring the world to the brink of the catastrophe of economic disorder. Today there is perceptible shift of emphasis from acquisition of wealth to production and distribution of the same—a serious attempt to abolish poverty.

Economic power has ceased to be a byproduct of ethical assertion of the natural forces released by the economics generally—it has become one of the main objectives of governmental activity in the national and international field. Although in most countries the people as a whole enjoy unfettered sovereignty, nations are split into groups, classes, estates and interests. The vital issue has shifted from division of power between the rulers and the ruled to the safeguarding of one part of the people against encroachments by the other parts. The function of the Government can, therefore, no longer be restricted to mere maintenance of law and order. The division of the national dividend and separation of ownership from the

control of the production plants, which yield such dividends have become the main objects of political struggle and the real goals of political parties. Even those who do not accept the Marxian view that the forces of production are the main determinants of social organisation, no longer deny the preponderant importance of economic power. It is, therefore, natural that economic power should have taken the place of religious and even constitutional power, as an important aspect of state-craft.

In different States indirectly and in varying degrees the laws have, with a growing nucleus of economic power made provisions and prescribed modes for the production, regulation and distribution of commodities. Even absolute free play of economic forces presupposes an established social order enjoying protection of the law. Taxation is the direct form of interference and no Government has ever abstained from it.

Economic order is only a means to reach the ever existing objective of all countries—the object of prevention of scarcity as a negative and the assurance of plenty to all and sundry as a positive phenomenon. Honesty is not the best policy for those powerful hands which acquire and conserve the wealth, but for society as a whole, honesty is an economic as well as moral virtue. The economic force which is based on ethics of equity and honesty and straight forward dealings, has little to fear from the trade unions. Ethical force is to be treated as complimentary to the economical force and it is far from truth to say that there is a deep cleavage between the two. The blending of the two forces is always beneficial to economic order.

The controversies about the inductive and deductive, historical and analytical, concrete and abstract methods to study and harness the economic forces or contain the trade union movements have yielded place to a general agreement that every method is correct in proportion to its fruitfulness in solving a particular human problem and in most cases a combination of methods has proved most valuable.

The doctrine of immutability of economic laws and inviolability of the social conditions has crumbled down under socialistic doctrine which emerged in the later part of post industrial revolution period. The increased concentration of capital and the immense growth of commerce following the improvement in railways and steamships, air services and other transportation media has brought about newer conditions and has let loose new economic forces, while the nuclear age with its rapidly changing patterns has brought forward still great challenges before the societies of the world. Subject of production and distribution has assumed significance and the man is day by day becoming more important than the lifeless machine. Declaration of human rights and the resolutions passed in the convention of the international labour organisations have sown the seeds in the right direction.

State has come forward to intervene for the amelioration of the underdog which was hitherto wholly neglected. The intervention is partly by means of restrictive laws regarding conditions of employment e.g. restraint on child labour, restraint on working without proper safety measures, restraint on hours of working and so on, and partly by welfare legislation on minimum wages, paid holidays, health and sanitation, housing, bonus, gratuity and the like and partly again by extending collective ownership and participation of labour in the operation and management of industrial enterprises. The conflicts are being resolved and the national economic order is being sustained not only with the help of such laws but also with

the help of collective bargaining and conciliatory processes where economic forces are counter-balanced by manpower strategy.

Today the emphasis of popular discussion in the comity of nations should be upon the removal of great inequalities of the rates of percapita income in the different nations of the world and the inequality of opportunities in the context of existing disparities and availability of resources for the rate of development, the inequality arising out of per sq. ft. density of population in some countries and availability of lands in plenty in other countries which may call for redistribution of wealth and material resources. The doctrine of social justice puts the nations in which the pressure of density of population is much less, under an obligation to contribute to the well-being of the people of those nations which are today faced with the problem of population explosion. If the problem is left unattended and the obligation is not discharged properly it may one day become the greatest cause of economic disorder. Greatest stress should, therefore, be upon the increase of the material well-being of the greatest number rather than on the increase of aggregate wealth in few powerful hands. All socialists of today agree upon the desirability of the former though they may differ on the method of achieving the same.

If an imbalance in the world economic order was created due to the exploitation of middle east in the past an equally explosive situation threatens the world today due to the emergence of, apparently uncontrollable, petro-dollar force. Tariff restrictions, free trade zones, imposing taxes on important subsidised goods against the agreement and the multiplying red lights of fighterships in the Indian ocean are again a threat to the world order. Every thing which creates a threat to peace is a threat to mankind, threat to rule of law—national or international and a threat to the world economic order.

International consolidation of tariff regulations, foreign trade control laws, patent laws relating to taxation on export and import, price control regulations, central excise, sales tax, income tax laws, factory legislation, labour regulation and the like may add a great deal towards the establishment of international economic order. Instead of different groups of nations evolving and following differently organised competitive economic organisations, let us strive hope and pray for the evolution of one economic discipline or order governing all the nations of the world with the avowed object of minimising the gap between the rich and the poor.

HERO

Have you felt like a hero lately? Probably not. And yet, every person has the capability of heroism. The true hero is one who has control of his personal world. Only then can we become an influence of stability to the world in general. So become a hero and take command of your own life. It will give you a new sense of direction. Edwin Markham wrote it beautifully: "Our hope is in heroic men/ Star-led to build the world again."

From The WORD

INTERPRETING EDUCATION, TRAINING TECHNOLOGY: THE CROSS-CULTURAL EXPERIENCE OF TWO WOMEN

(Continued from August '81 issue)

Linda M. Nunes-Schrag

CHAPTER 2

EDUCATION AND TRAINING IN A FOREIGN CULTURE

In the first chapter we focussed on individual coping in a familiar situation. In this chapter we will concentrate on how the women cope with exactly the same crisis (and cope in general) in a foreign culture, where there are many strange new influences bearing upon them.

Situation 2, Part A: Fatma in Philadelphia, U. S. A.

Fatma, Asha, Musa, and Ali have moved to Philadelphia. Musa is here on a scholarship to study at the Wharton School of Finance and Management. Fatma hopes to enroll for a summer course and get some experience in a library. They have an apartment near the school. This is Fatma's first trip to the U. S.; hence she refuses to drive until she gets sufficiently oriented to the roads. She is amazed with the height and largeness of almost everything; it reminds her of the movies she saw at home in Arusha. She admired the reliable transportation system the films showed, but finds that the trams do break down, especially at peak times! She is irritated by having to carry exact change on the trams because drivers are robbed if they have change. She is impressed with the telephone which is always working and always available. Receptionists or anyone can be replaced with a gadget called an "answering machine", which provides general information, and the possibility of a person talking to a machine. She came prepared to fulfill some of her dreams, and she and the rest of her family are astounded by a great deal of what they experience. She and her husband have been spending time recently with a couple of U. S. families, and reading up on Philadelphia and the U. S.

Suddenly one day three months later Asha goes through the same symptoms as in Arusha. Musa is at school, and friends are invited for dinner. Fatma is cooking, using a pressure cooker for the first time, and translating the various measures from ounces to cups. Five minutes later she leaves the cooking to attend to Asha. She knows she has fed her, and wonders if she is wet. She holds her and sings to her, assuming that she has had a bad dream, but she continues crying and her face is feeling hotter. The pressure cooker is

steaming in the kitchen, and she is all alone. She can't figure out what is wrong: "Would water help, some barley water, or some more milk?" she asks herself. She tells herself she ought to consult the books on baby care her U. S. friends have given her. They told her that doctors in the U. S. are very expensive, but there are many well-written books available. She gets frustrated with the index and contents, especially as Asha keeps crying incessantly, so she holds her and reads. Finally she decides to give her some glucose water, carries her on her back, and reads slowly and calmly. Some of it seems familiar, but most of it is unclear. She tries to understand the instructions and new information, but in the end feels foolish because she wasted time reading instead of putting into practice what she and her friends did in Arusha.

With this thought, she begins thinking about people who could help out. Ali is in school, and her close friend Lydia lives in Michigan. She wonders if she should call Musa and ask him to come home and drive her to the doctor, but he is in class. "What about my neighbors?", she wonders, and with Asha tied to her chest in a cloth, she steps out, calling her neighbors for help and crying aloud. Some come out staring at her, unable to understand what she is saying. She repeats herself. Looking at her watch, a woman on her way out asks what she could do. One other woman is amused at the novel way of carrying a child, and wants to know how to do it. An older woman, seeing her distraught face and tears, invites her into her apartment on the same floor. She looks at the child, and insists that Fatma call a doctor immediately. She asks if she belongs to a health plan, and looks up the phone number for it. She also fills the kettle with water for tea. Fatma is feeling much calmer, and Asha has stopped crying. She phones the Philadelphia Health Plan, but the line is engaged. She dials again, only to hear that the receptionist has gone out to lunch, and calls are being taken at a different number. She eventually gets through to Dr. Elder, her health care provider, and the following conversation takes place:

Fatma: Hello, Doctor, how are you? I am Fatma from Arusha, Tanzania.

Doctor: Good, but very busy today. How are you?

Fatma: How is your family? I am well, but Asha is in a bad shape and I'd like you to come over to our house at 65th and Wayne Ave. to see what is wrong with her. She was alright this morning.

Doctor: Make an appointment with the receptionist. Tell her it is an emergency but come before five p. m. Give her as much information as you can about what has happened.

Fatma: But I want you to come to the house. We live far way, my husband is at school, my little son is at school, too.

Doctor: I have to go back to a patient; I will ask the receptionist to help you, but we don't go on calls unless it is a grave emergency.

She realizes that she will have to manage to get herself to the clinic, which is several miles away. She rings up SEPTA, the local transit authority, to find out the route to the clinic. She asks the older woman to look after the child while she dresses herself. She asks one of Ali's older friends to let him in when he returns at three, telling him she might be a couple of hours late. But Ali's friend wants to know how much he will get paid for the two hours. After ten minutes of patient and then impatient waiting on the phone for SEPTA to answer, a voice tells her to wait; all lines are busy right now and someone will get to her as soon as possible. She is getting upset, and is reluctant to ask anyone else for help. The phone rings. She hopes it is her husband, but it is a wrong number. It is more than half an hour since she had the conversation with the receptionist, and Asha is crying again. Fearing she will miss her appointment, and noticing Asha's rising temperature, she decides she might as well go onto the street and hail a cab. She is later informed that phoning for a cab is the only guarantee of getting one, because Yellow cabs only follow certain routes. Seeing no cabs, she is on the verge of walking when she obtains the help of a passer-by to find out how to get to the clinic.

On arrival there, Asha is immediately attended to, and Fatma, seeing the efficient way the child is handled and examined, is not only impressed but feels confident that U.S. doctors will always find a cure no matter how complicated the illness. She also decides she had better learn to drive, and look for a part-time job in order to pay for childcare needs, and to have other resources, like frozen dinners, available for dealing with emergencies.

She calls her husband to come get her, explaining what has happened. They decide to buy some Kentucky Fried Chicken and ice cream. She will have enough time to cook some spiced rice in her pressure cooker and make a salad, with Musa's help. She asks for this assistance, having seen husband help in the kitchen in the U.S.

Situation 2, Part B: Joanie in Arusha, Tanzania

Now it is time for another journey. Joanie and Ken with their daughters Marie and Amanda are moving to Arusha, Tanzania, for a two-year assignment. He is an expatriate in the Ministry of Finance and Joanie is going to teach at Moshi International School. They arrive at Kilimanjaro Airport and very surprised to find that the Kilimanjaro mountain is actually in Tanzania; they had believed it to be in Kenya. They live in a hotel for a week while they begin to get adjusted, find a second-hand car, a maid, and an assistant cook. Joanie is excited about Tanzania. She has heard a great deal about the wildlife, and about the Chagga and Bukoba tribes, and she has spun a certain amount of dream and fantasy. Their shipped packages have already arrived, and she is looking forward to practising some of her newly-learned Swahili.

Three months later, while she is figuring out with the assistant cook, Juma, what dinner they can prepare for four guests, Amanda cries. Her maid has asked for the afternoon off. Two minutes later Joanie remembers that the maid is away, and so runs to find out what has happened to Amanda. She does basically the same things as she would have done at home; gives her the remaining milk in the feeding bottle, and pats her. She returns to the kitchen, assuming that everything is alright, and continues to check with Juma if certain

ingredients she needs to make a chili are available. Five minutes later there are even louder howls. Joanie grumbles that this is one time she needed her maid and unfortunately she is away. Besides, whenever she is away, Amanda cries. She goes to check her thoroughly. She is not wet, nor is she wearing anything tight. She lifts her, cuddles her, and asks her what is happening. Amanda seems red and hot. Joanie puts the pacifier in her mouth and consults Dr. Spock's book. She is happy to have brought her copy, as it is not available in the bookstores here. She follows the directions, and then calls out to Juma to go to the drugstore to get a thermometer and a bottle of glucose. Not knowing what either a thermometer or glucose is, he is shocked that his mistress is asking him to buy drugs. His assumption is that she wants to get high because the child is sick. Humbly and respectfully, he tells her that drugs are illegal in this country and hence there is no shop. Joanie gets impatient with him and reminds him that the shop where he bought aspirin for her is the place that ought to sell such simple things as glucose and a thermometer. Once again, Juma is baffled by the different way U.S. people speak English. Joanie wishes she had brought enough glucose to last a year, but knows from her colleagues that it is easily obtainable here.

She calls Ken, but his line is busy. In fact, this is a busier day than normal for him. She wants to talk to her family in the U.S., and is about to dial their number when she remembers the time difference. Tanzania does not have a co-counseling community for her to call on. Instead she phones her friend Fai in Nairobi. The women's club of which she is a member is still a new group to her and she is reluctant to expose her vulnerability. She decides to go to the government hospital, but as she tries to phone to make arrangements, she discovers her line is out of order. There is no call box nearby. Amanda, she feels, is getting serious. She lights a cigarette and ponders. The line is out of order; my car is stalling; I have to get Amanda to the doctor and pick up a few groceries or maybe I will ask Ken to buy a large pizza and he could put a salad together and we can serve the plum pie I had made earlier. Another cigarette, and she makes one more effort to call Ken at the office. Ten minutes later, Juma arrives panting from his cycle ride carrying the two packages and this relieves Joanie immensely. Ken phones to say that he is bringing two additional guests who are very stimulating people, whereupon she lets out her frustration. Ken promises to send a driver who is a mechanic as well, to repair her car and to drive them to the hospital. Amanda's maid arrives in time to join them on the hospital trip where she hears in some English/Swahili that Joanie and Amanda had had a rough time.

Joanie, seeing a long line despairs of getting to the doctor before the hour; the maid comforts her by telling her that she will speak to the people ahead of her to give her a change to go sooner because the child is very sick. She is informed that she would have to wait her turn since some people had come several hours before her and that all the people in the waiting room are not patients; half of them are friends or relatives accompanying a single patient.

In no time at all, it is Amanda's turn and Joanie is surprised that the doctor quickly diagnosis the illness to be malaria. He commends her on her resistance, cautions her on her sleeping under a mosquito net, gives her medication and sends them off reassured, but with a request to return within three days. Seeing Amanda sound asleep, Joanie decides to trust

the maid and requests the driver to drive them home, repair her car and bring it to her in an hour.

Two and a half hours later, the driver arrives calmly and smilingly with a great sense of achievement to the meeting place only to find a very angry woman waiting. She could not find a restaurant or a deli selling pizza or enough chicken (cooked) to take home. She bought cans of peas, corned beef and ox tongue and hoped to find a recipe for those ingredients. The rubber ring to the pressure cooker she had brought from home did not work and she could not find a replacement that fitted her U.S. model. She drives home exasperated and wonders how people live exciting lives if they have to spend the whole day in the kitchen and find no help in frozen or precooked food as one has at home. She wonders if Juma had already left for his home since it was past his time and she had forgotten to tell him to stay longer. She arrives home an hour before her guests are due, in need of a strong drink and a bath.

Juma runs to greet her and to help unload the car; Richard comes in with his drawing from school and Ken follows with a glass of beer in his hands. She finds that Amanda is asleep, that Ken has arranged the glasses and bottles for drinks and that Juma has a satisfied look on his face; he has cooked a roast beef with gravy and mashed potatoes. He used the kidney beans which were meant for the chili in a different way—cooked in coconut milk and spiced. Ken was in the process of showing him how to make a salad. Apparently he had learnt a few basic dishes from his British employer. He borrowed a pressure cooker from a neighbor who generally borrowed sugar or salt and who was only too willing to help. Joanie is happily amazed and immediately trusts Juma and raises his salary the following month. She got an opportunity to get to know her neighbors and learn about Juma's ability.

Now in a foreign country, with other influences and strangeness, let us examine the reactions and interpretations to the same issue, and find out what they do differently or the same.

In Philadelphia, United States, Fatma's reactions:

1. — Almost the same things, except that instead of giving her barley water she thinks differently; has choices; reads a medical book; holds the child and reads.
2. — Unused to being alone. Confused with new information; decides to call for neighbors help as if at home; walks out dressed like she is used to at home; unusual reaction from her neighbors and unaccustomed to it and upset till an older woman helps.
3. — Accustomed to help and advice; unaccustomed to mere suggestions; unusual medical services; complex transportation system; values different, namely on money, machines, gender roles and sensitivity. Successfully solves the problem and learns new ways of sharing workload.

In Arusha, Tanzania, Joanie's reactions:

1. — Joanie too acts as if she is at home in the U. S. since the situation is the same but with some differences.

2. — Having to rely on "people" help—maid for Amanda and assistant cook; role of employer/supervisor.
3. — She does same things when Amanda cries; food, wetness, pacifier. Consults with books on medical care.
4. — Upset at the state of under development: poor phones, technology, language difficulties, no structured support systems, limitations on readily available food or labour-saving possibilities.
5. — Recognition of skills and ingenuity and sensitivity; learning to trust people resources and pace.

PATHWAY

The pathway of life's experience need not be strewn with boulders nor pitted with chuckholes. I know it seems that way at times, but life's walk can be a stroll through a garden if we can just think of it that way. It takes heart or courage to know that life's pathway can be smooth and straight. Seneca said, "Courage leads starward. . ." So take heart, and leave the familiar path if it seems too tough. There is a pathway of life for you that leads to your highest good.

From The WORD

VISIONS IN THE ARYAN LIGHT: SELF-REALISATION & SUPERMIND IN THE RIG VEDA—18

David Frawley

(Continued)

The Return of the Divine Mind

The Hymns of Subandhu, Rig Veda Mandala 10, 57-59

Subandhu has four hymns in the tenth mandala, of which we have translated and interpreted the first three. They deal with the ultimate issues of death, immortality and the return or resurrection of the Divine Mind hidden in creatures as their true Self. These Vedic prayers for the aversion of death and the attainment of full life are not mere prayers for longevity. The death the Seer prays to escape is the ignorance of mortal existence. The life he prays to hold to is the immortal life of the Spirit. The mind he prays to remain with him is the Divine Mind. The sun he prays to ever see is the Divine Solar Self. It is well known that all ancient people gave religion a primary place in their life, much more so than we do now. We cannot imagine therefore with the extent of attention they gave to the gods and the spirits, the extent to which they felt their presence, that they had no realization of the One Spirit behind them all. It is only because western scholars have insisted on taking the symbols of ancient religions in their most outward sense that we find the ancients superstitious rather than wise. The hymns of Subandhu give the key to the ancient religion as such and can give us many clues to understanding even the Egyptian religion, which is kindred to the Vedic religion and perhaps even an offshoot of it, which will be the subject of another study.

Mandala 10. Sukta 57 To the Universal Gods. Visva Deva

1. "May we not depart from the path, oh Indra, not from the Soma-bearing sacrifice. May no evil abide within us."

Indra, the Divine hero and protector, is invoked initially to preserve us on the spiritual path. The spiritual path is a sacrifice, yajna, bearing bliss, the Soma-wine. According to the Vedic dharma to give is to receive, to sacrifice is to realize. Thus the Vedic sacrifice is a matter of joy. It is only through joy, the Soma-bliss, that the sacrifice can proceed, only from an overflowing abundance of contentment that is willing to squander everything. Without this spirit of utter affirmation the sacrifice fails, for if we think we are really sacrificing something we are sacrificing nothing at all. It is the sense of want itself that is to be sacrificed, and that is sacrificed by the willingness to give up everything as if it were nothing. It is this spirit of utter affirmation through all negativity, including death and sorrow, this willingness to see

only abundance in all things that is the real Vedic attitude. Evil, arati, is not mere sin in the moralistic sense, it is all want, negativity, all clinging. It means literally ungivingness. When we cling to particular things, setting up particularized value in them, we depart from the true spirit of life which finds abundance everywhere. We depart from the sacrifice and become ourselves a victim to be sacrificed.

2. "May we attain, fully offered, that continuity of the sacrifice which fully perfects our extension into the Divine."

This verse is a prayer for the full Divine realization. What is required is a full and continuous sacrificial offering of ourselves into the Divine, which opening up of ourselves brings about an extension of our being from the finite to the infinite. It is this extension perpetually of the sacrificial offering that completes our extension into the Divine. The term for continuity here is tantu, which means what is extended and outwardly a thread. The sacrifice must be made continuous through all states of consciousness, waking, dream and deep sleep, through all thoughts and actions. All must be a joyful offering to the Divine in the spirit of utter affirmation. For when we sacrifice everything we gain everything and realize that there is nothing to be really sacrificed, all being ever-full.

3. "We call the Mind here with the Soma-bliss that voices the Soul, with the intuitions of our Fathers."

Mind, Manas, in the hymns of Subandhu and elsewhere in the Veda often means the Divine Mind, the Self (Atman) or the Soul. It does not mean mind, manas, in the Samkhya sense of the emotional mentality or the intellect in general. Ordinary man is really mindless, unaware. He is not in control of his attention. Spiritual practise is always a recalling to mindfulness and awareness, that is to real consciousness and intelligence. It is the Soma, the nectar of contentment and desirelessness which recalls our true mind. For that Soma is Narasamsa. It voices, samsa, the Soul, Nara, or the god within us whom we really are when we are truly aware. The Fathers are our Divine Souls in God whose minds are divine. Even within our mortal mind are the intuitions, manma, with the Soul and the Fathers and our true mind in God whereby we can bring it into life.

4. "May your Mind again come unto you for Will, for Understanding, for Life, that you may long have the vision of the Sun."

The return of the true Mind brings us Will, Kratu, the will of truth and the power of truth. It brings us Understanding, Daksa, discernment and capability for all accomplishments. It brings us Life, Jiva. Life, Jiva, in the Rig Veda means the immortal Life of the Soul, not the mortal life of the ego which is the real darkness and death. The vision of the Sun is the vision of the Solar Creative Self which is the spirit of the Life Divine. This is hardly a primitive prayer to live through many bright and happy days, but the purest and most direct sentiment of the Soul and its yearning for a Divine Life. The Vedic prayer for Life is the prayer for liberation in Life, for the true Life is the Life of the Spirit which moves throughout all the natural world. Creation is just the play of immortal Life. The ancients lived in the simple truth of the Divine nature of creation and found life and the Divine to be one, thus they could use the terms of one to speak of the other. They had the solar creative vision of the Soul, not our divisive and seperative intellect.

5. "Oh Fathers, Divine Men, give us again our Mind, that we may be with those whose association is Life.

The resurrection of the Divine Mind is the union with our spiritual Fathers, who are our true Souls in the Solar Creative Self. The Fathers are merged in the Mind as its guiding and creating powers. Their association, *vrata*, is Life, *Jiva*, for their concordant action is the eternal creation. This is a prayer to enter into the immortal Life of the Divine Fathers.

6. "In your law, with the Mind borne within our Selves, full of creativity, may we be with you, oh Soma."

The law, *vrata*, of the Soma, the Ananda-Bliss, is an endless and overflowing creative delight. The full realization of this Divine Mind is when we have it borne, *bibhrata*, within ourselves, *tanusu*, within our Self and our Souls. Then with that true mind of creation, full of creativity, *prajavanta*, we come to dwell in bliss, the Soma, which in the Veda is the Divine in Life and Life in the Divine. That is not the life of the ignorance and the ego. Nor is it the pure quiescence of a formless Nirvana. It is the being of the Divine Soul, the Son of God who is the Father of the worlds. It is our eternal being in the Mind of God as an eternal Creator. This hymn summarizes the teachings of Subandhu's other hymns and is one of the most succinctly majestic of all scriptural statements.

Mandala 10, Sukta 58 The Return of the Divine Mind

The ancient seers were this worldly people, though not at all like the people of today. They were spiritually this worldly people, loving in this world the truth of the Spirit which is the real presence, the real here and now in which all things are. For only the wise really love the world, as the beauty of the world is only accessible to a desireless mind. We are attached to the world and quite desperately so, it is true. Yet we are attached only to a little corner of the world. We do not openly embrace and love life and the world as a whole. We shrink from Life and try to take pleasure in having lived or in going to live. We either were or will be but never are. The life we are attached to is not the life we are living and certainly not Life itself, which being openended transformation allows for no attachment, it is the life we would like to live, and deeper than that, it is the life we haven't lived. What brings us back to this world is not our attachment to what it is, which we are seldom happy with, but our failure to really Live. We do not have the Aryan will to live the life of our Soul and we must therefore return into this world until that will for real Life is fulfilled. It is not a question, then, of escaping Life for the beyond. It is a question of escaping or leaving behind the false life of the ego for the true Beyond which is also the real Life in the here and now, for Life and God are one and to realize one is to realize the other.

To accomplish this transformation of the Supreme Beyond into the here and now and of the here and now into the Supreme Beyond we need to discover the true mind of our Soul, to recall it, with its vast awareness, into our very life. For man is really a god and has a divine mind. That is our spiritual heritage in life which we are free to use. Yet to regain it we must die in life and live in death, thus shattering the ego-clinging to the mere surface of life. In that affirmation of Life in death our immortal Soul, whose true life is above death, comes back to us. That is the Vedic cult of Life, which is really a cult of liberation in Life. The

following hymn most clearly delineates the Vedic teaching of liberation in Life, based upon the return of the Divine Mind.

1. "Your Mind which has gone far, to Yama, the controller of the gods, the son of the Morning Spirit, we cause that to return unto you, that you may dwell here for true Life."

This hymn invokes the Divine Mind to return into man for the establishment of the Life Divine. Ordinary man, dwelling in the sleep and darkness of ignorance, does not realize the majesty and power of his true Spirit, his real Mind. His true Mind lies far away and it is the spiritual work to restore it. His true Mind is not under his control. It belongs to the gods and lays hidden in the Superconscient. Yama in the Rig Veda is more than the later god of the dead. He is the saviour figure who sacrifices himself in order to create through death a path to immortal life for man. He is the lord of the Mind. In our ignorance and clinging to mortal existence we have given our true Mind to death. To regain this Mind we must pass consciously through death. We must voluntarily sacrifice ourselves at the altar of our own heart, giving up our ego to the Divine. This is the mystic death which is the prelude to the Life Divine. This is the self-sacrifice, Atma-yajna, which is the perfection of the sacrifice. This hymn brings back the Mind as the culmination of the mystic death ritual. To those who dwell in truth even death is life and through the truth that sees even Life in death, death itself becomes the door to the Life Divine. Having undergone the mystic death the Divine Mind comes to dwell in man. He comes to abide in the here and now with the full omnipresence of the Divine Mind with his life merged into the Life Divine. This is the last and highest of the Vedic rites of initiation.

2. "Your Mind which has gone far, to Heaven and to the Earth, we cause that to return unto you, that you may dwell here for true Life."

3. "Your Mind which has gone far, to the four-cornered world, we cause that to return unto you, that you may dwell here for true Life."

4. "Your Mind which has gone far, to the four directions of space, we cause that to return unto you, that you may dwell here for true Life."

5. "Your Mind which has gone far, to the overflowing celestial ocean, we cause that to return unto you, that you may dwell here for true Life."

6. "Your Mind which has gone far, to the radiant beams of the height of Heaven, we cause that to return unto you, that you may dwell here for true Life."

7. "Your Mind which has gone far, to the waters and the plants, we cause that to return unto you, that you may dwell here for true Life."

8. "Your Mind which has gone far, to the Sun and to the Dawn, we cause that to return unto you, that you may dwell here for true Life."

Note that all these phenomenon of nature symbolize inner realities which the Seer is also indicating. The Sun is the pure light of consciousness. The Dawn is the original light of awakening in the mind. The waters are the waters of bliss. The plants are the plants of delight, the vegetative system of the subtle body. The levels of the Vedic language must always be borne in mind. No symbol is purely an image, all have an inner sense. No even poetic statement is meant as mere adornment.

9. "Your Mind which has gone far, to the vast and lofty mountains, we cause that to return unto you, that you may dwell here for true Life."

10. "Your Mind which has gone far, to all this moving world, we cause that to return unto you, that you may dwell here for true Life."

11. "Your Mind which has gone far, to the Supreme Beyond, we cause that to return unto you, that you may dwell here for true Life."

12. "Your Mind which has gone far, to all that is and is to be, we cause that to return unto you, that you may dwell here for true Life."

According to the ritualists this hymn is a prayer to return the fleeting spirit of man at the point of death. This view bears little scrutiny. For the mind being recalled here is not the ordinary mind but the Divine Mind as the verses of the hymn amply indicate. It is our true Mind which is really omnipresent, pervading all the world and reaching to the Supreme Beyond, Para Paravata, another term for Brahman. How could anyone ask his Mind to return from omnipresence and Divinity merely to prolong ignorant existence? The sentiment and poetic imagery of the hymn glorify the Mind and the abodes of its dwelling. What is being sought is the return of the Mind with all its omnipresent awareness into man for the establishment of true Life, life in consciousness and infinity. A less literal but more appropriate translation to the spirit of the hymn for the present day would be: "Your Mind which extends far, to all that is and is to be, we cause that to return unto you, that you may dwell in the here and now for the establishment of the Life Divine." Vedic man when speaking of life means the true life of the Spirit, not our ordinary life which is really death. The here in which we are to dwell does not just mean here on earth but the here and now, the place of the presence, the awareness, the sacrifice. When he invokes the gods here he means into our actual life and consciousness. Here it is the chief god, the Divine Mind, that is so invoked. The purpose of the hymn then is not to take our mind away from its omnipresence for mere longevity but to bring that omnipresent mind into us, that we may live with full knowledge of the infinity of our being.

AFFIRMATION

A positive affirmation can be very effective. When you affirm something, it is the equivalent to saying "yes" to a situation, circumstance, feeling, or attitude. You may find it more helpful than you could ever have dreamed to start a day with a positive affirmation. For instance, say to yourself something like, "Today I will be as cheerful as possible," or, "Today I meet every situation with calmness and poise." This is a simple but powerful way of affirming the kind of day you will have.

From The WORD

EVOLUTIONARY TYPES — RELIGIOUS & SPIRITUAL MAN

Jibendra

Although all men look similar to one another, there is always a great difference in their mental and moral consciousness so much so that at the lowest end of the human mental development, men represent more or less animal consciousness and are almost on the same mental plane with the animals of developed intelligence. These men represent the physical mind and belong in the terminology of the Gita to the class of tamasic type. Tamas is the principle of inertia and ignorance and these men have no higher objectives in life than those demanded by the necessities of sheer physical existence. At a higher stage of human mental development, we have what is called the rajasic type who are active, dynamic and kinetic in their nature. They are motivated by lust of power and enjoyment and are never satisfied with the routine and ordinary life like the physical man. They are the pioneers in the adventurous games of life like science and technology and extend the limits of physical existence by their inventions and discoveries of nature's secrets. Above this type, we have the purely mental man of the sattwic type who lives in the mind and things of the mind, artists, writers, poets, philosophers and others. The sattwic type is noted for light, balance and harmony, for truth, honesty, kindness, compassion etc. etc. and are strictly moral and aesthetic in their nature. They represent the highest human development within the range of mental intelligence but cannot go beyond the limited field of knowledge-ignorance of the mind. They can glimpse the truth from afar and even point the way to reach it but for that another consciousness is needed and that is the spiritual consciousness. When the mind and mental consciousness is completely exceeded, the spiritual or truth-consciousness begins. The spiritual is in effect the reversal of the mental consciousness, for, where the mind sees things in division, distinction and separation, the spiritual vision is unitarian. It looks at the essential unity at the core, the oneness at the centre and diversity only at the surface of the manifestation of the One Spirit.

Spiritual consciousness thus lies at the summit of and beyond mental consciousness which begins with the physical mind and ends with the purely mental or sattwic mind with the rajasic development in the middle. This, in short, is the course of evolutionary development of human mental consciousness.

We regard the sattwic or the religious men as the highest manifestation of mental consciousness. And they represent a fairly large number of human beings. Poets, philosophers, writers, artists, painters, sculptors and others are the at-present highest type of human mental development but they are all confined within the limits of knowledge-ignorance of the mind. The spiritual men, on the other hand, have exceeded the limits of mind and have by the highest human effort reached the spiritual status. This is a very difficult and arduous task and those who have thus reached the spiritual status are called the spiritual men. So we see

the rarity of this type of men amongst us. If we have *settivic* or religious men by thousands, spiritual man can be counted only on fingers. They are one or even less in a million. Saints, sages, mystics, prophets and incarnations of the Divine are rare and hard to find anywhere in the world. Their presence helps to uplift humanity by setting examples of egolessness, disinterested work, truth and divine love and compassion before the rest of humanity. Men are confined to their ego-consciousness which ties them down to their narrow and ignorant body-mind-life complex and separates them from all other human beings and living objects as something other than themselves. The Divine is One but His manifestations are diverse and many. If only man can reach the Divine, he can realise his unity with the whole of creation. This is the whole principle of spiritual life but it is a slow, long, difficult and ardent process.

That is why men generally have shunned this path and chosen inspite of the vicissituales of life, its sorrows and sufferings, blows and buffets, to live the easy, familiar and ignorant lives which have come down to them from generations to generations.

No human problem has been effectively solved to this day by the effort of mere mind. They are growing more complex and insoluble so life continues to be as poor, unhappy, dark and ignorant as ever before. If a change for the better of human life is to be brought about, it must be done by men taking to the spiritual path. There is no other way. Mind and mental humanity have long been weighed in the balance and found wanting. Hence the imperative necessity of the spiritual change. And this can only be brought about by spiritual men by their single and combined efforts.

PATIENCE

"All good abides with him who waiteth wisely." These words of Thoreau speak to the virtue of patience. Don't leave the dock before your ship comes in. Time has great power to solve problems. The person who has the wisdom to work and wait usually finds out that this pays off. The patient person has conquered the melody of complaining. So just be patient today. Your calm endurance will pave the way for good to come into your life.

From The WORD

REVIEWS

TEACHINGS AT TUSHITA: AN ANTHOLOGY OF BUDDHIST TEACHINGS:
Compilation of Buddhist Discourses, Articles and Translation of Mahayana School of Buddhist Thought, published by Tushita Mahayana Meditation Centre, 5/5, Shanti Niketan, New Delhi-110021, India. A Publication of about 200 pages:- Price Rs. 40 or \$ 5.00.

It is said that aim of religion is regeneration of mankind a spiritual mutation of human nature and if we study Buddhism dispassionately we do come to the conclusion that BUDDHISM stands for this regeneration. The publication under review amply proves this test. It contains literature whose study, assimilation and practice can enrich life of each and every one to make life meaningful and quite worthy of spiritual ideas and rational approach to the methods spiritual development. Great majority of sentient beings suffer from various miseries and the teachings of Buddhism presented in the Anthology, if properly read, understood and then practiced, can protect not only their own peace of mind but that of other beings. The various facets of reality contained in the publication are more rational in approach to the facts of life in this era as they were relevant in the past.

THOUGH the publication is a compilation of discourses articles and translations given to or offered at Tushita Mahayana Meditation Centre by galaxy of writers, thinkers and spiritual leaders, it is a treatise on Buddhist philosophy as seen analysed, and interpreted by great Buddhist Spiritual Leader Dala Lama on the one hand and Justice V. R. Krishna Iyer, an erudite scholar and a jurist, on the other. There are number of distinguished writers who have contributed their articles to this anthology.

BUDDHISM is the manifestation of enlightenment of great spiritual knowledge attained by Mahatma Gautama Buddha, one of the most illustrious sons of India and seer, saint and philosopher of that time. India is destined to play a great role in the global reconstitution and the seers and saints of this land have always been working for the enrichment of India's spiritual consciousness, the guardian of Truth and Lord Buddha has played equally important role in this regard. Sri Aurobindo and The Mother are the latest seers, saints and philosophers to contribute their mite in this field.

NOW is the time when mankind needs real knowledge, teachings from whatever source they come to enlighten the humanity and to raise the human beings from the present human level to the level of spiritually enlightened humans so that they can save the world from the impending disaster. We find that our world of to-day is facing more problems thereby making life more miserable and difficult. Any teaching that gives the humanity an urge for

universal approach to world problems, altruism and to become the tool for improving the teeming millions of the present world will stand the test of to-day and it is felt that the slow but steady work by the Mahayana Study and Meditation Centres all over are a testimony to this universal approach to life. People from all parts of the Globe are joining hands with this great institution to build and foster spiritual awakening to rationally meet the challenges of our time.

The contents of the ANTHOLOGY are so relevant and important that one is, tempted to explain at length each and every chapter in it but then the limitation of space does not allow that. However, I wholeheartedly commend the publication for study, proper understanding and then for practice the great teachings by every educated person irrespective of status or station in life. Undoubtedly the publication will be found equally interesting and useful by lay man as well as by research scholars and academicians. Possession and study of such a wonderful publication will provide sufficient food for thought and action. Every once of practice will liberate the humanity from social, economic and all kinds of existing bondages. Let us do something important and noble.

J. N. Puri

WORLD DEVELOPMENT REPORT 1981 (August 1981): Report of the World Bank Washington:

It is an annual report running into 200 pages including 25 Tables and Technical Notes on the most important topics of the world relating to National accounts and economic indicators, Energy, Trade, Population, Labour force, Social indicators and Balance of payments, capital flows and debt of the entire world covering 125 countries. It is an attempt to project as to how the external pressures on developing countries have shown little sign of easing over. It gives a vivid picture as to how the oil-importing countries continue to have increasing current account deficit from \$ 26 billion in 1978 to \$ 70 billion in 1980. The majority of poor countries of Asia and Africa continued to suffer from reduced growth, participated negligibly in the expansion of world trade and unless they change and improve substantially in their domestic performance they cannot show much participation. According to the report "The world will divide even more sharply between the haves and the have nots. These countries, even excluding CHINA, have a population of well over one billion people. The 1980s therefore pose the question of how developing countries in general can maintain or accelerate their growth, and how the poor countries in particular can find ways out of an increasingly desperate predicament". The report offers an integrated discussion of international and national economic policy issues dealing mainly with dimensions of adjustment in the global economy, their counterparts in national economies and the interactions between the two. Projecting the future the report spells out that the number of people living in absolute poverty will increase from its current figure of 750 million people to 850 million people. Research on population has shown that poverty and rapid population growth are inter-linked.

Failed development translates directly into failure to slow the rate of world population growth and the world continues to remain entangled in the vicious circle that population growth which results from poverty makes the removal of poverty more difficult. A world of 1.5 billion people in 1900 grew to one of 4 billion by 1975 and will now exceed 6 billion by the end of this century. The most important theme is that of interdependence and lays more emphasis on the need for improved policies of world interdependence to fight the increasing economic problems of the world. The need for human development and global adjustment has become more and more to-day than in the darkened past. It is an attempt for world agenda for growth all round—social, economic and spiritual. Let us all wholeheartedly work for it and if we cannot do much on all the three fronts then let us honestly, sincerely and wholeheartedly work on the spiritual front as it will encompass the social and economic sides too. Here is an opportunity for us to do something and solve the world problems.

J. N. Puri

BARRIERS

There is something we all need to know about the barriers that tend to impede the growth and progress of the human spirit. Barriers can be to our lives what exercise is to our muscles. If we break through those barriers, we are strengthened in the process. Don't fight the people who represent barriers to you. Spinoza said, "He who wishes to revenge injuries by reciprocal hatred will live in misery." Break through barriers and live in happiness instead.

From The WORD



*World Outlook—World Consciousness
World Citizenship
Persons of good will of the whole world:
Let's unite and build together
Peace and Harmony
on Truth, Honesty, Justice and Love*

(From "Europe-Universe"
of April 1977)

*Evolution is. . . a never ending process. . . starting at
the individual level and developing at our respective
local, regional, national and continental level up to
the world level, where it ought to be co-ordinated
and harmonized by the World Government so many
of us are auspicing.*

(From: "Evolution" of April, 1980)

TO OUR MEMBERS AND FRIENDS

Bangalore Convention Statement:

"Practice of Oneness; The Caring Community" Programme of Action

The 3rd National Convention at Bangalore was inspired by a zealous effort to devise a practical programme which could make the World Union Movement more effective in realizing its noble objectives. It was from this point of view that the convention chose for its special theme for discussion "The Practice of Oneness; The Caring Community". While it is essential that the Movement should always keep its conceptional foundations firm and clear, it has to carry forward its programme of implementation so that the edifice of World Unity is durably erected on them. The concept of World Unity is as ancient as it is universal. It has been reaffirmed with comprehensiveness, concision and clarity as well as with prophetic

assurance and inspiring eloquence in the writings of Sri Aurobindo, especially in his book: "The Ideal of Human Unity". What Sri Aurobindo stresses is the spiritual dimension of the effort at World Unity without which its success could neither be ensured nor be lasting. The effort involves an awakening of humanity to its own inherent spirituality and the manifestation of its integral unity in the spirit. The action programme should consist therefore in steps to enlighten man everywhere in the world about his basic spirituality and in steps to reviving spiritual relationships between man and man in ever extending organizations regardless of religious, racial and national boundaries.

The instrumentation for the realization of world union would therefore have to be universal education for spiritual self-awareness and for integration of one's personality on such spiritual realization on the one hand and universal organization of larger and ever larger caring communities in which men demonstrate concern and love for one another because each of them realizes one's spiritual brotherhood with the other. Caring is the spirit in one calling to the same spirit in the other. It is as innumerable caring communities coalesce that the world itself becomes one integrated loving family of man.

The 3rd National Convention discussed the *modus operandi* for the promotion of such caring communities in depth and felt that the following programme of action would have to be pursued. (A) As without man's realizing his essential spiritual nature and without his developing a fully integrated personality overcoming the divisive forces within himself, it would be in vain to hope for spiritual relationships of true care and concern to be built up, it would be necessary to undertake a massive educational campaign, utilising all the communication media available, through all the World Union Centres, carrying the message of man's basic spirituality to every man, woman and child all over the world. (B) Such an educative effort should be all the more vigorously directed towards the invitation of the youth of the world so that the future hope of mankind is fully secured. (C) Each like-minded service organization has to be assisted with the supplementation and support of basic spiritual foundations so that other existing organizations also help in the caring community movement. (D) Each World Union Centre has to create a caring community around itself, informing with spiritual purpose the existing neighbourhoods, associations, municipal and larger political, economic, social and administrative organizations, so that they are fertilised into stable caring communities imbued with the spirit of human fellowship. (E) The United Nations and its supportive World Organizations should be strengthened with the persuasion of each country to be a signatory to the Constitution for the Federation of Earth.

To achieve the objectives set out in (A) and (B) it would be necessary to publish at subsidised prices not only the central canon of Sri Aurobindo's writings but also the relevant extracts from the scriptures of the various religions of the world bearing on the essential spiritual nature of man and to organize expositions and exhibits on a universal scale for the enlightenment of those who would badly need audiovisual aid to absorb the message. It would also be desirable to incorporate in the educational curricula of all the countries of the world the basic truths of human spirituality and human unity. Finally, a strong youth movement has to be organised which believes in the ideals of world brotherhood and man's spiritual nature and destiny.

To achieve the objectives set out in (C) and (D), it would help to establish more and

more World Union Centres and to meet and interact with not only like-minded organizations but also with organizations in the administrative hierarchy like the village panchayats, the municipal wards and Corporations and the legislatures in the parliaments of all the countries adding to their present awareness the life saving awareness of the missing vital spiritual dimension.

It is naturally a colossal task, but there is the prophetic assurance of the inevitable emergence of a true and lasting world union in the words of Sri Aurobindo and the Mother to give us all hope and confidence in our efforts. We swim with the tide of the inherent laws of the universe and with the inherent processes of man's spiritual being and man's further spiritual evolution. This 3rd National Convention resulted in defining the creative dynamics of the organization of caring communities from the bottom upwards to the Federation of Earth and in giving a call for devoted and dedicated action on a wide front to realize the ideal of human unity.

World Union Day Celebrations:

By some Centres in West Bengal:

The members of different local Centres in West Bengal and invitees of several sister organizations celebrated "World Union Day" on Sunday the 23rd August 1981 at Bhadrakali H. S. School. World Union Uttarpara Centre organised the function and hosted the delegates and guests.

After registration of the delegates, Sri Susanto Mitra, a Vice-Chairman of Regional Centre, hoisted the 'Mother's Flag' at 9:00 A. M. accompanied by March Past by the band party of Bhadrakali 'Sammilani' and with Bande Mataram'.

After the break-fast the morning session started at 10:00 A.M. with the devotional song offered by Km. Medha Banerjee and group concentration, under the chairmanship of Sri S. K. Gupta.

Sri T. K. Sinha, Secretary, Regional Centre, invoked the Mother's presence by reciting a few relevant lines from 'Savitri' and welcomed the delegates, the distinguished guests and the invitees.

Sri Samar Basu inaugurated the celebration by giving a brief summary of the World Union Movement and the significance of the celebration. In his introductory speech on the subject "Mission of India and how to fulfill it" Dr. Sukumar Mukherjee, a Vice-Chairman of Regional Centre, emphasised "Yogastakuru Karmani" i.e. 'Karma Yoga' as stated in the Gita and indicated that without Yoga man cannot take the next step of evolution. So Yoga must be revealed to mankind'.

Thereafter three students from Salt Lake City Centre, Uttarpara Centre and New Alipore Centre read out their self-composed essays on the said subject and Km. Medha Banerjee read out the article of Sri A. B. Patel on "India's Duty and Responsibility" (translated). Then the Chairman invited members from the Assembly, both young and old, to speak on the subject, whereupon Dr. S. N. Bhattacharya, Sri N. K. Roy, Sri P. P. Bhattacharya, Sriman Subrata Betal (Student of New Alipore Centre) and Dr. Arun Sil responded and spoke briefly.

Thereafter the Chairman concluded the session at about 1 O'clock with his well thought comments. Prizes were distributed among participating students. After lunch the afternoon session commenced at 2:00 P.M., Sri P. P. Bhattacharya presiding.

In pursuance of the suggestions of the Executive Committee of the International Centre, a Seminar on "Human Unity: Fundamental of all Religions", was conducted in which representatives from Hinduism, Buddhism, Christianity and Islam participated.

Dr. Arun Sil, Chairman, Regional Centre, opened the discussion.

In his learned speech Srimat Devananda Brahmachari of Rishra Prem Mandir, explained the 'Truth' of the 'Sanatan Dharma' to treat everything as habitat of God and to love it, by citing from memory relevant quotations from the Upanishad, the Gita and the Puranas.

Then Shrimat Pragnabansa Bhikshu, M. A. of Dharmankur, Buddha Bihar Calcutta, explained the teachings of Buddha – the Incarnate of 'Prem and Ahimsa'. Though he appreciated the holding of such Seminars at the present critical time of human history, yet he explained that mere holding of Seminars and conferences would not serve the purpose, what was needed was a band of dedicated cadres.

Rev. Arindam Nath of Serampore Baptist Church and Editor of 'Nabayan' indicated that all of us were children of the same Father and therefore we must love each other as brothers and neighbours. He quoted from memory a few well-known episodes from the Bible. He also emphasised that human unity and world union could certainly be made on the basis of true brotherhood. He was sure that the movement must attain its goal because that was the will of God.

Then Janab Abdul Aziz Al-Aman, Editor of 'KAFELA' – with due humility depicted a few memorable occasions of his early life which led him to study very deeply the scriptures of all religions, specially of Hinduism. He indicated with precision that if every man would try to become the true follower of his own religion and assimilate its essence then there would be no scope of conflict and misunderstanding and it would be possible for humanity to realise the truth lying in the concept of unity among diversity. He elucidated his statement by quoting from the Vedas and the Koran.

Sri P. P. Bhattacharjee concluded the Seminar explaining the meaning of personal religion to which the trend of human mind started moving. This was a very encouraging indication. Sri Bhattacharjee emphasised that communal feeling would no longer grow and act as a factor of disintegration. The Assembly then took part in the programme of joint prayer for peace and harmony all over the world. The distinguished speakers joined in the prayer.

After tea break the cultural programme "Giti-Alekhyas" on the Life and Teachings of Sri Ramkrishna started. This was an offering of Sri Umesh Roy Choudhury and his co-artistes. Sri Samar Basu proposed a vote of thanks and the celebration ended at about 7:15 P.M.

By World Union Kanpur Centre:

The World Union Day was celebrated on 20th August 1981 at 7:00 P.M. under the Presidentship of Dr. Mohan Lal Ji Vidyarthi, M. A., Ph. D. Parmarthi K. Kumar Gupta garlanded Sri M. L. Vidyarthi and Mr. B. S. Sibal. After the welcome address by the President Sri K. K. Gupta, a two minute meditation was observed all present.

Sri Ram Krishna Awasthi, General Secretary of Kanpur World Union Centre, submitted his annual report and informed all about the aims of World Union International and when it was founded. He described the project to be taken up this year and emphasised upon the two projects viz: (1) Know the World and (2) Visits of students 14-18 age group to Mills, Factories and other government undertakings. It was also decided that World Union Kanpur Centre will actively take part in aiding, helping and guiding the physically handicapped or disabled persons in the world. In this gathering of professors, teachers, lawyers and businessmen, the Secretary asked for their cooperation so that World Union Projects may succeed and result in the service of humanity.

Dr. M. L. Vidyarthi explained the principles of World Union and emphasised that World Unity is bound to materialise inspite of any destruction that may take place in the world due to differences of super powers like USA and USSR. Let us reject our ego and abandon our egotistic efforts and develop the love for all the people in the world. The projects now taken up by World Union International will inculcate the feelings of love and cooperation and the students who have taken part in these projects will serve as future guides to the attainment of the goal of World Union. Besides external means, we should also develop the inward means by the feelings of love and independence. For the purpose spiritual discourses should be held which will enlighten the mind and compel persons to move the path of self purification. However, it was a good beginning with the students of 14-18 age group and when they grow up they will work for the world unity. Let us start from our own locality and ultimately we shall see these students devoting themselves to translate the idea of world unity into action and thus the goal of world union as shown by Maharshi Aurobindo will ipso facto be achieved in the end.

Sri S. K. Kapoor, Secretary of Sri Aurobindo Society, Kanpur, recited a few prayers and a few extracts from 'Savitri' composed by Maharshi Aurobindo. Mr. B. S. Sibal, also blessed World Union workers to achieve success and attain their cherished goal. In the end of the President, World Union Kanpur Centre, thanked all. World Union Day celebration ended with meditation, prayer and distribution of Prasad.

World Union Bombay, Khar and Sion Centres:

Under the auspices of Bombay, Khar and Sion Centres, World Union Day was celebrated on 20th August at 'Sahakar' B. Road, Churchgate, Bombay 400020 at 6:30 P.M. The Celebration commenced with silent meditation with Mother's music (Hour of God). The celebration ended with distribution of Prasad. In continuation of this celebration a meeting of the members of World Union was held on 22-8-81 at 3:30 P.M. at 'Sahakar' Bombay and Mr. K. R. Hegde suggested that small project of integral life institute should be started. Mr. N. S. Amin suggested that a small project on the spiritual significance of flowers, (flowers and messages) should be started. Then Mr. Kutty quoted lines from 'Savitri' and explained how God and Nature are one. As part of the celebration a get-together of members was held at 'Hotel Samrat'.

By Bangalore National & Local Centres:

Under the joint auspices of the National Centre and Bangalore Centre of World Union, World Union Day was celebrated on August 29, 1981 at Gokhale Institute of Public Affairs, Bangalore. An Inter Collegiate debate was held at 3:30 P.M. The subject of the debate was "The Alternative to Military Struggle is Political Struggle". Twelve colleges participated. Thirteen girl students and eleven boys represented their colleges. Smt C. Sharada, Advocate and Chairman, Karnataka Social Welfare Board, functioned as the Speaker. Smt. Yamuna Raja Rao, Sri H. S. Nagarej and Smt. Lalita Krishnaswamy were the judges. The debate was of high standard. The rolling shield was awarded to St. Joseph's College. Sri Stephen D'Silve of St. Joseph, Kumari Vasanthi of Jyotivivas College, Sri Arvind Kastur of St. Joseph, Kumari Shashikala Nambiar of Mount Carmel College, won the first, second, third and fourth prizes respectively. Prizes and certificates were presented to the winners by Smt. Sharada, who spoke of the high standard of the debate and appealed to the student community to take active part in the World Union Movement.

At 6:30 P.M. the Assembly met under the Chairmanship of Justice Sri Nittoor Sreenivasa Rao. After the invocation by Kumari V.T. Malini, Dr. H.S. Lakshminarayana, President World Union, Bangalore Centre, delivering the welcome address, traced the beginning and growth of The World Union Movement, its philosophy, achievements and the role of youth in the Movement. Members of Aarathi Vrinda gave a delightful performance of devotional music. Prof. R.G. Kutakarni of Sri Satya Sai College, the Chief Guest of the day, delivering his address traced his association with Sri Aurobindo and the Mother and how he was influenced by their teachings. Quoting extensively from scriptures, Vedas, Puranas and Smritis, he elaborated the concept of world unity and human fellowship. He said unless man narrows the margin between precept and practice and the society takes care of the suffering and downtrodden, the world can never be a happy place to live in. Justice Nittoor Sreenivasa Rao, in his Presidential speech, spoke about the significance of World Union Day and its relevance to the modern times. Sri B.V. Subbarayan proposed a vote of thanks.

By World Union Sultanpur Centre :

The World Union Centre of Sultanpur celebrated World Union Day (20-8-81) as the culmination function of Shri Aurobindo Jayanti Week with birthday celebrations on 15th August 1981 at 'Shantakaram' residence of Dr. H.D. Shukla, Chairman, Sri Aurobindo Society, Sultanpur. The closing function, held in 'Kala Bhavan', Sri M.P. Sahu's residence, heralded the prize winners of an essay competition, held during the week on "World Peace: Ideal and its Achievement" amongst Standard XII boys and girls of five local Intermediate Colleges, with a view to arouse interest and an awakening among them for the growth of the World Union Movement. Dr. Ashutosh, the Principal, Muneshwar Datt Post-Graduate College, Pratapgarh (UP), was the Chief Guest in the function. Dr. D.C. Banik, President, Local World Union presiding.

The celebrations opened with a sober rendering of a gaet on Sri Aurobindo's incarnation, set to music by Sri M.P. Sahu, the host. The Secretary local World Union Centre, in his

introductory speech, stressed the imperative need of universally accepted social values and norms of moral conduct, as a pre-requisite to uplift social life to a point that may herald the dawn of an era of stable world peace on this strife-torn planet. Dr. D.C. Banik announced the names of the first three prize winners, along with two consolation prize winners. Mohd Syed, Student of Local Govt. Inter College, stood first in the essay competition and he read his essay in the function, which was greeted with wide acclamation by the audience.

Dr. Ashutosh, the Chief Guest made an inspiring, instructive and long address and began his speech reciting verses from a poem of Sri Rabindra Nath Tagore in Bengali, which emphasised the great role of the Indian Civilisation as a cradle for all incoming western civilizations in the past and as the world leader in philosophic thoughts and spirituality in future as well. He said "The World is One, the Man inhabiting it is also one everywhere, but the irony is that his own ego, selfish nature, his false sense of racial superiority, resulting in the generation of feelings of hatred, animosity and exploitation of fellow-beings tend to disrupt the bond of unity. The essence of all religions is to live for the love of God, for oneself, for the nation and the world community."

He pointed out that Sri Aurobindo's thoughts on evolution further encourage us to mould our individual and social behaviour to achieve world unity. As per his theory of Natural (Spiritual) Evolution, man's present 'Consciousness' (Manas Chetna) is bound to change into Supramental Consciousness.

Concluding his discourse, Dr. Ashutosh said "We are all born with the Lotus (Arvind) of true knowledge and wisdom enshrined in our hearts. We have only to delve deep into our hearts to find this embedded Lotus of Truth in us, bathe our being in its sublime light and drink deep its sweet essence and act as an 'instrument' of Divinity within us for the benefit of Mankind."

The celebrations came to a close with the Presidential address and thanks giving by Dr. D. C. Banik and distribution of 'Prasad' by the host. Sri Nathu Singh Tolia, Youth Coordinator, Nehru Yuvak Kendra, nicely conducted the function and helped in preparation and putting up of cultural items by local school girls in collaboration with Sri Satya Dev Tiwari, Editor, 'Rishi Desh', local weekly paper. Sri Ram Krishna Jaiswal, Lecturer local Mahatma Gandhi Inter College, proved to be a great source of inspiration for the entire organization of the function.

By World Union Calcutta North Suburban Centre:

The World Union Day was celebrated on the 20th August 1981 by the CNSC members of the Rajabagan Mazoor Line, Calcutta 700035, at the Bapuji library hall. The Chairman of the CNSC who presided over the function, while introducing the subject of the World Union Day thanked the congregation for keen interest shown by them, and asserted that Sri Aurobindo's World Union is the only way to the satisfactory solution of the world problems. Dr. N. R. Karmakar opened in his characteristic simple way, "We witness now-a-days unions of all descriptions of physical labourers, small traders, unions even of clerks, teachers, lawyers, physicians, students, etc., but we forget to remember that we need, very badly need, a union of our inner men also; without this union of inner souls one cannot expect peace

and happiness in this world.' Sri R. N. Bhattacharjee, Secretary CNSC, emphasised that the idea of World Union would remain illusory unless and until the inner souls are awakened to find out our right discrimination within us. And for that we have to ask inner man, our best inner Guru in the heart, than any Guru outside.

By World Union Shillong Centre:

The World Union Day was celebrated on 20-8-81 by holding a symposium in the North Eastern Hill University campus on the theme "Human Unity and World Peace" under the Presidentship of Dr. Harsh Narayan.

It was opened with a devotional song in Sanskrit, sung by Sarbasri-Protap Bhattacharjee, Sibapada Choudhuri, Prodip Das Gupta, Jnan Ranjan Ahikari, Sunirmal Purkeystha and Srimati Shila Bhattacharjee.

Sri R. N. Barua, Sri C. Wollung and Srimati D. Sailo spoke on the occasion. Hindi, Khasi, Lushai and Kannada devotional songs were sung by Sri Jnan Ranjan Adhikari with Sri Sibapada Choudhury, Srimati Balalupa Mawlong, Srimati Rummawii and Srimati N. R. Murthi a radio artist, respectively. The functions ended with an English song, sung by the group of the opening song.

In order to popularise the World Union Movement, arrangements were made to broadcast the programme of the function as well as speeches of the Speakers, in the All India Radio, Shillong Branch.

The proposed night school for the illiterate adults that had to be opened on 20-8-81 to mark the World Union Day 1981, could not be started due to some difficulties in following the school syllabus at this end of the academic session. Preparations for starting the school have however been completed for formally starting the same during the second week of February, when the next session starts.

By World Union Bon-Hooghly Centre:

On 20-8-81 this centre observed the 'World Union Day' with the following programme: (a) At 9:00 A.M. 200 books of "Ideal Child" were distributed among the children and a short discussion was held on the World Union Movement and messages of the Mother for mankind on earth were read out. (b) At 6:00 P.M. the members and invitees assembled at the residence of Dr. B. Bhattacharya. Opening song was offered by Km. Banasree Bhattacharya and she also read out "Durga Stotra" of Sri Aurobindo. There was five minutes group concentration. Sri Dulal Chandra Paul took the Chair, Sri Manick Bhowmic was the Chief Guest. Dr. B. Bhattacharya talked on 'World Union' Movement and its formation with quotations of the Mother's message. The meeting ended with a vote of thanks to the Chair.

By Pondicherry :

It was arranged to celebrate the World Union Day in Pondicherry on the 20th August 1981 under the joint auspices of the Government Law College of Pondicherry and World

Union. But the date had to be changed to the 5th September 1981 as the examinations in the Government Law College had to be fixed in August instead of July. The subject selected for the celebration was "The Duty of the Society Towards Disabled Persons" and the Principal of the Government Law College intended to invite experts on the subject as Speakers. For unavoidable reasons the celebration could not be held on the 5th September as intended and had to be cancelled.

Dr. Salem S. Jayalakshmi:

We are happy to mention that Miss Jayalakshmi, who is an active worker of World Union in Madras, was awarded on July 23, 1981 the Cultural Doctorate in Philosophy of Music by World University in Tucson, Arizona, USA. We congratulate her.

ORGANIZATIONAL ACTIVITY

World Union Centres:

Baranagar: In the monthly meeting on September 6 with Smt. Juiphul Roy in the Chair, Sri Purnendu Prasad Bhattacharya reviewed the West Bengal Regional congregation held on August 23 at Uttarpara. As proposed by Sri Parimal Chakraborty the Centre has decided to stage "The Great Ideal" written by Sri Norman Dowsett and edited by Sri Jnan Dutt after a thorough rehearsal. Participation in the drama by the members of other Centres has been kept open.

Calcutta North Suburban: 15th August the birthday of Sri Aurobindo was celebrated in a whole day programme:

(a) The Centre's premises from 9:00 A.M. to 1:00 P.M. where the members gathered to participate in the meditation followed by a talk by the Chairman on the importance and influence of this auspicious date on the world. (b) At a cinema hall where a charity film show arranged by a local organization to raise funds for construction of the proposed Sri Aurobindo Mandir in the locality.

(c) At the hall of the local Municipal School a public meeting held in the evening presided over by Sri N.C. Ray, the Chairman of the Centre. The meeting started with an opening song on Sri Aurobindo sung by Sri Soumendranath and his troupe. The Chairman read out the message of Dr. Arun Sil, Chairman of the West Bengal Regional Committee and of Sri Samar Basu, Coordinator who could not attend due to pre-occupation. Prof. Sunit Bose initiated the talk to say that the Indian youths who have now got their political freedom were yet to cultivate the mental freedom for ushering in the real prosperity of India, and for that they badly need Sri Aurobindo. Sri Dilip Deb of the Palpara Centre read out excerpts from an article of Raghunandan to tell the audience that Sri Aurobindo is no other than Sri Krishna himself. Dr. N.R. Karmakar of the CNSC dwelt on to describe how the revolutionary Yogi

turned into an evolutionary Yogi for raising the world to a status of higher civilization of higher consciousness, where not a single man would remain unhappy. The meeting ended with the Chairman's concluding speech on the importance and urgent need of Sri Aurobindo for the present world.

Hyderabad: Hiroshima Day was celebrated on 6th August 1981 by this Centre in collaboration with the World Family Centre and the Forum for Right to Work, under the Chairmanship of the Forum's President, Sri Laxman Rao Karchalkar, Advocate. Dr. M. Satyanaryana, President of the World Family said that on that day, thirty six years back, one atom bomb was dropped on Hiroshima which practically destroyed the whole city killing thousands of innocent human beings. On that day man hated man the most and insulted human civilization the most. But today the whole humanity stands at more dangerous cross roads with thousands of atom bombs and Hydrogen bombs, each of which having the capacity to bring more destruction than the first atom bomb, threatening to invite a Third World War. If such thing happens man is bound to go back to the stone age in his civilization.

Sri Kashinath Advocate, Hon. Secretary of the Centre, said Hiroshima event created an untold horror for the entire mankind which still continues in the minds of millions of men and women who curse their fate for being born in this century. These innocent millions ask God, after all what was their crime or sin for which he is punishing them to be in constant fear of death. But the fact is that it is not God but it is man who has created such a pitiful situation for his race. The only remedy for this chaotic state of affairs, prevailing throughout the world is to establish a single government for the whole world.

Sri Laxman Rao Karchalkar said that the need of the day was the unity of mankind on the principles of human equality, guaranteeing all men and women the five essentials of civilised life: that is, food, cloth, shelter, medical benefit and education for children. Today the first four of the above five essentials are enjoyed even by prisoners whereas free citizens are deprived of them. This makes criminal life to be more attractive than the civilised or spiritual life. Hence we have to establish a system which encourages human beings to be civilized to treat his neighbour as his own brother. We have to see that no human being goes to bed without bread.

Mysore: The monthly meeting was held on 16-9-81. A resolution expressing condolence over the sad demise and praying that the soul may rest in peace, as relating to Smt. Seethalakshmi, wife of Sri B.V. Balasubrahmanyam, Chairman of the Centre on 7-8-81 was passed.

After observing one minute silent prayer for world peace, Dr. C.K.N. Raja, Professor and Head of the P.G. Department of Law and Dean, Faculty of Law, Mysore University, was introduced by the Chairman as the Guest Speaker of the day, while welcoming the members and audience. Sri S.R. Subba Rao, Vice-Chairman, read out the message from Justice Nittoor Srinivasa Rao, Chairman of the National Centre and Prof. K.S. Viswanathan, President of Nanjangud Centre.

Elaborating on the topic "United Nations and its Contribution to World Peace" Dr. Raja in his 100 minutes speech, preferred a new approach of dwelling on controversial aspects of

the subject than the traditional way of explaining the Constitution and Charter of United Nations. His analysis of the Security Council, dominated by the five great permanent powers, being helpless and unsuccessful due to the inherent constitutional defect of the provision dealing with the concurrent veto power of the said permanent members, was highly convincing. He highlighted the 10 points like Regional Organizations becoming more prominent than the Central Organization, absence of the fight for human rights, super power politics, transnational operations affecting economic order, population explosion, environmental pollution, deep sea resources etc. and said that unless these inhibiting factors are removed or remedied there can be no climate for world peace. United Nations will be united nations and global peace will be pieces galore. He, however, concluded that there is no need to lose hope, instead we march towards the goal of world peace with full optimism.

The brilliant address by the Speaker was appreciated by the audience by giving him a standing ovation. Sri S.K. Lakshminarayana, member extended a hearty vote of thanks.

Nanjangud: Some latest and authoritative books on Economics (published in USA), some books on United Nations and thirty six back numbers of "World Union" journal (including the recent issues of this journal) were presented to Mahajana College, Jayalakshmiपुरam, Mysore, a reputed educational institution of Mysore, by Lion Prof K. S. Viswanathan, President, World Union Nanjangud Centre and President WCPA Karnataka Chapter in connection with "World Union Day". Lion Prof. K. S. Viswanathan has in his covering letter to this College given an idea about the importance of World Union Day which is being celebrated by World Union Centres in India and abroad. He has also requested the authorities of this College to draw the attention of its students and staff to the aims and achievements of World Union by going through the pages of "World Union" journal presented to this College. The Principal of Mahajana College, Mysore Sri C. Visveswara has expressed his sincere gratitude to Lion Prof. K. S. Viswanathan. He has written to say that he is particularly gratified as those books and journals have been given in connection with World Union Day. The idea behind the gift of the back numbers of "World Union" is to help the students and staff to know about the laudable aims and achievements of World Union and spread its message among their friends.

Sundarika This Centre observed the 15th August 1981 as Independence Day and Birthday of Sri Aurobindo. The function started with the National anthem. Smt. Sanghamitra Biswas, Suchismita Biswas and Tamal Biswas participated in the Music and sang devotional songs of Rabindranath Tagore and Atul Prasad Sen. Some devotional poems were also recited.

Sri Sukdeb Mukhopadhyay, Chairman and Sri Panchanan Biswas, Secretary, took part in the discussion on the subjects: (1) The history and significance of two national songs—'Jana-Gana-Mana' of the great poet, Rabindranath and 'Bande Mataram' of Rishi Bankim Chandra; (2) The Life and revolutionary and activities of Sri Aurobindo in connection with Freedom Movement in India.

A Chapter of the Bhagavat Geeta was also read along with Bengali version. The function ended with devotional songs sung by Amitabha Biswas.

New Life Members:

432. Mr. Jagdish N. Ghodi

Mahalaxmi Mahal
1st Floor, Flat No. 4
Mahalaxmi Temple Compound
BOMBAY 400026

433. Sri K. D. Sangani

"Sangani Villa"
No. 308, 40th Cross Road
8th Block, Jayanagar
BANGALORE 560041

434. Sri V. Kaliaperumal

No. 112 Muttu Marlammane Koil Street
PONDICHERRY 605001

New Associate Life Members:

58. Miss Vijayalaxmi G. Devalapurkar

Mahalaxmi Mahal, 1st Floor
Flat No. 4, Mahalaxmi Temple Compound
BOMBAY 400026

59. Smt. Dharitri Bose

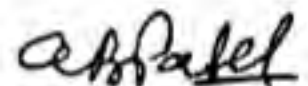
12 Circus Range
CALCUTTA 700016

WORLD UNION BUILDING FUND:

Purchase of World Union Building:

In the September 1981 issue of Focus we showed a Building Fund of amount of Rs. 2,13,584-70. Now we wish to advise our readers that during September 1981 we purchased the building in which the World Union Office is situated since 1969 (excepting one year during 1978-79). In view of the fast rising prices we had to pay an amount considerably exceeding the amount on hand. Therefore now the amount on hand is NIL. The street address of the building is "No. 44 Rue Desbassyns de Richemont, Pondicherry 605001". The postal address remains the same as before being: World Union Pondicherry 605002.

Donations for the Building Fund are still most welcome.



General Secretary
September 19, 1981

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INTER-SPIRITUAL FELLOWSHIP MEETING—14

On Gita (4)

25-4-76

M. P. Pandit

(Continued from August 1981 issue)

As we saw last time, the teacher points out to Arjuna that the fear of committing the sin of an enormous slaughter has truly no meaning from the philosophical standpoint. He gives him the metaphysical reading of the situation, telling him that even when the body is killed the real person, the soul, is not touched. Arjuna does not appear to be convinced that the knowledge, high though it is, is very relevant to the situation. Next, the teacher reminds him of his own duty considering the high station to which he belongs. He must uphold the code of honour of the warrior class. Would it not be a dishonour to be spoken of as a warrior who failed in his duty at the hour of trial? Arjuna should rise above happiness and grief, loss and gain, and turn to battle. Thirdly, the teacher speaks of the approach of the yoga by which Arjuna will be able to cast away the bondage of works.

It is understood that whatever works are done, they forge their own karma, their bondage. Every action has its reaction. The reaction may be delayed, but the grooves are created for the reaction to follow, if not in this birth, in the next. On this path no effort is lost, no obstacle prevails, and even a little of this dharma, delivers from great fear. There are three points to be noted. Once one takes to the higher quest, no effort is ever wasted. We may not immediately get the results that we aim at, but there is no real loss. Things may be delayed, because we are not ready somewhere in our being, and it may be in our interest to wait till the whole being is ready.

There may be temporary failures, but nothing is truly lost. Once we make up our mind to rise above the ordinary level of life and seek the truth and dedicate ourselves to a higher ideal and pursue it, no effort is lost, in the cosmic balance. It is always there in our favour. To speak more individually, in our own being, in our own consciousness, grooves are formed, by every good act even as by the wrong; wrong thoughts and wrong emotions create and strengthen wrong tendencies in our being. And every time there is a choice before us, these created grooves influence us. Life tends to flow along the grooves that are created by our day-to-day conduct. It is not that we must take literally what we were told since our childhood that there is a Chitragupta who notes down in his log-book every little action, plus or minus. That is only a symbolic way of saying that there is a witness in all of us. This witness is our own self, our own soul, and whatever we do is recorded in its memory. All our actions

leave grooves in our nature, influencing it towards the same behaviour in future. And if our actions are good, in our path towards God, in our quest towards the truth, no obstacles can finally prevail. They may pose difficulties, delay the results, but they cannot debar us from achieving what we have set out to do. Obstacles in a larger context are more or less deliberate situations created by Nature in order to expose to us where we lack in strength, and to enable us to see our shortcomings and prepare ourselves. Even obstacles have a role to play in our evolution, if only we have the eyes to see. In the economy of the universe, nothing is meaningless. There is really no chance, everything has a purpose, only when we do not know how to analyse and utilise it, we say it is chance or fate. Things are always invited by us, or if not by us, by our environment. They come to expedite our evolution by enabling us to see our defects, and thus advance more rapidly.

Finally, even a little of this dharma delivers us from the great fear. This is one of the most celebrated sentences in the Gita, which assures that once we take to the noble path, however little we achieve, however little we may succeed in practicing, it helps in the long run and delivers from great fear. Each one of us, has some fear somewhere, the fear of the unknown, the fear of the unseen, the fear of the future. Unless we have an absolute trust in God or a tremendous self-confidence in our self, there is always fear about what may happen next. This feeling of insecurity is indicative of our lack of faith. If we truly have faith and trust in God, this fear of what is going to happen tomorrow will not effect us. Or if we have the confidence that happen what may, we are going to do what we have set out to achieve, then with this soul-confidence, no fear can exist. Otherwise ninety percent of the people in this world have the fear of the unknown, the fear of the unseen.

The next verse in the Gita is equally famous. It says : "The fixed and resolute intelligence is one and homogeneous; many-branched and multifarious is the intelligence of the irresolute." To put it simply, those who are on the right path, following the right course of action, have no problem. They know what they have to do and what they have to achieve and they do it straight away. But those who are fickle and irresolute in their minds, follow a hundred devious ways. For in the first place, they do not know what they want. They are content to be pushed by life, instead of living their lives. But for those who seek a higher integration, a higher harmonisation with Nature and with God, their path is straight and direct.

Then the Gita refers to that section of religion in India, which always emphasises on the performance of sacrifices, in order to gain enjoyment and paradise after death, enjoyment of good things in life while living. And it openly condemns that approach, where the performance of sacrifices to God would mean an assurance of our future. The Gita points out that it is a very narrow understanding and a very limited interpretation and if accepted it can only keep man down. This praying for material results, for well-being after death, is ultimately a highly selfish pursuit which a text like the Gita cannot accept. "Flowery speech uttered by those who have no clear discernment, devoted to the creed of the Vedas, whose creed is that there is nothing else." It is certainly not worthy of man to spend his whole life in striving for his creature comforts. The intelligence of those who are misled by these flowery speeches and who cling to enjoyment and lordship, is not established in the Self with concentration and fixity. Such men lose the right direction, they forfeit their soul and are misled.

Having declared that what the common mind believes to be the truth of life is not worth pursuing, the teacher says that the doers of sacrifice have always an eye on the fruits of action, on the fruits of the performance of sacrifices. He says: "Thou hast a right to action, but only to action, never to its fruits. Let not the fruits of thy work be thy motive, nor let there be in thee any attachment to inactivity." These are again two of the most famous declarations of the Gita.

First of all we have to live and to live we have to act. Nobody can live without action. Action has to be there, as it is the law of life. But to have our mind and eye constantly on the fruit of action, is very immature. It is a man's duty to act, but not to calculate, and fix his attention on what the result is likely to be, what dividend he is going to get. At least an awakened and a noble man is expected to do his duty as best he can and there his concern should end. It is upto God, it is upto Providence to see what results accrue to him.

Next, because one does not think of the fruits of action, one should not lose interest in the action and sink into lethargy. It is a wrong belief that for spiritual life, one should retire from action and shut oneself in seclusion to follow one's inner quest. Action is tabooed as it creates karma and leads to sin. That was the refrain of certain traditions of the ascetic type in India. Today none believes in it; it is totally against the law of nature. Spiritually also, attachment to inactivity is wrong, because it brings down the consciousness of the person who has evolved to higher stage of humanity, and once more he falls back into inertia, idleness and inactivity.

Then how is one to do action without being chained by Karma? The Lord advises: "Fixed in yoga, do thy action, having abandoned attachment, having become equal in failure and success." Here follow a number of definitions of Yoga. Most of us are familiar with the popular conception of yoga which refers to physical austerities such as lying on a bed of nails, denying nourishment to the body, sitting in asanas and doing pranayam. But all this does not touch the core of the science of yoga. The Gita gives a number of descriptive definitions of what yoga is. Yoga, in the literal sense means not only union with God, union with the Self, but also that which leads to this union. So it has a two-fold meaning—the union and the means that lead to it. And what are these means?

Here begins the first definition, "Having abandoned attachment. . . "If a work is placed before you by circumstances, take it as your assignment and do it, but don't be attached to that work. The next day it may be changed and you may be given something else to do. You should not long for that action which was yours the day before. Normally we tend to strive for success and avoid failure. This attitude itself creates a certain tension, a dispersion of our energies which affect the equality in our work, and necessarily the results of our work. When we work, we should concentrate only on the work without bothering whether it is going to succeed or fail. If we concentrate our energies on work we give our best. Then the work itself is the fruit. Otherwise it is a half-hearted attempt. That is why the Gita says: "Become equal to failure and success. This equality is what is meant by *yoga-samatvam yoga uchhyate*." This equality is certainly not attained in a day. Equality to success and failure, pleasure and pain, joy and sorrow cannot be attained that soon. But on that account, we should not despair and desist from striving for it. We have first a mental idea. Whether it is true to the rest of the being or not, mentally

we must accept that we must be equal, in victory or in defeat. And each time when there is a claim in our mind that we should get success, we should reject it as a wrong claim. Failure or success is beyond us, our duty is only to work. And this persistent repetition to ourselves, this affirmation of the idea in our heart and being that equality is the ideal attitude, will in course of time, help us to imbibe the spirit of equality and in the long run to function with equality ingrained in our attitude. "Poor and wretched souls are they who make the fruit of the work, the object of their thought and activities. One whose intelligence has attained to unity with one's Self and unity with God, casts away even here in the world of dualities both good-doing and evil-doing." One who has attained that tranquility based upon the certainty of union with one's inner Truth, does not bother whether what he is doing is called good by others or bad. He works on, in a state of union with the Divine.

Then, there is the second definition of yoga—"*Yoga is skill in works, yoga karmasu kaushalam.*" Far from being antagonistic to the spirit of yoga, far from leading us away from the spiritual life or from God, works train us in the art of Yoga. The skill that we develop in the work that is allotted to us, brings about a certain subtilisation in consciousness, and a capacity which is not normal in the state of ignorance. And this raising of our consciousness, this elevation of our capacities, puts us in the realm of Yoga. It enables us to contact, and progress towards the truth of our being, the truth of God. So Yoga renders itself as skill in works. If you want to test whether someone is really doing yoga, watch him doing his work. Does he work uncouthly with unregenerate consciousness, pushed by circumstances or does he take up a self-contained poise, and handles the work with a certain detachment and control that the yogic consciousness gives him? If he does not, he is far from yoga. Yoga brings perfection in works and works in their turn, if properly done, help to develop the yogic spirit of detachment and perfection. "The sages who have united their reason and will with the Divine, renounce the fruit that action yields, and liberated from the bondage of birth, they reach the status that lies beyond misery." This renunciation of the claims of the fruit, liberates us from the bondage of work. Work or action binds us and becomes a force for karmic reactions only as long as we do it with desire, with a claim for the fruit, making it a personal issue, involving ourselves in a personal, egoistic way. But if we do actions with detachment, without claiming the fruit, without claiming that it should be such and such, then the action ceases to bind and becomes a force for liberation and not for bondage. That is one of the main contributions of the Gita to the world-thought.

The Gita further on, lays down a second condition for works. We must offer the action to the Master of our being, to the Master of the universe as our offering of love. When we do that, we naturally pour our energies, whether mental or psychological or emotional at the feet of the Lord. The whole life becomes an offering. That is the true sacrifice, not the sacrifice or the rituals performed by priests. "When thy intelligence shall cross beyond the whirl of delusion, then shalt thou become indifferent to the scripture heard or which thou hast yet to hear." The Gita draws, as you will see, a line beyond which scriptures cannot bind you. Scriptures have a wholesome effect, that is true, but they cannot permanently bar your advance beyond them. One who has gone beyond the delusion of claiming the fruits of work for himself, has a right to go beyond what the scriptures say, provided it is the voice of his conscience that guides him. Remember that these scriptures that have come down to

us were proclaimed thousands of years ago, when the human consciousness had not developed as much as it has during the last two to three thousand years. So all that is said in the scriptures does not and cannot be applied literally now.

On the very first day of our study of the Gita, we noted that every scripture has some basic fundamental truths, of perennial importance and permanent relevance; they continue to rule the mind of humanity to the end of the world. But there are many other elements which are local in character, temporal in significance which apply to the humanity at that particular stage. Man having advanced beyond them, these temporary elements are not relevant to his life today. We have to accept only those elements in every scripture which have a permanent significance for man, but the rest of it, we are expected to outgrow. The Gita says, "When thy intelligence which is bewildered by the scriptures, shall stand unmoving, and stable in Samadhi (Equality), then shalt thou attain to Yoga." These scriptures, particularly the religious scriptures have a way of bewildering the mind and even striking terror into young growing minds. And so once you are in union with God within and God without, once you are stationed in the yogic equipoise, the word of the scriptures cannot claim your total allegiance.

It is then that Arjuna asks what are the signs of that man whose intelligence is firmly fixed in wisdom and who is established in unity, undisturbed and immutable in equality. How does such a sage of settled understanding speak, how does he sit, how does he walk? This is another famous question the answer to which we will follow in our next session.

From Questions and Answers

That is a counsel of perfection. Till we reach that state and capacity when we can offer selflessly everything to God, we have a number of steps to take. A doctor's profession, I believe, is ideal to illustrate this. There are doctors and doctors. There are doctors who work only to amass money. But there are others who are conscious of their mission to relieve suffering. They do not think of money, wherever there is the need they exert themselves and pour out their energies. That is truly a godly action, a yogic action. But if a doctor says, unless he is given a fee, he will not visit his patient or uses distilled water for an injection, his actions are not only unethical, but morally depraved. So even in such a noble profession, where it should be easy to do actions without being bound by them, there are deviations.

When a journalist reports a piece of news, he may be serving public interest in publishing the news or he may be doing it to embarrass a particular party or a particular person. The intention decides the quality and the status of his work. So before we offer our work to God, we have to make it a worthy offering. We have to purify it from ignoble intentions, from personal calculations of private profit. This self-purification, questioning and scrutinising of one's own motives, is the first step before one is able to do action in a yogic way or with a spiritual attitude.

* * *

These questions of life cannot be decided by the intellect. They are more or less ques-

tions of conscience. The surface human mind will naturally be affected. But we have to rise above it and do our duty.

Each one has to decide according to his best lights, according to the highest level that he has attained. Honestly if he is satisfied that what he is doing is the best he can do, he is right in doing it. It may be proved later that it was not right, but it does not matter. He has acted according to his dharma, and that is what is expected of him. All of us are living in ignorance till we are liberated in knowledge. So each one's good is a relative good. What I considered good five years ago, I do not consider so today. But on that account I need not say that it was wrong at that time. Man is an evolving being, his standards change, his consciousness rises; so all values in the human world are relative. Absoluteness exists only in the divine consciousness. In our world things are moving, relative and never perfect.

POISE

You do not have to be intimidated either by life or by people. There is nothing that more successfully confronts the possibility of such intimidation than a real spirit of poise. John Burroughs gives this advice: "One resolution I have made and always try to keep is this: To rise above little things." Within you is the strength to rise above little things, and to give you the demeanor of poise. Why don't you try it?

From The WORD

VISIONS IN THE ARYAN LIGHT: SELF-REALISATION & SUPERMIND IN THE RIG VEDA—19

David Frawley

(Continued)

Both Veda and Vedanta share a common religion of Self-realization, the former through a more diverse intuitive language and the latter with a more rational and philosophical language. The teachings are essentially the same, however with a major and radical difference of language relative to their time periods which were quite distant. The earlier more intuitive and spiritual Vedic age allowed for a higher affirmation of life and creation within the Divine. In Advaita Vedanta Self-realization is generally the attainment of the Absolute beyond all life and creation, in which all life and creation is merged and has little sense as a positive action of the Divine or the Self. In the Veda Self-realization is also the basis for a Divine Life. It is also a liberation into a higher form of life and creativity, a divine life and creativity as a Divine Father either in life on this world or in Divine realms. The Vedic prayer is not to take our minds into the Supreme Beyond but to bring our true Mind from the Supreme Beyond to the here and now, not to diminish its powers or to use it to perpetuate our life in the ignorance, but to bring us liberation in Life, which after all is the goal of Vedanta also.

For the Veda all creation is ultimately a Divine Life to be lived, though qualified by an extensive and obstinate preliminary ignorance that must be overcome first. The Vedic prayer is not to take us from the world to the Divine but to bring the Divine into the world. That is man's real work and place in creation, to bring the Divine into being within it, not negate the creation in its falseness of the ego as part from the Self to fulfill it in its real truth as the revelation of the Self.

Mandala 10, Sukta 59

1. "His spirit has been crossed over. It has been extended and renewed by the true-willed guide of the vehicle. He has been moved and has attained the goal by his power. Let destruction depart to distant realms."

His spirit, *ayu*, or life, has been crossed over. It has been taken from death to life, from mortality to immortality. It has been extended into the infinite, renewed into pure creation. Vehicle or chariot, *ratha*, does not refer to an actual chariot but is only a metaphor. The hymn itself in the Veda, also called a thought, is often referred to as a vehicle, *ratha*. The sages pray to become car-borne through song. The spiritual path is frequently called, in many traditions, a vehicle, as the Buddhist great and small vehicles, Mahayana and Hinayana. So the true-willed, *kratuman*, guide of the vehicle is the guru who aids us the spiritual journey.

Destruction, nirriti, is all that is negative and lacking. The idea is that one has gone beyond all evil, death or negativity, a statement which is not appropriate for the mere prolongation of life which again is the ritualist's view of these hymns.

2. "This is the song for fulfilment, for the treasure, for abundant nourishment. May we accomplish manifoldly our inspirations. Let all of our actions delight the singer. Let destruction depart to distant realms."

The song, saman, is the ecstatic utterance of realization. Crossing over ignorance we attain to rayi, the fulfilment of all wishes. We attain food, anna, in plenty, that is to say we find nourishment in all things. All of our actions become a free play of the song of delight.

3. "May we overcome our enemies with manly actions, as Heaven over the Earth, the mountains over the plains. All these our actions the singer knows. Let destruction depart to distant realms."

The enemies of the Vedic peoples are falsehood, limitation, death, sorrow and negativity. They are to be overcome with manly actions, that is with courage, honesty and integrity. The singer is the Spirit which sings all things, whose song is victory in all the worlds.

4. "Give us not over to death, oh Soma. Still may we see the rising Sun. Let our old age with heavenly days be good to us. Let destruction depart to distant realms."

Soma is the wine of immortality. To it we must pray to go beyond death. The rising Sun is the Spirit of pure creation. The meaning is that may we dwell in the pure creative light and never die. The wish for a good old age is not just a wish for health and long life. It means that may our Spirit of life not decline with the decay of the body. Only when we preserve this pure spirit of life throughout all our life do we really live. To live fully all our days in the fullness of the presence of the Spirit which is the Sun of Life, is the Vedic prayer.

5. "Oh Asuniti, guide of the Spirit, establish the Mind within us. Extend our spirit of life for true life. Grant us the full vision of the Sun. Increase yourself with the clarity we offer unto you."

Asuniti is the guide, niti, of the Spirit, Asu, the almighty power of God, Asura, dwelling within us. He is King Yama, our inner guide through and beyond death. It is he, who as the lord and controller of the Mind, restores it unto us, after we have made the perfect sacrifice of ourselves to the Divine. as the first verse of the last hymn tells us. He was the Vedic Osiris, the king, guide and guard of the dead, our Self-nature that must be resurrected from the death of ignorance, for us to attain true immortal life. Extend, pra tira, means also to cross over, from the root tri, to cross. Extending life in the Veda is not just lengthening the life of the ignorance but carrying us across from ignorance to enlightenment, to the other shore beyond darkness, as another Vedic metaphor of this process goes. Thus the spirit of life, ayu, is not only extended but transformed beyond death and destruction, nirriti, where alone is the true life. The full vision, samdrishi, of the Sun is the full vision of our Solar Self. It is a prayer that we ourselves may see with eyes of the Sun, see light and life everywhere, ourselves shine on all with the light of the Spiritual Sun. Yama Asuniti is our true Self, bringing us back to him. His Self, tanu, increases within us through our offerings of clarity, ghrita. Ghrita is in the outer sense the clarified butter offered at the sacrifice. Inwardly it is the offering of our mental states into the clarity of sacrifice. For clarity, holding to clear

mindfulness, is the sacrifice of the mind, whose turbulence arises from departing from the attitude of offering and taking up the attitude of grasping and clinging.

6. "Oh Asuniti, guide of the spirit, restore within us our vision, restore within us the breath of life, grant us our portion of joy. Long may we see the rising Sun. Oh Anumati, divine thoughtfulness, give us your grace and blessing."

Living in ignorance we do not really see anything at all, for our vision is clouded by all the vasanas, the conditioned responses born of fear and desire. We see everything in terms of our own egotistic responses and so do not directly see anything at all. For if we looked at anything free from the pattern of our conditioning we would see the presence of the Spirit as the clarity in which they appear. Thus only after the mystic death is their real vision. Nor do we in ignorance really breathe. Our breath is shallow, at the surface of life. Real breath, prana, is the breath of the Spirit, which is deep and full and participates with the whole of Life. So after the mystic death and resurrection, the spiritual man regains all of his true faculties of seeing, hearing, breathing, enjoying, and restored unto wholeness enters into the Life Divine which is the only real life. The Vedic prayer to long see the rising sun is to dwell in the heart of creation and to ever see in all things a perpetual dawn, to dwell in the ever-new. Anumati, the spirit of thoughtfulness and care is perhaps Yami, the consort of Yama, a kind of Vedic Isis.

There are many similarities between the Vedic religion and the Egyptian religion. There was a more common world-wide religion the further back in time we go. Osiris the god is in the Egyptian language Asar-Neter. The name Asar is kindred in sound and meaning to the Vedic term Asu meaning Spirit and Asura meaning almighty, as in Almighty God. Egyptian Asar is said to be related to the root Ush meaning strength. The Egyptian term for god, neter is very similar to the Vedic term netri meaning guide, of which niti is a similar derivative. Asuniti is thus Asunetri and may very well be Asarneter or Osiris the god. Add to this Yama and Osiris joint characteristics as judge and king of the dead, as the dying and resurrected saviour, and there is undeniable proof of a common teaching. We relate these things only in passing here for those of a true sense of things ancient and hope to devote a more extensive study to them in the future. The fact of this common teaching between the Egyptians and the Vedic peoples completely goes against all the so-called established theories about the origins of the Vedic people and religion who were to have had no contact with or idea even of Egypt. The question then arises who received the teaching from whom?

The evidence of the teaching itself is that the Egyptians took their teaching from the Veda, the reason is this: Vedic Yama gives up his life voluntarily, while Egyptian Osiris is murdered by his brother Seth. The rule of religion is that the further a people is from truth the more violence and suffering is undergone by their saviour figure. Thus the Vedic people lived closer to truth than the Egyptians or at an earlier age when man as a whole lived closer to truth, before the coming of the materialistic ages. Yama is further a figure of mainly the tenth mandala and so his teaching cannot be dismissed as an early Vedic teaching. It affords some evidence for believing that the Rig Veda is older than the Egyptian civilization. And in the least it proves that the Vedic religion is as old as the Egyptian, even in regard to the tenth mandala. But the European scholars saw fit only to compare the Veda with the myths of the European people, with which they too have some commonality. This did not

prove a kinship between the Vedas and the barbaric Europeans but only a connection. Had they done the same thing with such civilizations as Egypt they would have found a similar connection, probably even deeper. But let us return to our hymn.

7. "May the Earth restore unto us our Spirit, may Heaven the goddess and the region of the air, May Soma restore unto us our Self. May Pushan, the nourishing Sun, take us again by the path to bliss."

Spirit, Asu, Self, Tanu, Spirit of Life, Ayu, and Mind, Menas, are among the many Vedic terms for the Atman, the true Self or Spirit. All the worlds give us back our Spirit when we look to them with the eyes of reverence. It is the Soma, the ananda which brings back our Self, Tanu, the plenitude of our being. Pushan is the lord and guide of the solar path to the Divine, to whom belongs the goat, aja, the unborn essence of our nature.

8. "May Heaven and Earth, the mighty mothers of truth, be blissful for Subandhu. May Heaven and the patient Earth bear away all harm, that you may be free of all sorrow."

To those who look upon the world with the eyes of vision Heaven and Earth are the mighty mothers of truth, yahvi ritasya matara, and in their beauty guide the seer beyond all evil and sorrow. For Heaven and Earth are the creative Brahman, the very active presence of the Divine.

9. "From Heaven descend healing balms in twos or threes or wandering singly on Earth. May Heaven and the patient Earth bear away all harm, that you may be free of all sorrow."

After the mystic death of the ego Heaven rains blissful balms onto us giving us back the wholeness of our being. The twofold balms are those which bring us the understanding of the complementarity of all duality, as in the figure of the dual gods, the Ashvins. The threefold balms are those whereby we comprehend the threefold law of being, as with the three worlds and the three states of waking, dream and deep sleep. The single balm is the power to dwell in the aloneness and independence of the true Self, which power is represented in the Veda by the god Indra.

Subandhu has another hymn which deals with these same themes but in a more mythic and legendary form. It is in his hymns that we see most clearly behind the exoteric religion of longevity in the Veda the inner teaching of the Life Divine.

WAIT

Have you had a great idea recently and nothing has come of it? Don't be impatient about that. Ideas are tucked away in the subconscious mind. Often there is an incubation period in the subconscious. During this time the idea gathers strength. So give your idea some time. Wait a little while. It will bear fruit. And when it does, the fullness of the idea will flourish. And so will you, as the parent of the idea.

From The WORD

INTERPRETING EDUCATION, TRAINING & TECHNOLOGY: THE CROSS-CULTURAL EXPERIENCE OF TWO WOMEN

Linda M. Nunes-Schrag

(Continued from the October'81 issue)

CHAPTER 3

UNDERSTANDING OWN & THE OTHER CULTURE

People tend to act or react in their customary way whether they are in their home environment or whether they are abroad in a foreign one. Reflexes tend to respond faster to what has been ingrained in the mind. But behavior and attitude can be modified depending upon new information received, a new awareness of the other and oneself and the determination and empowerment to change. Note this example.

An Indian friend felt no qualms at the sight of a crowd of people at a water fountain or a spring; in fact the scene is like being "at home" and therefore usual and comfortable. For her it brings back memories of people indulging in chatter, collecting information about family, friends or the local politician. My U.S. friend seeing the crowd worried about how long it would go on and the numbers involved. At a gas station, his concern would be whether any gas would be left for him; not that the Indian person would not be wary about her needs; she is used to shortages and coping with them is part of her life. The western person either decides to come another day, resigns herself to being in the line and either takes a book to read or switches on the radio. I asked my Indian friend for an interpretation for such a behavior because to my progressive way of thinking Indian and African people alike would have achieved more if they read. She told me that Indian people have a different concept of time, especially those who believe in reincarnation. Time is endless. There is always another time to accomplish and many life times. Another aspect of it is that most people standing there are of working class or poor middle class background who take pleasure in interacting with human beings and gesticulating and they could not possibly do so with books. Besides that, she said most of those people read only the most essential things; they may not be able to afford books. That was quite a revelation!

When people migrate to another country they try to learn as much as possible about the country and its people by reading and sometimes talking to the nationals of that country. Some even take a crash course, but unfortunately this is usually done in isolation. Learning a language in a laboratory and not being exposed to the music, art, food and other features of the culture is void. In addition, migrants or visitors carry with them their own needs, influ-

ences, prejudices, biases, fantasies and expectations. Some of their expectations are accurate and some stereotypical. This is brought about by most western developers in foreign lands who apply their mode of development without any consideration of the applicability or the consequences of that model on another culture. Often times an area's own cultural customs, clothing, language and religion are demeaned; colonial heritage is given priority and importance. In Goa, India, a renowned school that I attended fined its students who spoke Konkani – Goa's mother tongue. They encouraged and required them to speak English in order that their essays would be of good standard. Portuguese (the colonial tongue) was naturally permissible.

By peeking at the roots and branches of the lives of Fatma from Tanzania and Joanie from the United States, let us try to understand their attitude and behavior to training and education.

It seems to me that Fatma is more geared to training and less to education and to depending more on human resources; Joanie, on the other hand seems to be more used to an intellectual framework, i.e., less comfortable with training, and relies less on people and more on technology. Undoubtedly, there is an overlap in their attitudes and behaviors and there are good reasons why one is more one way than the other; circumstances or forces outside themselves also create the new change for both the women.

Fatma is one of five children; she has lived with her family and other relatives. Her learning in the form of training (doing) has mostly occurred around her home. She developed her intuition from watching and observing reactions and feelings in herself and others and being mindful of her experiences. Her models are people who live with her, and she has many; some are good; others not and then too, they tend to be the same. She has observed year in and year out the forms of support systems that were built and nurtured in her home area. They are interdependent in nature and extend to the neighborhood and even beyond tribal boundaries. Bartering of goods and services happens all the time and very little actual money passes through anyone's hands unless it is a substantial amount. She is accustomed to helping and being helped. This could be looked at as if the person is helpless; actually it is a form of training whereby you do and demonstrate to a person.

Her parents did not have an intellectual background; her mother did go to school, was a nurse, and read occasionally and mostly over the weekends or late evenings. Her father was a teacher of Islam and supervised their plantation. They did not own a phone, nor have a large library except essential books and novels. Her siblings went to good schools, but she was the first in their family to go to University and often felt isolated at home and complained of the lack of intellectual outlet. She was discouraged from reading a great deal because she might be out of touch with the earthy things. So she is caught between two dilemmas; proud of her rich culture, borrowing from surrounding cultures and picking on western ideas and not being labelled a foreigner by her people because she has to replace some of her values.

So with such a background she lives in the U.S. for the first time, and in spite of knowing she is in a totally different environment, she still has the same expectations and desires especially when she is in a crisis state. For example, reading has not become as automatic as it should be. For her, reading is something that has to happen when in school or preparing for study, or for pleasure, like reading novels or comics. Most cans or jars of pills have a

standard way of opening; with a can opener or an attached key and in the case of a jar, one unscrews it anti-clockwise and this she knows so well because she has watched others do so. In the U.S. the ways of opening cans or jars are different and instructions are written clearly and arrows are marked including the date of expiry. If instructions are not read and understood, one can struggle for hours and waste time. Watching someone handle the gas pump and put gas in a car seemed simple, but doing this without reading the instructions resulted in failure and embarrassment: embarrassment because the gas attendant screamed instructions instead of coming nearer to her and showing her how to do it. If doctors were expensive, it made sense to own a book on some simple care; in addition it made her feel powerful, but she was not in the habit of reading, though she tried it in the absence of people and influenced her sufficiently to initiate some changes. She would have preferred to talk about the problem and its possible solutions with somebody. Here, she is learning to be more resourceful on her own.

While she was used to seeing western clothing, she expected others to be used to her type of clothing and hence was uncomfortable when she was stared at. It reminds me of the time when Mahatma Gandhi's friend came to visit him at his apartment in London, wearing a *dhoti*.³ The landlady called Gandhi and said, "A sort of madcap wants to see you." This same friend was arrested in the U. S. for going out in a shirt and dhoti. He was charged with "being indecently dressed," but charges were later dismissed.⁴ Fatma also found that while some of her neighbors showed an interest in learning another way of carrying a child, most were more interested in their own learning than in her plight. She thinks this happened because people looked at her clothing rather than her face, and reacted with their minds rather than their hearts.

While Fatma was excited about going to the U. S. and using the time-saving gadgets, it took her a long time to realize the wider implications of the system that made all these gadgets available. She discovered that one has to have the money to purchase them, to repair them, to pay for the energy they consume, and the time to clean them. She thought it was intelligent to have an answering machine so that the telephone would always be answered. She was impressed with automatic tellers at banks, and enjoyed vending machines which provided sodas, cakes, and coffee in every possible form; but when she repeatedly had a "mechanical" voice respond to her more than just once in one day, she concluded that this was a society that tended to interact or communicate more with machines than with man. Her shock was increased when she encountered an answering machine in a Catholic church in St Louis, that given the right amount of money would give a tourist a guided tour of the church, telling the history with hymns sung in the background. She is not accustomed to such services except through people who either have a job, own a business or family and neighborhoods. Paying a bus fare to a conductor, bargaining in the market-place or with other vendors and relying to some extent on the word of mouth for news, including the radio; these are ways of relating to the world that she was used to. Hence she found it very lonely to live in a society where she seemed to have more contact with machines than with human beings.

Now let us try and understand Joanie's behavior and attitude as it is portrayed in Tanzania, given her cultural background.

It is apparent that Joanie comes from an intellectual background. She is confident that the *book* has the answers to some of Amanda's illness. She has more than one book, and hence relies on them for guidance. She has little experience with babies, as she was the second in the family of three children and they lived by themselves. She has fewer models to observe. In addition, she does not trust what old people say, particularly about children since she assumes their ideas to be old-fashioned. Being an independent person, she manages on her own and it would not have dawned on her to ask neighbors for help as most people would not like to be disturbed, or they may be at work, school or at an old peoples' home.

At home she had a working telephone and her own car and she could do anything within a certain time. If she was depressed, overwhelmed or just bored she could call her counsellor and they could counsel on the phone or in person; here in Arusha the Re-evaluation community had not been established and she felt lost without this structured support. So to help herself calm down she smokes more than she did at home. In Philadelphia, her time was well-organized, and she did many things without servants. In fact she could not get used to having two strangers in the house; she felt they invaded her space. Everything here takes a great deal of time; people seem to just chat and take their own time over everything. Business is not often transacted in a straight-forward manner; folks have to get acquainted first, inquire about family and in the case of a foreigner inquire into the adjustment of a new life.

Being used to her washing machine, blender, mixer, electric can opener, pressure cooker and her newly acquired dish-washer, she feels quite lost without them and especially when a spare part could not be found. She worries when things are not immediately available because she comes from a country where mechanical devices are easily replaced and sometimes repaired. She feels people waste time standing in line when machines could have provided the needed services much more quickly.

With all her advance preparation, Joanie is not completely prepared for the British-based English that Juma is used to understanding. She had been led to believe that having majored in English, hers was the kind that was used generally. No wonder she is surprised that Juma does not understand her when she asks him to open the *trunk* (or boot) of the car for the groceries, and when people actually called, she thought they had actually phoned.

Over a period of time and due to circumstances, a change occurs within Joanie where she really appreciates Juma: he surprises her with a good dinner already prepared without giving him any instructions. His excellent relationship with the neighbors guarantees the borrowing and lending or exchanging of gadgets and friendship. Joanie seems willing to go outside herself, her husband the deli or the vending machines and to learn new ways of dealing without her gadgets. She is reading the people and their customs and finds that she is truly enjoying herself and most of it feels like a vacation.

CONCLUSION AND EVALUATION

What lessons did Fatma and Joanie learn from their experiences in each other's countries, and what can we learn from them? For example, what happens when people have to

live with less technology than they are accustomed to, or, on the otherhand, suddenly find themselves surrounded by more technological conveniences than they are accustomed to?

An Imaginary Conversation

Two years later, Joanie returns alone to the U.S., and meets Fatma at a slide show, where Joanie is showing her slides of East Africa to a woman's group. Fatma introduces herself and they decide to get together the following week. (This is the new assertive Fatma) Joanie is attracted to Fatma and wants to know if she is from the Chagga tribe and finds her very different from the women she had met in Arusha. Fatma, who has been in the U. S. for almost two years, wants to find out the latest news from her home town, since very little international news gets published in the Philadelphia Inquirer. Joanie on the other hand is curious to know if Fatma had experienced any culture shock and how she had adjusted because her language seemed more U.S. than British English.

At Joanie's apartment: (a tray of tea and mandazi—sort of doughnuts) Joanie breaks the ice by greeting her guest in Swahili and they both exchange inquiries about each other's families. Fatma is touched by Joanie's friendliness and tells her that it appears that she has picked up some African habits, including some African cookies. Generally, nobody here asks about family they don't know or have not met and both of them laugh and continue a dialogue.

Joanie: Maybe I have picked some habits, but I have also learned to make mandazi. I have lots of toys for Asha and some ice-cream too if she cares for some. Tell me, how was it for you when you were newly arrived in Philadelphia or the U.S. I can tell you about my arrival in Arusha too!

Fatma: (Pauses. .) It seems a long time ago. By the way, are you interviewing me for a paper or a magazine? We had many white people do that when I was in Tanzania and then they wrote thesis' about us.

Joanie: I apologise: I am really only interested and maybe a little curious about the issue of adjustment and how it works both ways. Writing an article about it might be a good thought, but I had not planned to do so; you look so self-confident that I wanted to know how you adjusted.

Fatma: Well, it was very difficult when I first came. So many things amazed me that I could not believe my eyes; several people could not understand me, and I too had difficulty understanding them, inspite of going to a good school in Arusha. People in my block stare less or not at all now, except new tenants from the mid-west it seems; my style of wearing my clothes or carrying my child is not common here. It used to upset me. Too many things were the opposite of my world; for example, driving, light switches, writing the date, crossing the streets and the completely different terminologies. I could go on, but you are grinning, what are you thinking?

Joanie : Sorry, but you did bring a lot of memories back for me in the same way—as you can see everything was also the opposite for me. Sure, I knew it was a British colony, but I did not realize it was so very different. But you go on; I should not interrupt you and when you have finished then I can tell you lots of stories too.

Fatma : Excuse me; I don't want to say any bad things about your country, but I have learnt to be "upfront" with U.S. people, after all it is my feeling and some of my country sisters agree with me. Anyhow, one of the things I remember most was how my neck ached, stretching to see the skyscrapers. I was used to centigrade rather than fahrenheit, kilograms rather than pounds and interpreting written and spoken U.S. English was another "trip". There is no relaxing over tea and gossip or chatter unless it is philosophical or analytical. People are always so busy. Food, clothing and household items are available in plentiful and even available on the sidewalk that people regard as old or worn out, but I and a number of friends I know reuse them. Advertizing on TV and on the radio is an exciting and tempting business and people who even have enough and those who don't have are affected. Most of all, so much more is done by machines than human beings when some of the services would not only be enjoyable with people but would provide employment. I have said enough, but I realize now how much all of this is home to you and you might have missed it. You must be happy to be back home.

Joanie : Yes, I am glad to be back and yet I look at things so differently now. I also miss my family and newly adopted son, the beaches that very few people care to use; as you know, one can have the whole beach with just two families sometimes. In the beginning, it was a crazy time, and I did miss my car that almost never failed me. The heat and flies made it unbearable, especially in the market-place. I thought I had read enough about Tanzania and was prepared for anything, but each one tends to experience things differently; also people rave about many things and forget to write about how they coped with the difficult ones. People could not understand my accented Swahili and would prefer to respond in English especially people from Kenya, but I changed in a few months; also I was assertive in expecting responses in Swahili. I was told that Kenyans in particular like to speak English and consider themselves more progressive if they can become fluent than even some Africian languages. It also means that they have a better chance of getting employment. The telephone is a liability; with every rainstorm one can expect technical problems and because they are fewer are much in use especially for unimportant but exciting conversation. I learned that cultural courtesy can take you a long way to achieving your goal. Another difficulty was on the issue of spare parts; one needed to have foreign exchange, say dollars or sterling and have friends or connections in Kenya or U.S. friends. It took me a long time to get used to people's "curiosity"; always wanting to talk about family, friends or relative and dropping by unannounced. To me it seemed so much a people-centered society and those I realized were the mechanisms of coping. To some extent our friends were the

- Joanie :** family of the U.S. commercial attaché, who helped supplement our food and other necessities. I think I would have been a nervous wreck without a car and without the Re-evaluation community to get my support, but I managed quite well without the latter; I learnt to be less structured and grumbled and let out my feelings like other people did and felt relieved enough to think and plan well.
- Fatma :** (Bemused and grinning) I agree, especially about the telephone system; three cheers for Ma Bell. I don't understand why your phone system is better than ours. It was rumored when I was there that we might have been given second-hand equipment. Those technicians who were not well-qualified and not able to deal with our climate and differences generally worked half-heartedly. A few enjoyed their stay and wanted to make it their home and so did not teach the Africans fully and in addition our people do not have enough technological experience. We need more education to understand the intricate parts of technology and we need to get rid of some of our superstition and the fear that with more technological improvement in our standard of living, the less employment there is going to be for our people. We could end up having lots of fancy things but not the money to buy them; it is a dilemma I cannot answer.
- Joanie :** Do you think you will be going back next year, or might you stay here?
- Fatma :** Oh, yes; we are going back when I have finished all my courses. I have really enjoyed school here, especially after struggling with the different educational style. Discussion and dialogue are not authoritarian and what seemed like disrespect later turned out to be frank and direct. There are many things that could tempt one to stay here or to extend one's stay, but I do not agree with several things and in particular with the pace of the lifestyle if you have a growing family. Our family at home are longing to see the children and we are anxious to see our parents and relatives too.
- Joanie :** I am sorry you did have a difficult time; and I do hope that you can save enough to return. Maybe I can come and visit you in Arusha. I have been learning a lot and enjoyed the last eight months and time passed very fast. Juma and his two wives and others friends taught me a lot including braiding hair. They seemed so happy and no sense of jealousy. We have an open marriage and it is exciting, but we would not say it is perfect. I have definitely learnt to relax and thinking about time is something I thought at first I could never live with. The idea of having servants! It didn't feel comfortable because we never had them in the U.S., so I didn't feel like I really had my own space. Having two of them was difficult until I learnt to trust them.
- Joanie :** Would you like some more tea? we got talking and I forgot, now if Juma was here he would remember to check with me and my guest. I got to understand and

Joanie : appreciate many of his customs once we could understand each other's English. This kind of learning takes time and I would compare notes with another woman who also had two servants. The particular cultural politics that almost made me pack my bags were when the government imposed a ban on mini-skirts and when they had a round up of people who were unemployed or employed but seemed to be loitering! I learnt how to tie Amanda to my back in a khangas and keep working at ease. Having learnt to braid kinky hair and arrange it with beads and flowers, I feel skilled enough to open up a hair dressing salon; we could work together if you are still here. I want to go to East Africa every three years at least if I can save enough money; we've adopted a Chagga child there and he ought to see his family occasionally. More recently, we haven't been quite so popular with the commercial attache because I kept asking him some unsettling questions about development and trade. What special early memory will you take back?

Fatma : I have many good memories of different people, particularly the older woman who helped when Asha was ill. She helped me by guiding, verbalizing, suggesting and getting me to do it myself. Had I not made the attempt I would not have experienced the upsets and experienced how to deal with an answering machine twice in the same day. I learnt not to expect people to behave in exactly the same way that they do at home, but I still forget sometimes. Expecting people to respond to me immediately, based on smiles or brief meetings in the doorway was foolish. At that time I clearly remember wanting people to do things for me; later I learned to organize block walks, initiate potlucks and most of all ask questions which might seem naive. There are many things like about the opportunities here but the many options place me in a dilemma. For example, it's good (even though it surprised me) that young people of the middle and upper classes take on manual labor such as waitressing or housepainting or janitorial work, needing less or no real education. In this way everyone can improve their status. But I would have expected that those jobs would be kept for poor classes for they are the ones who have less education. It is confusing, nonetheless, the opportunities are there and the "pride" of doing such jobs is not a concern. You are definitely welcome to stay with us in Arusha, in fact you can be a good influence on some of my family and friends, especially when I want to use my new ideas back home. (Looking at her watch): Oh, I'm sorry; it's been longer than what we had agreed to spend time together!

Joanie : Relax, Fatma! It's alright to be a little late. We're having a good time and you had said that you were practically free of chores. I've learnt not to schedule things on top of each other; I enjoy people and what I'm doing a lot more that way. Let's get together again.

The cross cultural experiences of Joanie and Fatma have been used here to make some points which have significance for all who want to live and work effectively. They also raise questions about life in our home cultures.

Joanie was startled and upset by the lack of technological aids and expert information which she encountered in Arusha. She was especially upset when Amanda was sick, because her lack of experience with children (training) left her feeling unable to deal with the emergency, and her abstract learning on the subject (education) didn't fill the void. Given the absence of her usual sources of information and assistance, she wondered if life might not be really difficult here. It took her awhile to realize that human needs were being met, usually quite well, by a much stronger sense of human community, of mutual aid, than she had known in Philadelphia (or than is usually present in the "developed" countries.)

The benefits of technology are great and numerous, but they seem to go hand-in-hand with great loneliness and alienation for many people in the technologically advanced countries. Fatma felt this keenly, especially in her early months in the U.S., even while she was enjoying reliable telephones and awesome skyscrapers. Rediscovering a sense of community to better meet human needs is something the U.S. has yet to accomplish, despite its great wealth and technology.

Tanzanian towns and villages, with much less technology and a greater sense of real community, are still not utopias. Information on length of life and the amount and kind of illnesses make that clear. Fatma's experience in Philadelphia showed her how much she could learn (education and training) and take home to share. Supplementing the already effective learning by doing (training) with increased formal learning in schools (education) will bring substantial benefits of improved nutrition, hygienic practices, effective agriculture, and efficient economic organization.

The challenge for my country and for my people who go to study in developed countries and for people who want to help it, is to meet these tangible human needs better while not losing the warm sense of human caring and community already present which we all need so much.

NOTES

1. *Random House Dictionary of the English Language*. Unabridged Edition, Jess Stein and Lawrence Urdang, eds. (New York: Random House, 1971), p. 454.
2. *Ibid.*, p. 454.
3. A loincloth worn by Hindu men.
4. M. K. Gandhi, *The Story of my Experience with Truth* (Washington, D.C.: Public Affairs Press, 1948), p. 100.
5. A printed cotton cloth, draped as a wrap-a-round skirt, dress and also used as headdress by African women.

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SRI AUROBINDO ON THE TRIPLE GOSPEL OF FRENCH REVOLUTION

Samar Basu

Freedom, equality and brotherhood are three godheads of the soul, they cannot be really achieved through the external machinery of society or by man so long as he lives only in the individual and the communal ego.

(The Ideal of Human Unity—Chap. XXXIV).

To-day perhaps most of the thinkers and intellectuals of the world are of the opinion that all sorts of global problems that have engrossed human progress and made human lives impossible to survive, can be radically solved only by unification of mankind. But their views differ in regard to the question—How can mankind be unified and what should be the cardinal principles to be followed for effectuating such an unification?

Unification of mankind, that is to say, human unity is no doubt a great ideal, which is anyhow making way to the front of our consciousness. As we all know the emergence of an ideal in human thought is always the sign of an intention in Nature; but it is not that Nature accomplishes it as soon as it emerges, but on the contrary she takes up ideas, carries them out partly then drops them by the wayside to resume them in some future era.

If that be the method of working of Nature in humanity then we are to examine how Nature has been working for the accomplishment of the triple ideals that emerged in human thought in the 18th Century, for the last two hundred years.

A deeper study of Nature's working in humanity surely reveals that Nature is changing, evolving and progressing, ascending from height to more elevated height, widening from limit to broader limit of her own possibilities. Yet in this changing, as Sri Aurobindo indicates, there are certain *eternal* principles or truths of being which remain the same. Our progress and perfection have to be based upon those eternal principles, because with these principles there lies the primary material and within them—the frame-work of our progress and perfection.

The highest ideals of mankind to which Nature has been leading it, as indicated by Sri Aurobindo, are:-

- a) to establish unity for the human race by an inner oneness and not only by an external association of interests,
- b) to ensure the resurgence of man out of the merely animal and economic life or the merely intellectual and aesthetic into the glories of the spiritual existence, and

c) to receive the power of the spirit pouring down into the physical mould and mental instrument, so that man may develop his manhood to become a true super-man by exceeding his personal human-animal state.

(The Ideals & Progress)

Sri Aurobindo further emphasises.

The salvation of the human race lies in a more sane and integral development of the possibilities of mankind in the individual and in the community.

(Ibid).

From these viewpoints one can rightly assume that the intention of Nature in setting the Triple gospels,—Liberty, Equality and Fraternity before mankind was to remind it of its highest ideals to be accomplished in its life on Earth. For it is an admitted fact that humanity has been constantly progressing and that progression is the working of a thought in life which sometimes manifests on the surface and sometimes sinks below and works behind the masks of external forces and interests. As a result of this working, the progress has in its movement—ups and downs,—a rhythm of alternative darkness and light, but both the day and the night have been helping to foster the progress.

In one of his speech delivered in Calcutta in 1909, Sri Aurobindo explained very clearly the inner significance of the gospels. He stated:

There are three ideas which are of supreme moment to human life and have become watchwords of humanity. Three words have the power of moulding nations and governments—liberty, equality and fraternity. These words cast forth into being from the great stir and movement of the eighteenth century continue to act on man because they point to the ultimate goal towards which human evolution ever moves.

He further indicated that the liberty to which mankind was progressing was liberation out of a State of bondage. This bondage does not mean only the political, economic and social bondage of outer life, but also bondage of matter—physical, vital and mental limitations and their obscurantism, because the deepest meaning of freedom (liberty) is the power to expand and grow towards perfection by the law of one's own nature. For the progress of the entire humanity, individual man needs freedom of thought and life and action in order that he may grow, otherwise he may remain fixed where he was—a stunted and static being. And this static condition of individual entails the growth and development of society.

Sri Aurobindo continued:-

Equality is the second term in the triple gospel. It is a thing which mankind has never accomplished. Our religion, our philosophy set equality forward as the essential condition of emancipation. All religions send us this message in different forms but it is one message. Christianity says, we are all brothers, children of one

God. Mohammedanism says,—we are subjects and servants of one Allah, we are all equal in the sight of God. Hinduism says,—there is one without second. . . .

Though the thirst for liberty and equality, as pointed out by Sri Aurobindo, was originally individualistic yet it is a fact that man cannot actually live as an isolated being nor can he grow by an isolated freedom. He grows by his relations with others and his freedom must exercise itself in a progressive self-harmonising with the freedom of his fellow-beings. If his relation with others is founded upon a solid basis of fraternity then there is the chance of a progressive harmonised growth and development of both the individual and the society. Here lies the real significance of the third gospel—Fraternity.

Sri Aurobindo explained—It is the last term of the gospel, towards which all religious call and human aspirations rise. There is discord in life, but mankind yearns for peace and love. This is the reason why the gospels which preach brotherhood spread quickly and excite passionate attachment. This was the reason of the rapid spread of Christianity. This was the reason of Buddhism's rapid spread in this country and throughout Asia. This is the essence of humanitarianism, the modern gospel of love for mankind. . . . It is the nature, the *dharma* of humanity that it should be unwilling to stand alone. Every man seeks the brotherhood of his fellows and we can only live by fraternity with others. Through all its differences and discords humanity is striving to become one.

Now we come to know that the ideas of the French Revolution themselves were not new; they existed in Christianity and before Christianity they existed in Buddhism. But in 1789 they came out for the first time from the Church and the Book and sought to remodel government and society. Though it was an unsuccessful attempt yet even the failure changed the face of Europe.

But why did the attempts of the individual and the society fail in fulfilling these gospels?

The human attempts failed because, as pointed out by Sri Aurobindo, the world was not ready and the attempts were imperfect and made for limited fulfilment.

Though apparently it may seem that the objective condition, that is to say, the outer world, having become so small and inter-dependent due to modern scientific discoveries, is ready for the unification of mankind on the basis of the three ideals, yet actually it is not ready, because mankind is yet ignorant of its high and splendid fate, and therefore, the subjective condition, that is to say, the heart and mind of the race, especially the heart, is also not really ready. So, what is needed is an inner change with the external readjustment.

Humanity endeavoured to get hold of the ideals primarily intellectually and to some extent sentimentally. As we all know, with the development of physical science, human intellect is becoming more and more mechanised and therefore, humanity has been seen attempting at bringing about unification through mechanised means, that is to say, through social, political and economic adjustments. As a matter of fact, it is not by social, political and economic adjustments that the unity of human race can be enduringly and fruitfully accomplished.

The weakness of the intellectual idea, even if it be supported by emotional and sentimental feelings, is that it does not get at the centre of man's being. The intellect and feelings, as explained by Sri Aurobindo, are only instruments of the being and they may be the instruments of either its lower external form or of the inner and higher man,—servants of the ego. . . .

(The Ideal of Human Unity—Chap. XXXIV).

This was why the ideals which emerged in the 18th century and which have still the capability of generating inspiration to recreate human society, failed. None of these ideals has really been realised inspite of all the progress that has been achieved.

In the words of Sri Aurobindo:-

Liberty — that has been so loudly proclaimed as an essential modern progress is an outward and mechanical and unreal liberty.

Equality— that has been so much sought after and battled for is equally an outward and mechanical and will turn out to be an unreal equality.

Fraternity— is not even claimed to be a practicable principle of the ordering of life and what is put forward as its substitute is the outward and mechanical principle of equal association or at the best a comradeship of labour. This is because the idea of humanity has been obliged in an intellectual age to mask its true character of a religion and a thing of the soul and the spirit, and to appeal to the vital and physical mind of man rather than his inner being

(Ibid).

Yet the unity of mankind is evidently a part of Nature's eventual scheme and must come about.

But how?

Here lies the real purpose of the emergence of the triple ideals in human thought; or in other words, the unity of mankind must come about if mankind can really get them realised in accordance with Nature's will.

History shows that mankind attempted at fulfilling the ideals in its living but could not achieve the desired result, and its reasons are so nicely elucidated by Sri Aurobindo, as shown in the foregoing paragraphs.

Now we are to examine how mankind attempted it and what were the lapses and shortcomings that deprived it of its success.

The lapses and shortcomings are in the very nature of man. The age which we are passing through, is the age of reason. We have become rational. Reason is the governor of life. We do not take cognisance of things which our reason does not get hold of. When the

life power in us demands diversity, our reason favours uniformity. This is because, as Sri Aurobindo explained,

Life differs from the mechanical order of the physical universe with which reason has been able to deal victoriously,—just because it is mechanical and runs immutably in the groove of fixed cosmic habits. Life, on the contrary, is a mobile, progressive and evolving force,—a force that is the increasing expression of an infinite soul in creatures and, as it progresses, becomes more and more aware of its own subtle variations, needs, diversities.

(The Human Cycle—Chap. XX).

Reason prefers uniformity because it is very much difficult for it to realise *oneness*. This is a work the reason cannot do.

Another lapse that lies in the very nature of man is his incapability of moving deep beyond actuality to get hold of his potentiality.

Our actualities are the form and value or power of expression to which our nature and life have attained; their norm or law is the fixed arrangement and process proper to that stage of evolution. Our potentialities point us to a new form, value, power of expression with their new and appropriate arrangement and process which is their proper law and norm. Standing then between the actual and the possible, our intellect tends to mistake present law and form for the eternal law of our nature and existence and regard any change as a deviation. . . .

(The Ideal of Human Unity—Chap. XVII)

Due to these lapses and imperfections of our mentality it has not become possible for us to know exactly the meaning of Nature's movement and her aims. Instead, we catch only a glimpse of her tendencies and objects and each glimpse we get, we erect into an absolute principle or ideal theory of our life and conduct: we can see only one side of her process and put that as the whole and perfect system.

Now, if we probe into the process of human effort engineered for fulfilling the ideals with its inherent imperfections, we find that man could not develop liberty and equality at the same time. Initially, because the inspiration came from the French Revolution, man endeavoured to develop the principle of individualistic democracy to allow each individual to govern his life according to the dictation of his own reason and will, so far as that could be done without impinging on the same right in others. But in practice it was found that the individualistic democratic ideal gave birth to the precarious rule of a dominant class in the name of democracy over the ignorant and less fortunate mass, and therefore, it resulted in an increasing stress of competition and exploitation. This was so, because man's imperfect mentality tends to treat liberty as wantonness. Naturally this wantonness of the dominant and privileged class induced the exploited mass to find out ways to get rid of the oppression of the ruling class and to assert their down-trodden right so that the pseudo-democratic

falsehood might be turned into the real democratic truth. And ultimately that endeavour of the masses led to a war of classes.

The first result of the war of classes turned the rational mind from democratic individualism to democratic socialism. Thus the individual liberty was replaced by the liberty of the collectivity through equality. But the collectivist idea, as pointed out by Sri Aurobindo,

contains several fallacies inconsistent with the real facts of human life and nature. And just as the idea of individualistic democracy found itself before long in difficulties on that account because of the disparity between life's facts and the mind's idea. . . . the idea of collectivist democracy too may well find itself before long in difficulties that must lead to its discredit and eventual replacement by a third stage of the inevitable progression. . . . In fact the claim to equality like the thirst for liberty is individualistic in its origin,—it is not native or indispensable to the essence of the collectivist ideal. . . .

(The Human Cycle—Chap. XIX).

It is the individual who demands liberty for himself,—a freedom of movement of his mind, life, will and action; but the collectivist trend and the state-idea have rather the opposite tendency; they are self-compelled to take up more and more the compulsory control of the mind, life, will, action of the community—and the individual's as a part of it,—until personal liberty is pressed out of existence.

In pointing out the defects of the state-idea, Sri Aurobindo indicated:—

The call of the state to the individual to immolate himself on its altar and to give up his free activities into an organised collective activity is, therefore, something quite different from the demand of our highest ideals. It amounts to the giving up of the present form of individual egoism into another—a collective form, larger but not superior, rather in many ways inferior to the best individual egoism. . . the loss of self in the state is not the thing that these high ideals mean, nor is it the way to their fulfilment.

(The Ideal of Human Unity—Chap. IV).

Sri Aurobindo further emphasised,

Man must learn not to suppress and mutilate but to fulfil himself in the fulfilment of mankind, even as he must learn not to mutilate or destroy, but to complete his ego by expanding it out of its limitations and losing it in something greater.

(Ibid).

But the swallowing up of the free individual by a huge state-machine is quite another consummation. Still Nature set the ideal of collectivism in human thought because the collectivist period is a necessary stage in social progress,

for the vice of individualism is that it tends to exaggerate the egoism of the mental and vital being and prevent the recognition of unity with others on which alone a complete self-development and harmless freedom could be founded. Collectivism at least insists upon that unity by entirely subordinating the life of the isolated ego to the life of the greater group ego. Afterwards, when again the individual asserts freedom, as someday he must, he may have learned to do it on the basis of this unity and not on the basis of its separate egoistic life. This may well be the intention of Nature in human society in its movement towards collectivist principle of social living.

(The Human Cycle—Chap. XX).

Now it is clear that when the ego claims liberty it arrives at competitive individualism. And when it asserts equality it arrives first at strife (war of classes), then at an attempt to ignore the variations of Nature, and, as the sole way of doing that successfully it constructs an artificial and machine-made society. A society that pursues liberty as its ideal is unable to achieve equality; a society that aims at equality will be obliged to sacrifice liberty. So, equality and liberty have not yet been achieved simultaneously through any external machinery of society, or by man because he still lives in his individual or his communal ego.

Then what about Fraternity?

Sri Aurobindo explained that fraternity was something quite contrary to the nature of the ego. The ego could never speak of fraternity. Yet, according to Sri Aurobindo, 'Fraternity' was the real key to the triple gospel of the idea of humanity, because a deeper brotherhood, a yet unbound law of love was the only sure foundation possible for a perfect social evolution. The union of liberty and equality could only be achieved by the power of human brotherhood and it could not be founded on anything else.

But brotherhood exists only in the soul and by the soul. For, this brotherhood is not a matter either of physical kinship or of vital association or of intellectual agreement. In the words of Sri Aurobindo,—

When the soul claims freedom, it is the freedom of its self-development. . . . when it claims equality, what it is claiming is that freedom equally for all and the recognition of the same soul. . . . in all human beings. When it strives for brotherhood, it is founding that equal freedom of self-development on a common aim, a common life, a unity of mind and feeling founded upon the recognition of this inner spiritual unity. These three things are in fact the nature of the soul; for freedom, equality, unity are the eternal attributes of the spirit.

(The Ideal of Human Unity—Chap. XXXIV).

Through this setting of the triple gospels which are the eternal attributes of the spirit, in human thought, Nature has kindled in him an urge for bringing about a change in himself and the society so that he can live more subjectively. This trend will ultimately usher in the spiritual age of human society when the truth of the triple gospels can be really realised. Nature

is striving for bringing about the turning of the cycle of social development on a new upward line towards its goal; but how she will accomplish it is another question. Nonetheless it can in brief be pointed out that,

the coming of a spiritual age must be preceded by the appearance of an increasing number of individuals who are no longer satisfied with the normal intellectual, vital and physical existence of man but perceive that a greater evolution is the real goal of humanity and attempt to effect it in themselves, to lead others to it and to make it the recognised goal of the race. In proportion as they succeed and to the degree to which they carry this evolution, the yet unrealised potentiality which they represent will become an actual possibility of the future.

(The Human Cycle - Chap. XXIV).

Hence unification of mankind which ensures radical solution of all global problems can come about only through the accomplishment of the triple gospels. It is not at all a utopia, on the contrary, it is the future destiny of mankind.

ORGANIZATION

Everyone finds it necessary from time to time to get himself organized in order to keep growing and moving toward his objectives. Organization of our inner life is a lifetime process, but it should not be thought of as a dreary, unending struggle. There is great satisfaction in using discipline and persistence to line up our thoughts, feelings, desires, and actions and to move in an organized manner toward our highest goals.

From The WORD

REVIEWS

THE FIRST WIFE: A NOVEL. By *Maggi Lidchi*. Published by *Gollancz*, London. Pages: 208. Hard Bound, 1981. Price: £ 6.95.

Maggi Lidchi, poetess and novelist, who gave the English literary world a remarkable book—*EARTHMAN*—in 1967 made her readers wait for a long decade before she gave them another. The novel in my hands of which I am going to say a few words is more remarkable than her first work of fiction.

This novel has a gripping story skilfully told. It is something more than an interesting and powerful narrative. It deals with reincarnation—a subject which the Easterners believe to be real and the Westerners don't care for much. Maggi Lidchi certainly deserves a pat on the back for her boldness in presenting this to Western readers who do not believe in such 'farce'. Is that the reason why the reincarnated girl takes to her heels at the finish of the story?

Olivia, a sensible gardening and writing English woman with her husband Raphael Founes and their nineteen year old son Tuppy still lives happily after twenty years of marriage. Like the calm and peaceful pond that is disturbed by the fall of even a dead leaf which sends out a lot of ripples, the calm and serene life led by the Founes family is disturbed by the arrival of some incredibly strange people. The first is Walter Speer, an ugly, small and eccentric owner of a shop called 'Occult Books' who occupies the upstairs flat and disturb, the sleep of Raphael. The second one—something potent to trouble the mind's eye—is Maria, a reincarnation of Raphael's first wife who had died in childbirth a year and a half after their marriage. Lydia-Maria makes Raphael remember their past intimate relations and her chief intention seems to relive her life with him for whom she has preserved a passion. To succeed in her attempt, she not only goes on a hunger strike but also tries to seduce him by wearing nothing but a blonde wig. Olivia seeks for Speer's guidance and Tuppy turns for the comfort and support of his friend, Fred. The novel takes a new turn and the situation changes so that harmony is restored.

The plot is well-constructed and the story is adroitly developed. The charm of the book lies in Maggi Lidchi's wonderful knack of building up a series of problematic scenes and resolving them. Whether it is the scene in which Raphael is waiting to warn Speer not to skip early in the morning and disturb his sleep, or Tuppy's encounter with Lydia-Maria in the house of his granny, or Raphael seeing a stark naked blonde with only her wig on in his study, or the scene in which Fred, Tuppy's good friend, suggests to Olivia the ways and means of getting rid of Lydia-Maria, the author succeeds in capturing people's sensibilities, their aspirations and their limitations. The novel is studded with wit and humour and the serious reader can skip them only at the risk of losing track of the theme.

Every character here is a mystery and we have to side with Fred, a character in the novel, who says "I don't believe that anybody ever understands anybody else". Maggi Lidchi, like Rebecca in the novel, makes us learn the key terms in French, Spanish, Italian and Turkish. If we fail, she makes us feel alien. Four letter words come in. The characters would not be themselves if they never used them. Let us not be bothered by those unlexicon words for they are not written for titillating the readers and they are never felt to be Maggi Lidchi's.

For all those who have read Maggi Lidchi's first novel, her second one will only add to their admiration for her. And those who are reading her for the first time will certainly want more. I believe she is working on a new novel. Let not Maggi Lidchi disappoint them by making them wait too long.

P. Raja

THE HUMAN POTENTIAL by *Peter Hinchliff & David Young*, with a foreword by the Archbishop of Canterbury; Darton, Longman & Todd; Paperback £ 4.50. 162 pages, 1981.

This book seems to be the Establishment's attempt to state its case against the secularism now rife throughout Western Civilisation. It is aimed at those who 'stand outside the Christian Church but who share the Christian desire for a better world...' as the Archbishop says in his Foreword.

The authors know what they are dealing with—corruption, violence, and vandalism; cities are too big, ugly and dehumanizing and their centres are dying. They 'generate more rubbish and sewage than they can dispose of. Pollution threatens life everywhere. The world's natural resources are rapidly being exhausted.' (p. 2). Many are permanently hungry. Western man feels lost in all this; God has ceased to mean anything to many people.

Then the authors make what seems to me to be a very common fundamental mistake. They deny that God and a mechanical universe are compatible (p. 6). If science has shown us that everything including humanity is subject to law there is no point in denying an immanent Maker who is responsible for directing these laws. Surely they are the tools of his trade. There is still room for the emotions of love, kindness, and self-sacrifice as between the members of a family caught in the same predicament.

If the universe is a vast machine we can still feel free as we fulfil our own individual destinies as given to us by the Creator—in a transaction between the genes and the environment preordained but lived out as immediate reality for all of us. This the authors of this book seem unable to grasp.

They prefer to see that as the body has a mind, so the universe has a God (p. 41). This is, of course, an analogy not proof. Furthermore, they refer from time to time to God's "immanence" in the universe; this—the indwelling of the Creator within everything created—directly opposes the incompatibility of a mechanical universe and a separate Deity.

The authors take up the related question of how a good omnipotent and immanent God can permit evil and suffering. They eventually reply (p. 59); 'Suffering and evil still occupy a central place in Christianity; they are there represented by the cross. . . Christ's response to suffering was engagement not analysis.' This seems to me to be begging the question.

The truth seems to be that the leaders of Christianity have allowed a vacuum to exist concerning this and the role of Jesus. If the Creator is immanent then we all have the spark of divinity within us. The authors admit (p. 71); 'It is a bewildering scene.' This may well be one of the reasons why many in the West are turning in their search for meaning to the more cohesive religions of the East where they are not just abandoning the religious quest entirely for material pursuits.

In dealing with the historicity of the gospels the authors admit there is no final answer. However, it seems to me that we have a kind of historical proof of Jesus in that the gospels, although told by different people at different times, all seem clearly to be dealing with one and the same unique person whose example leads, according to Christianity, to eternal life.

What we have to come to grips with now is a symbiotic union between God and the Devil cruelly operating through natural selection in the interest of making us better through evolution. All this the authors seem to ignore and yet it seems the resolution of the problems of the omnipotent immanent Creator who is both good and evil.

If the speculations of this book do not recruit very many new Christians they do stress the need for cooperation in the best possible spirit as the antidote to discontented restlessness and this, on the model of Jesus, is a worthwhile contribution in itself.

Desmond Tarrant, M. A.,

KINDERGARTEN IS TOO LATE! by *Masaru Ibuka*, Founder and Hon. Chairman of Sony Corporation a multi-national Japanese Co. A publication of Simon and Schuster, Rockefeller Center, 1230 Avenue of the Americas, New York. About 200 pages with hard cover costing \$ 8.95.

The book has a foreword by Dr. Glenn Doman, Director, The Institutes for the Achievement of Human Potentials, Philadelphia, and author of *How to Teach Your Baby to Read*. The book written by a business tycoon of Japan presents a revolutionary plan for changing our whole approach to the raising of children and spells out the various guidelines to child's potential. It tells in easy to understand language what, how and at what age to teach a child and how to form the character of the child in early infancy. The author demonstrates that a child's potential for learning is greatest during the first two or three years of age. It is during these years that the brain cells are growing and if the child learns a skill simultaneously with this brain-cell development, then the pattern of the skill is automatically imprinted

on his mind. It is basically for this reason that the child of two or three can learn certain things much easier than the child who has passed the stage of brain-development. The author believes that a small child would rather learn than eat, that his greatest source of pleasure is in understanding and Mr. Ibuka is of the firm opinion that young children should be given the opportunity to learn as much as they like to play an instrument while learning to sing, to read while they are learning to walk, to be taught even a second language while learning the first.

Exercising the young child's intellectual potential, which, it turns out, is greater than we had ever imagined and satisfying his curiosity about the world will make for happier children and more deeply fulfilled adults, and will ultimately, Mr. Ibuka contends, increase the possibility for a peaceful world. In Japan these ideas are being put into practice by the Early Development Association of Japan with startling results.

Dr. Glenn Doman writes in his introduction: "All my life I have prepared myself to write a book on the subject how to make every child physically, intellectually and emotionally superior. It is no longer necessary for me to write this book, for Mr. Masaru Ibuka has already written it, and the reader... has it in his hands." According to the author the age from birth to three are the key years for developing a child's intelligence and we should not wait till kindergarten. The various ideas contained in the book are worthy of study, emulation and proper practice all over the world, and the results will be many-sided. We find that the child of to-day has more potential, more stimulation and sense of order for learning and if they are developed with proper training into skill and creativity, the progeny of the whole world will be better ordained for better life on this planet Earth. It is said that education is a life-long process and there is a firm conviction among thinkers and researchers that real education starts from the womb and goes on till before death. Mr. Masaru Ibuka deserves congratulations and thanks by the readers of his book all over the world and it is felt that the Early Development Association of Japan under the benign leadership of Mr. Ibuka will give a lead to the whole world in promoting such a noble and laudable task for humanity. I commend that all teachers, parents and educationists all over the world should read the book and make use of every idea contained in it.

J. N. Puri

WHAT MUST HUMANITY DO? By *Dr. Javed Husain*. Published by Dorrance and Co. Ardmore, Pennsylvania, USA. Price \$ 3.95 Hardcover.

Dr. Javed Husain who furthered his education and teaching career at Columbia and Stanford Universities is presently a Professor of Physics, University of Petroleum and Minerals, Dhahran in Saudi Arabia. It is a small book of 50 pages only but it touches the most important aspects confronting humanity to-day. The very title of the book, *What Humanity Must Do?* is a catchy one and should induce everyone to read the book. According to the authors: "The story of humanity is one of progress and it is this very progress that

has brought us to the crossroads we face to-day." The author raises the most fundamental question whether we will be able to use our great technology to continue civilization or we will misuse it to bring about world destruction. He takes a long look at both social and scientific problems and believes that it is the international union that will solve the problems of humanity. In his analysis he has touched every aspect of modern life, communications, transportation, space, computers and suggests possible paths for future research which hopefully will lead us to the answers so vital to the continuation of mankind. In a short chapter of five printed pages he has analysed the most important problems of Ethics, Peace, World Government, International Justice and other social problems put together as economic and has suggested mixed economy as the best answer. In his section on World Government he has pleaded for "optimization" of democracy and has given the addresses of the three most important world organisations working for world union namely Movement for Political World Union, World Union International, Pondicherry and World Constitution and Parliament Association. In conclusion he has cautioned the world that the next twenty or thirty years are very crucial and has made a plea for either making serious attempts to solve the various human problems or be willing to face famine, disease, pollution and possibly even nuclear catastrophe. The book is written in a simple language and will be useful in schools, colleges and universities as a supplement to text material available.

J. N. Puri

TOLERANCE

It is difficult to have feelings of tolerance for people we don't understand. To a certain extent we all have similar needs, but no two paths of life are identical. Before we judge someone for being the way he is, we should try to understand how he became that way. The person who is most often misunderstood is the one who has the deepest need for love, friendship, and someone who will express an interest in him. Learning to express greater tolerance toward each other is the first step in building harmonious human relations.

From The WORD



TOWARD A NEW WORLD

There are ample signs and indications that a new consciousness has entered into earth atmosphere and is influencing earth life for an onward march. Innumerable international governmental and non-governmental seminars, conferences, conventions and gatherings are held every year for the consideration and solution of international problems. Similarly, national gatherings are held for the consideration and solution of national problems. In international gatherings several aspects of earth life are examined with global attitudes and outlook, with a view to the realisation of the new ideals and truths pressing for manifestation and expression in the life of humanity. But the participants in such international gatherings do not apply their minds to the need of creating a global machinery to enforce the decisions taken in such gatherings. For want of such global machinery (such as World Government and/or World Law) many of these decisions remain unfulfilled and unexecuted. The Time-Spirit demands that the national leaders in the world must awaken to the need of a global machinery to enforce such international decisions. How can one expect a new international economic order or any form of a new world order without such a global machinery?

TO OUR MEMBERS AND FRIENDS

Provisional World Parliament:

As envisaged in the Constitution for the Federation of Earth adopted by the Second World Constituent Assembly held at Innsbruck, Austria, in June 1977 and as decided by the Fourth Assembly of the World Constitution and Parliament Association held at New Delhi in February 1981. Provisional World Parliament will meet at Brighton in United Kingdom from the 4th to the 17th September 1982.

On the 9th and 10th September 1981, the scheduled meeting of the Executive Cabinet and Steering Committee of WCPA for the Provisional World Parliament was held at the Grand Hotel in Brighton (England). The meeting adopted 18 motions concerning the preparations, programmes and detailed development of the Provisional World Parliament. Here are some important and outstanding decisions:

(i) It was decided to confirm the meeting of the Provisional World Parliament by March 31, 1982, if the Secretary General had by that time on hand a minimum amount of U. S. \$50,000/-.

(ii) In that event around April 1982 Dr. T. P. Amerasinghe of Sri Lanka would go to Brighton and set up an office to prepare the meeting of the Provisional World Parliament, while the Secretary General would continue to make world-wide preparations from his office in Denver.

(iii) The date for the Provisional World Parliament was fixed from September 4 to 17, 1982, with the residence at Grand Hotel and the inauguration and plenary meetings at the Royal Pavillion Estate, Brighton.

(iv) A general Call for a New World Order was presented by Mr. Reinhart Ruge, Co-President of WCPA and was accepted by the meeting. It will be circulated to all concerned in due course.

(v) After the meeting in Brighton, Mr. Ahmed Jaffer, a delegate from Pakistan, organised a special tea party at the English Speaking Union Club in London with most outstanding persons attending. All members of the Executive Cabinet, who were present, made short addresses explaining purposes and objectives of the WCPA and Provisional World Parliament. The event was a great success and widely reported in the London Press. Afterwards Mr. Ahmed Jaffer gave a special reception at a most exclusive Club of London.

All necessary steps are being taken to collect necessary fund and to attract suitable delegates to attend the World Parliament from various countries of the world, particularly from the members of national parliaments. Efforts are being made to persuade some of the world leaders to act as sponsors for the Provisional World Parliament. Already Sir Mohamed Zafarulla Khan, Lord Brockway, Lord Noel-Baker and Justice Abu Syed Chowdhury, former President of Bangladesh, have agreed to be sponsors. The agenda of the Provisional World Parliament will include pressing world problems and it is envisaged that this will be the most important event for the formation of a Democratic Federal World Government.

Planetary Initiative for the World We Choose: Crisis and Opportunity:

The Planetary Initiative for the World We choose is a positive and concerted program being conducted on a global scale. It is designed to offset the widespread sense of pessimism and anxiety being felt by many and to give people a role in choosing their future. It is a program in which every person can have a part, and in which you are needed.

The 1980's are a time of high tension, crucial challenge and change for humanity. Existing institutions and the values and attitudes they represent are having great difficulty in meeting global problems—such as the arms race, poverty, pollution, hunger, energy shortages and unemployment. These issues are tending to merge into a "mega" crisis, which requires a broad and well-informed human response.

People need to know, first of all, that the shape of the world is of their own choosing, and that they can change it to something better for all of us. The Planetary Initiative is a means for people in many different countries to overcome their sense of helplessness and become part of the process of change.

THE PROGRAM: "THINKING GLOBALLY, ACTING LOCALLY"

A very broad coalition of organizations and groups is joining together to carry out the Planetary Initiative program. Coordinating units are forming in Australia, United Kingdom, Europe, Scandinavia, Canada and the United States presently, and networks are being built for similar efforts in Asia, Africa and Latin America. Contacts in Eastern European countries are also being pursued.

Here is how the plan will work:

Grass Roots discussions: Local coalitions will be responsible for launching hundreds of small discussion groups at the "grass roots" level in local communities. These discussions will cover each of the major world problems, how they interrelate, and how they affect our lives and communities. Everyone will contribute her/his thoughts and feelings on the kind of world we want and what changes are needed to bring it about.

The "pyramiding" beings: The discussion group participants will take part in "town hall" meetings in cities large and small. At the same time, many participants may be motivated to join activities of groups and organizations working on the solutions to the problems, or demonstrating a better way of life.

State/province/or bioregional conferences follow, where a clearer consensus of a "preferred future" will begin to emerge. The next step is a major national conference in each country.

Planetary Congress: The final stage of the process will bring participants/delegates to continental and planetary congresses, where a new view of the world's future, with a powerful mandate of people from throughout the world will be developed. Celebratory activities in which a large public can participate will also be planned.

The program will be carried out over two years' time. It is a social process involving a large number of people in helping to determine their own future. Every stage will have important impact; and after the program is over, a new and large constituency for positive social change will be in existence, as well as a major network with global linkages.

HOW YOU CAN TAKE PART

1. *Send us your name to register for participation in the Planetary Initiative for the World We Choose.*
2. *Alert your friends and acquaintances, the organizations and groups to which you belong to take part.*
3. *Send for fuller information. The program is still in its initial stages, and there is much to be done before it goes public in a big way.*

We will send information on local contacts and how the program is developing in your area, and background and organization kits as they are developed.

HOW THE PLANETARY INITIATIVE IS ORGANIZED

The Planetary Initiative consists of a broad and international group of organizations and people, who decided to work together to effect fundamental change in the direction of human affairs. Member groups of the coalition send representatives to take part in an international Coordinating Council. National and local coordinating councils are being set up the same way. At the present the Planetary Citizens is serving as Secretariat for the program.

You are invited to take part in the Planetary Initiative for the World We Choose, and to join with citizens from throughout your area to deliberate and act together. And if you wish, you can follow the process all the way to the culminating Planetary Congress in two years' time. From that Congress will come a consensus mandate from ordinary people of all walks of life from throughout the world for a greatly different future—one the planet can sustain and one that is responsive to the needs of all Earth's inhabitants.

Any person interested in the Planetary Initiative for the World We Choose can write C/o Planetary Citizens, 777 United Nations Plaza, New York, N.Y. 10017, USA, requesting for his or her inclusion as a participant in it, requesting fuller information on the programme and how he or she can help. One should state one's particular skills and interests and should give his or her full name with address, and if possible the remittance of a suitable contribution will be helpful to the work.

Celebration of Maatri Divas:

Indian Housewives Federation, G-1 Anand Niketan, New Delhi 110021, of which Mrs. Savitri Nigam is the Founder President, has arranged to celebrate Maatri Divas on the 19th November 1981 in order to revive India's cultural heritage which had motivated a galaxy of saints and philosophers to emphasise the importance, respectability and prestigious place of the mother in the family, society and the nation.

There is little doubt that all crimes against women, like rape, bride-burning and flesh trade are due to the eroded respectability which the mother had enjoyed at all times in India. This must be revived for doing which several constructive methods are suggested by the Indian Housewives Federation in the papers circulated.

The celebration function on the 19th November 1981 will be held at Vigyan Bhavan and will be inaugurated by the Prime Minister of India.

It is planned for the occasion to publish the Newest Publication for all Times: "The Glory of the Mother" to be released on the 19th of November by the Prime Minister or an Indian leader of eminence. The book will contain the biographies of the mothers of great and well known persons.

SEMINAR AT JWALAPUR & TRIP TO BADRI-KEDARNATH:

General: This double programme from 23rd September to 3rd October 1981 proved to be a very delightful gathering during which the participants lived like a single family. They lived together in harmony and cooperation with each other having an excellent expe-

rience of collective living. The best part of it was that all participants, by their goodwill and spirit of service, contributed to create an atmosphere which inspired each one of them to give a free and full expression to the innermost concepts and feelings which added a touch of delight to the whole programme.

The 15 participants met at the Jwalapur Yoga Mandir in the morning of 23rd September. These included Sri Sukhvir Arya, Ushaben Sud, Sri Natubhai Amin and Dr. Kamooben Patel who acted as hosts and were later assisted by Dr. Sukumar Mukherjee and Sri G.N. Sadhu to help organizing the whole programme. Ushaben and Dr. Kamooben took charge of the kitchen and provided all requirements of tea, breakfast, lunch and dinner, exhibiting the spirit of service with a smile.

Badri-Kedarnath trip: The trip to Badrinath-Kedarnath commenced on the 24th September after lunch and the group returned to Jwalapur on 30th September noon. The whole trip was very well organized and the programme was smooth without any difficulty. The boarding and lodging during the whole trip was well looked after by N.S. Amin and Dr. Sukumar Mukherjee, assisted by Sri G.N. Sadhu and Amal Kumar Koley. All participants were extremely delighted by the heavenly beauty of the Himalayas with fascinating scenery of snowcapped mountains, flower valleys and innumerable streams of crystal clear water rushing to meet the main river. All this was in addition to the extraordinary experience of spiritual and religious nature which generally gives special peace and an awakening of consciousness to most people visiting the Himalayas.

Seminar at Jwalapur: As conveyed earlier, the Seminar was meant to be without a subject which indirectly meant that every form of positive expression was welcome at anytime which would give scope to any of the members to contribute without hesitation to the whole programme. The essence was the human touch attempting to spread sweetness and light. Some of the outstanding activities which took place included:

(a) Sightseeing around Hardwar, Rishikesh and Lakshmanzula which included the special experience of visit to Mansa-Devi by electric trolley which runs high up on cables between the peaks of the mountains.

(b) In the morning of 3rd October, in a gathering including invitees and World Union members from Jwalapur and Hardwar, Dr. Indra Sen graced the occasion by giving an inspiring friendly talk on the Isha Upanishad 'Shloka' meaning: "How shall he be deluded, whence shall he have sorrow who sees everywhere the oneness". He beautifully linked up the highest Divine aspect with day to day life, for making life interesting and meaningful in the light of the highest consciousness.

(c) In the evening of 3rd October, in a similar open gathering, Dr. Sukumar Mukherjee, Smt. Damini Jariwala and Smt. Leela Ugrankar took lead in a number of lively discussions and also answered various questions.

(d) Smt. Lakshmben Nagalingam, Amal Kumar Koley, Ushaben Sud and Smt. Damini Jariwala were instrumental in creating an inspiring sublime atmosphere by presenting various types of devotional songs supported by harmonium and cymbals.

Conclusion : The overall total cost was very reasonable. The participants were so much delighted and satisfied that everyone felt that such programme ought to be organised every year at different places. All organizers as well as participants deserve hearty congratulations. Special thanks were expressed to Dr. Indra Sen, Sukhvir Arya and Ushaben Sud who are in charge of the Jwalspur Yoga Mandir and who were most helpful in organizing the whole programme right from the beginning till the end.

Food for thought : This Seminar without a subject or any formal restriction and expectation can be a special inspiration to all members of World Union as well as the people of the world who wish to make the world a better place to live in. One's attention may be drawn to an open secret: that each and every person, family, co-worker, group and organization all over the world is in fact actually offered a golden opportunity to practice the art of living together as if participating in an eternal Seminar! One can start with one's own family, friends, office co-workers or co-workers in institutions as well as politics. This opportunity is open everyday at every moment without any extra expense. Of course quite a number of people are already awakened to this fact and applying it in daily life.

How about trying it out? A flight of delight-spreading sweetness and light in all walks of life!

ORGANIZATIONAL ACTIVITY

World Union Centres:

Calcutta : This Centre continued its programmes with children upto the age of 14, on the 3rd Saturdays for the months of May to September 1981 on 16-5-81, 20-6-81, 18-7-81, 15-8-81 and 19-9-81, which were conducted by reputed teachers like Smt. Ila Dutta, Smt. Chhaya Chatterji, Smt. Dhira Basu, and Shri Subhas Bhadra held at 26E Turf Road, Calcutta 700025.

The children were made to realise greatness of Tagore, the importance of our National Independence on the 15th August and its significance on our national life. They were given to understand the lives and teachings of our Great Men like Mahatma Gandhi, Netaji Subhas, Swami Vivekananda, Rishi Sri Aurobindo and their prescribed ways and guidelines for building up their individual character, disciplined life, development of the sense of international friendship, feelings of human brotherhood and acquisition of good qualities to become good citizens.

The individual children participants who impressed everybody on recitation, memory test, general knowledge and topic discussions on Science, Literature, Social and Humanitarian matters were: Masters Soumen Neogy, Debjit Datta, Atanu Datta, Ayan Nandi, Debasis Datta, Indrajit Datta, Debasis Nandy and Kumaries Kakuli and Runa Dutta and on Rabindra and devotional songs by Masters Indrajit Datta, Soumen Neogy and Kumari Rumpa Dey. The meditation for three minutes was also observed.

Bon-Hooghly: On 7.10.81 (Nabami Tithi) the members and devotees of Sri Aurobindo and the Mother assembled at the residence of Dr. B. Bhattacharya to observe the foundation day of Bon-Hooghly Centre. After five minutes group concentration Sri Kalidas Karmakar took the chair. Sri Purnendu Prasad Bhattacharya was the Chief Guest.

Km. Juthika Ghosal read out a portion from the book of the Mother's conversation and Kumari Banasree Bhattacharya offered Rabindra Sangeet. She also recited the poem "Radha's Prayer" and "In peace and silence the eternal manifest". Sri P.P. Bhattacharya talked on meditation and relation between religion versus spiritualism.

On the eve of the occasion we distributed 200 books "Ideal Child" by The Mother, among the students of "Ashmininagar Deshapria Balika Vidyalaya" Dum Dum on 30-9-81. The meeting ended at 5:45 P.M. with vote of thanks to the Chair.

Chakradharpur: Sri Aurobindo's 109th birthday was celebrated in two days programme on 15th August and 16th August 1981 jointly with Sri Aurobindo Society members.

The programme for 15th August commenced in the morning at 6:00 A.M. with "Bande Mataram", Sangeet, The Mother's flag hoisting and march past by the children of Shishu Chakra. Thereafter, reading from the Mother's writings, devotional songs and collective meditation was held from 6:30 A.M. to 7:00 A.M. The morning programme ended with distribution of sweets to all present.

The evening programme commenced at 7:30 P.M. with the Mother's tape recorded voice. Sri Sudhansu Chakraborty read out the messages of Sri Aurobindo. The programme also included short life sketch of Sri Aurobindo by Sriman Subrata De Chaudhury and recitation by Sri P.C. Mandal. The main attraction of the programme was Giti Alekhya—"Tomai Pranam Kori" written by Sri Satadal in which Sri P. K. Das Gupta, P. Chakraborty, Miss Dalia Dey and young girls of Shishu Chakra participated.

On 16th August there was collective meditation, reading from various books and article on Sri Aurobindo's philosophy in which Sri K. B. Ghose expounded "the system of education in Sri Aurobindo's ideals".

The "World Union Day" and the Centre's foundation day was celebrated on 20th August 1981 at 7:30 P.M. with the Mother's music (tape-recorded). Sri Prasanta Chakraborty (Secretary) rendered an introductory speech about World Union Movement and its success so far. Then Sri Ramkrishna Poria read out from Sri Samar Basu's writings. Sri K. N. Pasad beautifully explained in Hindi quoting "shlokas" from the Veda, the concept of world unity from ancient ages. He also spoke about the necessity of the formation of World Government. Sri K. B. Ghose spoke about "World Union" an active service to humanity. Sri M. R. Chatterjee also emphasised the concept of the ideals of World Union. Sri Shashikarji read out his self composed poems on "world unity" and Sri S. K. Roy sang his self composed song on the ideals. The programme ended with the vote of thanks by Dr. B. B. De Chaudhury, Secretary, Sri Aurobindo Society.

In the middle of September 1981 Sri Mritunjoy Bhattacharjee, an Ashramite from Pondicherry, visited our Centre. He discussed the working of Shishu Chakra and other activities of our Centre in the light of Sri Aurobindo and the Mother's ideals. The young members of both the Centres and Shishu Chakra were much enthused and glad to meet him.

Salt Lake (Calcutta): The third monthly meeting was held on 12-9-81 at the residence of Mr. R. N. Patra, (Judge, City Girl & Session Court) at AE 194, Salt Lake City. The leaflet containing 'The Mother's Message', 'March Towards Unity' and Rules and Regulations was read out and discussed. Sri Bidhan Kumar Chaki (a member of this Centre) who attended the celebration of World Union Day held on 23-8-81 at Uttarpara as a student, was requested to narrate his experience and also to read out his self-composed essay on the prescribed subject "Mission of India and how to Fulfil it" which he submitted on that occasion. This he did. All members were glad to know that the essay written by Sri Chaki was appreciated and that he won a prize for the same.

The Chairman Dr. R. K. De discussed the Constitution for the Federation of Earth with observation that the draft had very efficiently been drawn out covering all points that can lead all countries to the path of world unity and world peace although personally he felt that spiritual foundation, which distinguishes the World Union from all other organizations, had not been mentioned even in the introduction of the Constitution. This meeting was started with an opening song and it ended with a concluding song sung by the Chairman himself.

(2) The Fourth Monthly Meeting was held on 10-10-81 at the premises No. AE 438 Salt Lake City. Fifteen members including two invitees attended. The meeting was started with group meditation for ten minutes. Some extracts from the personal diary of the Chairman containing description of his travel to Pondicherry Ashram and Auroville was read out—which aroused much interest.

The invitation from West Bengal Regional Centre to attend the Fourth Zonal Seminar Seminar of this year to be held on 25th October 1981 was accepted.

New Alipur: On 3rd September the monthly meeting started with a devotional song by Mira Mukherjee. Dr. Sukumar Mukherjee discussed a few quotations from 'Savitri', 'Evening Talks', 'Conversations' as to how man has shut up the bliss within and looking for pleasure in the outside material world. The inward journey brings down the 'peace' first and next the serenity and equality or Samata. Then the higher power comes down along with knowledge to prepare the instrument. In this connection one must be vigilant to scrutinise one's motive in each action. A lively discussion followed after meditation, when a few new arrivals also took part. Sri I. B. Majumdar narrated his warm experiences with some sadhaks of Ramkrishna Mission. A few booklets on 'India', 'Ideals and Progress' were distributed free amongst the members. Sri S. K. Mukherjee read out a passage why divided India should be united again. This was supported by Sri A. K. Bhowmick on a higher dimension with reference from "the Ideal of Human Unity".

Mira Mukherjee has started free coaching of philosophy to some interested college students from this month.

World Union Building Fund:

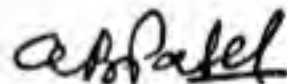
Purchase of World Union Building:

For the information of the members and interested persons, we give below the detailed position showing the deficit in the Building Fund Account:

Actual total cost paid for the building purchased in September 1981 (including stamp duty etc.) . . .	Rs. 2,54,412-00
Amount on hand in the Building Fund Account at the time of purchase . . .	Rs. 2,13,585-00
DEFICIT . . .	<u>Rs. 40,827-00</u>

Thus, contributions for the Building Fund are most welcome to cover the deficit (covered mostly by loans which have to be repaid) and expenses to cover adjustments in the building.

In addition, Rs. 18,820/- worth of stock of journal paper etc. had to be purchased for the next year. This adds to the present liability for which donations and contributions are all the more welcome.



General Secretary
October 21, 1981

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INTER-SPIRITUAL FELLOWSHIP MEETING—15

On the GITA (5)

2-5-76

M. P. Pandit

We now come to one of the most famous passages in the Gita. After Arjuna has heard from Krishna the descriptions of the states of transcendence over Karma, over the bondage of action, by adopting certain attitudes, giving up claims for the fruits of action, acquiring skill in works, having a constant poise in equality, and having heard that it is possible for a man to reach to a state when it is no longer necessary for him to follow the scriptures, he is eager to know more and asks a question which occurs to many of us at some stage or the other in our life.

Arjuna asks: What is the sign of a liberated man? How does such a man speak? How does he sit? How does he walk? Surely, there are some characteristic signs of those who have arrived at a higher state of consciousness? This question occurs even today, because there are so many claiming to be liberated beings, claiming to be reverends and gurus. Each one of them behaves in a different way, so what is the standard or norm by which we can distinguish a genuine saint from a pseudo? There are people who dazzle you by their oratory, by their learning, by their writings, by their miracles and in so many other ways. They impress upon you, how feeble a creature you are and what heights of superiority they have reached. A common person is bewildered. Go to one saint, he shows absolute indifference to you; go to another, he throws stones at you; go to a third one, he sits near a way-side gutter and eats plaintain-leaves. If you go to those of a higher dimension you see miracles or hear learned lectures. They all advertise themselves widely as masters who alone can lead and deliver the spiritual goods. So this question is a very living and relevant one. We must have certain standards by which we can normally judge whether a person is worthy of our loyalty. The one unfailing sign is that when we enter into the atmosphere of one who is liberated in consciousness, we ourselves feel somewhere a liberation. A mighty realisation like the liberation of the mind or the liberation of the soul is not a static realisation. It is always dynamic, communicating itself to those around; and an elevated consciousness will always have the effect, of elevating others. If however, that person is not really spiritually great, one feels the lack. One is impressed by the greatness of the person but at the same time one is made to feel one's insignificance. But where there is divinity, there is a spontaneous movement of love, a movement of compassion, there is a sharing of that consciousness. It flows wherever there is an opening for it. So this is an invariable rule which we can apply wherever necessary. There are people who, when you enter into their presence, make you feel

excited, strong, enthusiastic, but that is not necessarily a sign of spiritual eminence. Any person who has acquired an extra reservoir of vitality, what we call the *pranic* energy, can radiate it and everyone around him feels uplifted, but there is no sense of peace. There is an excitement, vital joy, but no peace. But where there is divinity, there is a sense of peace, of love, of devotion.

With this background, let us see, what the Gita, written more than two thousand years ago, wants to say. Lord Krishna says: "When a man expels all desires from his mind and is satisfied in the Self, by the Self, then is he called stable in Intelligence, *sthitaprajna*." *Sthitaprajna* is used for one who is established in the spiritual Self, in the spiritual consciousness. The Vedantic expression is *atmarati*. He does not seek his happiness in things outside. Whether the things outside are available or not, he is always content with the Self within, he is always at place in the kingdom of the *atman*. It does not mean that he rejects the outside life, but that he does not draw upon that life for his own happiness. He is always afloat in the happiness of the Self, which is self-existent. He does not need to derive the pleasure or happiness from outer experience, it is always there within, ebullient, self-flowing and he is always content in it. This state of self-sufficiency in the *atman* cannot come to man as long as he has desire. Desire causes the darting of the senses outside of oneself. Wherever there is attraction, wherever there is a pull actuated by desire, there the being goes, there the consciousness flows. Such a person does not look within himself, he constantly looks outwards.

The second characteristic is, "He whose mind is undisturbed in the midst of pleasure and pain, who is free from desire, from whom fear and wrath have passed away, is the sage of settled understanding." Now who is free from desire? The true test, whether one has desire or not, is that he has no preference, no likes or dislikes, and does not grieve when there is an occasion for sorrow, nor rejoice when there is an occasion for happiness. He accepts them both with stoic equality. For desire always inclines one to be happy and joyful when it is fulfilled, sorry and depressed when it is not. The ability to stand unmoved in sorrow and pleasure is the characteristic of one who is free from desire. This freedom from desire brings freedom from fear, wrath, hostility, anger.

The third characteristic is, "He who in all things is without affection though visited by this good or that evil, and neither hates nor rejoices, his intelligence sits firmly founded in wisdom." To neither hate nor rejoice, is a big thing, very few human beings can claim that poise. It is only when one has succeeded in detaching himself from the day-to-day involvement in mechanical life, that he can be free from these reactions. A certain amount of resentment, anger, hostility is inevitable as long as one is attached to one's preferences, one's desires, one's ego.

The Gita continues, "When a man draws away his senses from the objects of senses as the tortoise draws in its limbs into its shell, his intelligence sits firmly founded in wisdom." This expression again is a classical expression, *kurmah angani iva sarvashah*. The man of established consciousness draws his senses, even when the objects of senses present themselves before him. But the relish, the *rasa* remains. Now this is a common experience, that one may deny oneself, for whatever reason, the objects of enjoyment; the previous experience, the desire that has been indulged in already, creates a taste, what they call in Sanskrit,

rasa, the sap of things, and that remains. One may not physically participate in objects of enjoyment, but mentally one does. Some who indulge mentally do not do so at a gross level. But the liking or disliking of objects continues. A purified soul must be capable of looking at an object of sense without allowing any reaction to come, without allowing any *rasa* to manifest, even in a subtle manner. It is difficult, but it has to be done. And entire success in the elimination of this *rasa* is not in human hands. The Gita is very clear on this point, and says that the *rasa* also ceases only when the Supreme is seen, *rasopi asya param drishtva nirvatate*. When you see the glory of God, when the experience of his splendour, his immutable peace, his vastitude of consciousness is given to you, no more *rasa* of any material or worldly object can tempt you thereafter. Objects look like children's toys, and they do not interest you any more.

This is a capital experience in spiritual life, a great vision. I do not say it is a realisation. There is a difference between an experience and a realisation. Having once got a glimpse of the glory of the God, the old *rasa* appeals no more. For the rest of its life, the soul is made a prisoner of its Maker. Various experiences may bring joy or peace, but after some time it ebbs away. A series of such experiences build up to what is called realisation. When an experience is permanently established it is called realisation. Till then, there can be any number of experiences, but you cannot say that the person is a realised person. He has not permanently established himself or his consciousness in God or Self. Every experience is a step leading to it. There are, however, many who mistake an experience for realisation. They go on capitalising over a single experience, writing volumes about it, making themselves prisoners of that experience, shutting themselves from further experience and growth. That has been the tragedy of spirituality, especially in India. People have one capital experience as a result of *tapasya* or Grace, and they take it as the only thing worthwhile closing their eyes to everything else. It does not strike them that the Divine is infinite, the manifestation is endless, that there are many aspects in which the Divine reveals himself and one can experience the Divine in many different ways, and the experience that one has may not be the final experience. The final release comes only when the Supreme is seen.

"Even the mind of the wise man who labours for perfection is carried away by the vehement insistence of the senses." One may realise a thing is wrong and one should not do it, still by their cumulative strength or by the momentum behind them, the senses carry one away helplessly. "Having brought all the senses under control, sit firm in Yoga, wholly given up to Me," says the Gita. Now this is a key-solution presented by the text. One must wholly surrender to God within. Recognising one's incapacities, the inadequacy of one's own strength to fight the whole nature, recognising also the deep ramifications of the *rasa* in one's own constitution, one invokes the Divine Grace, and surrenders oneself to it. And in such a person whose senses are mastered, Intelligence is firmly established.

And what happens to him whose mind dwells on the objects of the senses with absorbing interest? He becomes attached to them. From that attachment comes desire, from desire comes anger when that desire is not fulfilled or someone obstructs the desire. Anger leads to bewilderment, the mind gets confused and he loses control over himself, all the previous resolutions are broken and he is at the mercy of the passing passion of anger. From bewilderment comes the loss of memory—memory, not in the medical sense, but in the sense that

he loses the sight of what he is, what he is here for. When that loss of memory takes place when there is forgetfulness of his objective in life, the intelligence is destroyed. Intelligence is what we call *buddhi*, and due to lack of *buddhi* he perishes.

How to break that vicious circle? The senses may be allowed to contact things, to experience them, but always subject to the Self. Always the enlightened Self must control the senses. When one operates his senses without desire, subject to the enlightenment of the Self, he experiences a large and sweet clearness of soul and temperament, in which passion and grief find no place. The Intelligence of such a man is rapidly established in the proper foundation. For one who is not in Yoga, not in union with his ideal, there is no fixed Intelligence. He has no concentration of thought. For him without concentration, there is no peace. And for the unpeaceful, how can there be happiness? If one does not have a fixed aim and a fixed determination to follow that aim, if the thought is not concentrated, but dissipated, there cannot be peace for him. There may be moments of equanimity, of peace. And for one who has no peace, there cannot be happiness. The surge of the roaring senses carries away the mind of understanding, just as the wind carries away the ship on the sea. If, one does not control the senses by the mind, but allows the mind to follow the senses, it is like a ship tossed by the winds. Therefore of one who restrains the excitement of the senses by their objects, the intelligence is founded in a calm self-knowledge.

And then follows a memorable verse: "That which is to all creatures Night, is to the self-mastering sage, his Day, his waking. The life of the duality which to them is their waking is Night to the sage who sees." The simple idea is what is a waking state or Day to the common man engrossed in the world, is Night to the liberated one. That illumined state of consciousness, which is a Day—a constant state to the sage, is a closed book for the ignorant. The two normally live in two different areas. The man in ignorance is a slave to his nature, he lives engrossed in an activity which is Night, a closed region to the sage. Similarly the brilliant state of peace, illumination and calm which is normal to the sage is something inaccessible to the worldly man.

The Gita proceeds: "He attains to peace into whom all desires enter as waters into the sea, which is ever being filled yet ever motionless, not he who is disturbed by every little inrush of desire." The man who has attained is compared to the sea in which many rivers may flow, but the sea is not disturbed. The others are upset even by the slightest inrush of desire. It is only he who has reason, who stands impersonal, impervious to the flow of whatever desire flows into him, who abandons all desires, but does not withdraw into retreat, who abandons preferences but lives and acts in the world, free from longing, who has no feeling of I or mine, the ego-points, he attains to the great peace. This is the Brahmic state. Having attained it one is not bewildered. Fixed in that status at the end, one attains extinction in the Brahman.

There is a good deal of misunderstanding on the application of this word extinction. Does the phrase 'extinction in the Brahman' imply annihilation of personality? The Buddhists have it that *nirvana* is self-annihilation. You exist no more, you abolish yourself forever. But this is not the standpoint of the Gita or the Vedanta. What is abolished is the sense of a separate personal self. That divisive wall is abolished. You share in the divine consciousness. But as a centralised point, as a person, you are still there. You become the centre for the

action of the impersonal Divine. Or if you visualise the Divine as a transcendental person, you are a personality of the transcendent. As you have abolished the separativity between you and God, you become one with God, but you are not abolished. You continue to be a centre, a point in his vast Being. You continue to manifest God or God's consciousness in the way which is natural to your temperament and your soul. A heroic soul for example when it merges with the Divine manifests the divine power and strength. Each one manifests according to the stress of his soul. The soul has a purpose to serve and at the acme of its fulfillment, it is not going to cancel itself. The belief that nirvana means self-annihilation is a wrong conclusion.

From Questions & Answers

All practice has to start with the cultivation of an attitude of foundation of conscious surrender to God. If we surrender ourselves to the divine will, if we accept what comes from the Divine, whether it is considered good or bad by the world, then this trustful surrender leads to an attitude of equality whatever happens. This is the first step. The next step is not to be excited or thrilled when things go right nor be grieved when they go wrong. The rest develops on this foundation. But this programme is a time consuming one. Our whole nature has to be oriented in that way. At each step, at each moment we are put to test. For those who are awake, alert and want to progress, every moment poses a choice whether to tread a course leading upward or one leading downward, for the Truth or for desire. Equality must be made a part of our permanent attitude and we must constantly put ourselves to test. For one who decides to do this the tests multiply. For a normal man who is content to live a life of ignorance, the tests may not be many, but for a man who has chosen or who is chosen by the higher life, the tests are innumerable. Everything questions, everything challenges, at any rate, in the earlier stages, till the commitment, as they say in modern language, to God is complete. Once that is whole-hearted, there is no further problem.

BRIDGE

Sometimes there seems to be a huge gap between our present standard of life and the quality of life we think we deserve. If this is the case for you, be a bridge-builder. Span that gap and enjoy the kind of life you are entitled to. The materials to build such a bridge are faith, hope, work, ingenuity, and (above all) a good portion of dreams. Once the bridge is built, cross it, and enjoy a truly opulent quality of life.

From The WORD



MAGNETOTHERAPY

Dr. H. L. Bansal

There are several systems of treatment of various human diseases. Some of the systems are very well-known while others are less known or even not known. Magnetotherapy is lesser known and appears to be a new therapeutic system.

Mention of treatment with magnets is found in the Atharva Veda. This system is, therefore, an ancient system which was forgotten for various reasons over the ages. It is, however, being revived and developed now in India as well as in other countries like USA, Russia, Japan, Germany, etc., on scientific basis.

Magnet-treatment is basically an external treatment and has beneficial effect on almost all the human ailments. There are no drugs, no injections, no vitamins, no tonics, no massages, etc., in magnetotherapy. As there are no inputs into the body, there are no drug-diseases and side-effects. In magnetotherapy, only magnets have to be kept touching the body. The patient does not feel any unpleasant sensation or pricking of needles as in injections or in acupuncture.

Magnetotherapy is a unique system of treatment and is the easiest of all the healing systems to learn and practise. It differs from other conventional systems in several respects and has many advantages of its own.

Magnet-treatment is quite safe, simple and inexpensive. The initial cost of magnets is small and so is the price of a good manual. There is no recurring expenditure in this system of treatment. The same magnets can be used for a large number of patients, for different diseases and for years together. Only the methods and places of application differ in different diseases. If the magnets in daily use lose some of their power in course of time, they can be recharged to attain their original strength. Thus the magnets are never so old as to be discarded and thrown away.

The treatment consists of application of magnets to the body and drinking of magnetised water.

Normally, medicines are not required to be taken during magnet-treatment. But, if someone is already taking some medicines and wants to continue them, he can be allowed to continue the same and magnet-treatment can be given in addition.

This system utilises the natural force of magnetism to activate and reinforce the body's own healing powers. It is a help to nature and cures various diseases by regulating and strengthening the natural systems working in the body—namely circulatory, nervous, digestive, respiratory, urinary, etc. It is, therefore, a natural healing system and it is for this reason that *Magnetotherapy* has been recognised by the National Convention of Indian Nature Cure Practitioners Association as its own co-clinical branch.

The Father of Homoeopathy, Dr Hahnemann, also supported magnet-treatment and has

given his observations about it in his *Materia Medica Pura*, Volume II. He prepared three medicines from the magnet and introduced them in Homoeopathy. Each of the three medicines covers about 400 symptoms on an average.

POPULARITY AND ACCEPTANCE

Magnetotherapy is accepted by people, as there is no difficulty in taking this treatment and it can be combined with medicines, physiotherapy, yogic exercises, etc. Consequently, many allopaths, homoeopaths, Naturopaths and Vaidis have adopted magnetotherapy and are giving magnet-treatment in addition to their own treatment.

Presently, a number of physicians, scientists and researchers in America, Russia, Europe, Japan are using magnets for curing a number of illnesses. Dr. E. K. Maclean M. D. of New York is stated to have treated many cases of cancer with electromagnets and has declared that cancer cannot exist in a strong magnetic field. Dr. Ralph U. Sierra of Puerto Rico and Dr. Albert Roy Davis of Florida have been treating malignant tumors with magnets satisfactorily. Dr. Madeline F. Barnothy, Professor of Physics, College of Pharmacy, University of Illinois, USA, has predicted that magnetic field will, in due time, develop into a powerful new analytic and therapeutic tool of medicine.

A recent development is the use of magnetic articles such as Magnetic Health-Bands for the cure of High Blood Pressure and Magnetic necklaces to keep young ladies fresh, youthful and pretty. Magnetic belts are worn around the belly to remove backache and stomachache etc. Also, there are head-belts throat-belts, knee belts for treatment of these parts of body.

HOW MAGNETOTHERAPY WORKS :

Briefly speaking, application of magnets regulates and invigorates the natural systems functioning in the body and helps to set right all the disorders and diseases caused by their mal-functioning.

Magnet-treatment involves the following two techniques:

- i) Direct application of magnets to the affected parts of the body or to the extremities i.e., the palms or soles as they have direct connection with all the important parts of body through nerves.
- ii) Secondary approach, in which normal drinking water is magnetised and is taken internally.

The first approach is the usual one, the quicker and the more effective while the second one is a good supplement to the main treatment and has produced notable results in several ailments alone also.

By application of magnets to the palms and soles, the blood is influenced through hemoglobin, the blood-circulation becomes easier and speedier, the treatment reduces tendency towards clotting of blood and clogging of vessels and removes excess deposits of calcium, cholesterol, fat and uric acid. The application of magnets normalises the functions of the autonomic nervous-system and the hormone-secretions. It reforms and promotes the growth of cells and rejuvenates tissues.



MAGNETS USED IN MAGNETOTHERAPY :

For the purpose of treatment, permanent magnets are used which remain permanently charged. Electromagnets have not been found suitable for the purpose of treatment because of the fluctuations in the current which are likely to disturb magnetic fields and disrupt cellular activity. Permanent magnets are the best source of supplying static or constant magnetic energy.

Permanent magnets can be manufactured in various shapes, sizes, designs & strength. It is the power of magnetism that benefits the body and not the size & design of magnets. The size, design and strength of the magnets are selected according to the age, disease and place of ailment. As it is not convenient to keep magnets of all dimensions & strengths, 3 types of magnets have been selected for use. They are generally used in pairs. These magnets have been categorised age-group-wise, according to their strength. They can cover almost all the diseases of all the age groups.

The smallest of the three magnets called 'Low Power Magnet' is used for the diseases of babies and small children upto the age of 3 years. It is made of ceramic material and is of crescent type/curved shape. It fits comfortably on eyes, ears, nose, teeth, throat, and is, therefore, used on these places of adults also. The next 'Medium Power Magnet' is made of cast-alloy material and is used for the ailments of elder children upto the age of 15-16 years. The third magnet is also made of cast-alloy material and is meant for treatment of the diseases of adults. It is a 'high Power Magnet' and each piece of the pair can lift 10 kg of iron-weight, if attached to its even surface.

Each magnet has two poles—North and South. The emanations from north pole kill germs and stop the activities of bacteria. They remove infection and act as anti-biotics. Hence north pole is applied on boils, eczema, rashes of skin and in other diseases with infections. The emanations from south pole provide energy, give strength and remove pain and swelling. Application of south pole is, therefore, made for relieving pains, stiffness, swellings and proves beneficial in paralytic conditions e.g. polio, paraplegia, etc.

METHODS OF APPLICATION :

Under the double pole theory which is more prevalent these days, treatment is given by applying two magnets simultaneously—one magnet exposing the north pole and the other magnet exposing the south pole. Special magnets, encased on all sides by mild steel, are available for the purpose of this treatment.

If the disease is more in the upper half of the body, the palms are kept over the two magnets and if the disease is more in the lower half of the body, the soles are kept over the magnets.

If the magnets are applied on right and left sides of the body, north pole is applied on the right side and south pole is applied on the left side; if they are to be applied on the upper and lower portions, north pole is applied on the upper portion and south pole on the lower portion and if they are to be applied on front and back sides, north pole is applied on front side and south pole on back side.

Normally magnet-treatment is given for about 10 to 15 minutes, once in 24 hours. The

treatment for chronic and severe diseases like Arthritis, Paralysis, Poliomyelitis, Rheumatism, Sciatica, etc., can be given upto 30 minutes once a day or 15 to 20 minutes twice daily, in the morning and evening with a gap of 10 — 12 hours.

There are innumerable cases treated successfully with magnets. It will not be appropriate to cite here individual cases. It will perhaps suffice to mention the specific ailments in which magnet-treatment has been found to be more effective. The ailments are: Cervical Spondylitis, Asthma, Eczema, Injuries, Aches and pains of all kinds, Paralytic conditions, Sleeplessness, Toothache, etc. The period of recovery depends upon the age of the patient, the nature of the disease, the chronicity of the ailment, etc. Sometimes only a few applications show good results.

Besides the relief in the main diseases, other beneficial affects are also felt by some persons e.g. healthier bowel reaction, free urination, rapid healing of small cuts and wounds, loss of excess fat and weight.

Magnetotherapy is beneficial not only in curing existing maladies and disorders but is also helpful in toning up the system and keeping it in order even when a person is in good health. It works as a preventive measure too. It enables one to feel fully vigorous and energetic. It is also useful in curing mental retardation in children and in improving concentration in elderly persons. In chronic cases, it is necessary to persist with the treatment for a considerable time, as regulation of internal systems in such cases takes time.

MAGNETISED WATER

Magnetic emanations pass through cloth, glass, plastic, rubber, stainless steel and even wood. Therefore, liquids like water, milk, juice, beer and oils kept in glass, plastic or stainless steel container become magnetised if the containers are kept in close contact with strong magnets for some hours. Colourless glass containers are preferable for this purpose.

Magnetised water has been found to be of great beneficial effect on human body. It helps in all diseases—specially of the digestive and the urinary systems. The continuous use of magnetised water enhances appetite, improves digestions, regulates acidity and bile. It moves bowels properly and helps in free flow of urine. It has been found quite effective in retention of urine on account of stones in kidneys and prostate enlargement.

The normal dose of magnetised water is 50 ml at a time, three or four times a day, for an adult, and smaller quantities for children according to their ages.

PRECAUTIONS:

The only precaution of importance is to avoid taking cold eatables and drinks, iced water or ice-cream, etc., during and for one hour and also bath for two hours, after the application of strong magnets. Hot drinks, milk, coffee, etc., can be taken even immediately after the application.

In the end, a few statements may be quoted. French Dr. F. V. Broussais has observed "If magnetism were true, medicine would be an absurdity," and Dr. Howard D Stangle of New York has said "Magnetism is a true science. Magnetism is among the truest things in life on earth and it is a subject that should excite universal interest."

VISIONS IN THE ARYAN LIGHT: SELF-REALISATION & SUPERMIND IN THE RIG VEDA—20

David Frawley

(Continued)

Section III

Further Aspects of Transformation

Navyam navyam tantum atanvate Divi Samudre antah Kavayah suditayah
The most luminous Seers have extended in Heaven, in the depths of
the Sea, a continuity that is ever-new

Dirghatamas, R.V.1.159.4.

The Horse Sacrifice (Ashva Medha)

Rig Veda, Mandala 1, Sukta 163

Seer—Dirghatamas

The most ancient, the longest and by all accounts the foremost of the Upanisads, the beacons of the Aryan light of Self-realization, begins characteristically with a detailed account and story of the great Horse-Sacrifice, Ashva-Medha, the foremost of the Aryan rituals. Many have wondered how this brutal kind of sacrifice could be glorified in the noble Upanishads, could be used even as an introduction to them. In what way can the horse-sacrifice represent the supremely rational, moderate and gentle Aryan light like the Buddha so well demonstrated? Was the actual butchering of horses being glorified according to some worship of animal spirits, which is certainly quite out of harmony with the Aryan sun-light religion of life, or according to the symbolic method of the seers is the horse-sacrifice just an elaborate metaphor of profound inner transformation processes? That there was some actual slaughter of horses in religious rituals is undoubted, but was this part of the outer religion or the inner religion? We may well criticize the idea of the sacrifice of animals in any form and refuse to look further into this teaching. Yet all religions are linked with the ideas of death and sacrifice. What is the Christian religion itself but the glorification of the idea of self-sacrifice for the good of all? Are we not to look deeper into the Christian religion because it is a kind of glorification of human sacrifice? It may well be objected that the noble self-sacrifice of Jesus, the Son of God, for the salvation of mankind cannot be rightly compared to the brutal animal sacrifices of primitive Indians. Yet were we as removed in time and culture from the Christian religion as we are to the Vedic religion we might only see the brutal fact of human sacrifice in it and not the spiritual values and principles which were behind it. Let us not be too hasty in our judgement of things ancient, any more so

than in our judgment of things remote. It is easy to mistake things in the distance for other things, particularly as there is always some pleasure in glorifying our own culture and beliefs. We must remember that our civilized Christian religion has inspired and justified many wars, in which many people, not just animals, were killed. Christianity has been a brutal religion of human sacrifice, not at some primitive altar but on the battlefield. The sacrifice of Jesus on the cross was used not so much as a prototype for our own self-sacrifice to God, as it was meant to be, but as a justification for our sacrificial extermination of our enemies of different beliefs. We turned the noble Self-sacrifice, Atma-yajna, of Jesus into a sacrifice of others for ourselves. So we have no real right to condemn any people as brutal, much less the ancients whom we see only remotely. Nor are we justified in judging the inner truth of a religion by its distortions in its outer teachings. The world is filled with the awesome, the magical and the wonderful which reason will never succeed in explaining. Let us therefore learn once more to commune with the ancients who attempted to commune with and understand the awesome mystery of life and not escape it into the superficial realm of reason, which avoiding the terror of the world forfeits also the glory of the Divine.

Is there any enlightened spiritual purpose to animal sacrifice we might ask? From the inner religion of onlightenment there is no possible justification for the sacrifice of life but the idea of the animal sacrifice can be a very apt metaphor for the sacrifice of our animal nature to the Divine, for the sacrifice of the ego composed of animal emotions. There is however an occult justification for animal sacrifice from the standpoint of the outer religion, which requires some patience and subtlety of mind to understand. The ancient seers were well aware of the spiritual limitations of ordinary humanity. They were also aware of the dangerous amount of violence stored up in the human mind which could potentially erupt in the form of crime and war. They therefore tried to institute a ceremonial purging of the collective psyche of its violence. They established the ritual sacrifice of animals to channel out this latent violence in the human subconscious. For the animal sacrifice invoked the violent animal tendencies in the mind, while the ritual setting according to inner laws formed a protective occult shield that carried these harmful energies off without allowing them to infect the conscious mind. The animal sacrifice was a kind of collective catharsis whereby the collective mind was purged of the violence which so easily grows within it. It was a kind of surgical operation on the human psyche whereby harmful inner poisons were removed. It required the overseeing of a sage, for if these animal tendencies were invoked in the wrong way, without the proper shielding of the ordinary conscious mind, they would just infect the ordinary mind and bring forth the violence they were meant to eliminate the possibility of. Even modern psychology, with its acquaintance with all the monsters of our subconscious, should be able to appreciate the psychological wisdom of the ancient seers in this regard. For the monsters of the psyche cannot be repressed. The limited life and consciousness of the ego restricts our massive inner energies and perverts them until they must eventually erupt through the ego in a violent and primitive form. It is not that the energy of our mind is necessarily violent and primitive but that the ego with its limited powers of awareness cannot handle the massive energies of our psyche. It can only drive them down into the subconscious where all our animal tendencies become gradually invigorated, when

it should drive them up into the superconscious, which however would require the self-denial which is the last thing that the ego really wants to do.

This is why all attempts to end violence by recourse to reason must fail. This is why modern rational civilized man is so addicted to warfare and violent forms of entertainment. He is too psychologically naive, too spiritually ignorant to deal with his own powerful inner energies, which if not used inwardly for transformation will be projected outwardly for destruction. These are energies which reason is impotent to handle. For man is much more than the rational. He is the animal and also the god, and when these are confused he becomes the demon. It is the purpose of the outer religion through its ceremonies to help exorcise the demons of the psyche. Yet if the outer religion is ruled not by men of wisdom but by vested interests even these ceremonies of exorcism may become ceremonies of invocation, giving these negative forces power in the open also rather than depriving them of their hidden power as they should. As long as men are not spiritual aspirants but prefer the way of the world they require the occult protection of various religious ceremonies. Otherwise there will be no peaceful culture or enduring social order. We must therefore learn to approach these rituals not from the naiveness of reason which would ignore the demons of the psyche even when they are blasting down the door, nor from the superficiality of a particular religious belief in which the ceremony becomes the sanctification of a separative dogma, but from a psychic realism which requires the periodic purging of the collective mind. As long as man does not have knowledge he requires ritual, for ritual is able to generate a particular occult power of protection even if not really understood. Even those whose knowledge is not complete can find much support in ritual rightly done. Even those who have knowledge can find in knowledge the supreme ritual. For there is not only the ritual of darkness, superstition and ignorance but also the ritual of light and knowledge, the Aryan ritual, which is the ritual of the Vedas and the basis for the rituals of real spiritual Tantra of later times.

The Aryan ritual is the manifestation of knowledge in action. It is an attempt to portray in the language of gesture the truths of knowledge that they may be communicated to the subconscious and to the body itself, that knowledge may enter into our outer life and gain the power to transform life. In this sense Vedic rituals are just a kind of knowledge practise, for only the truth that is realized in action is truly realized and known. The Aryan ritual is also an attempt to use action to end action. Action done as a ritual offering to the Divine is not binding on the soul of man. It not only does not create any further binding karma but makes knowledge a practical power in life. Yet to be really effective it must be done with a real inner contact with the Divine who is the supreme doer, of whom the whole universe is his great ritual action. It is only action which is not done as a ritual offering but as an attempt for personal gain that is binding. It departs from the great ritual sacrificial movement of the universe and, setting up a particularized action as an end in itself, casts us out into separation and sorrow. Part of the Aryan path then is to give up this separative profane way of action and to enter into the unifying sacrificial way of action. The various Vedic rituals are meant as exercises to introduce us into this more inward way of action.

The Vedic animal sacrifices were much like the later Tantric rituals in which wine and flesh were used. For in turning a vice into a ritual offering done only under very strict conditions it is gradually sublimated. For once an action has been made into a religious ritual,

imbued with spiritual power and intentionality, the stream of personal desire associations about it is broken. The psychic root of the act is altered and its hold over the mind begins to fade. This was the method of the seers, if they could not get people to give up those actions which bound their minds they turned them into spiritual rituals, so that divested of the negative intentionality of non-ritualistic purely personal action, the act itself would have to change eventually being deprived of its impetus. For it is foolish to get people to give up a particular action because they are taught it is somehow wrong according to the force of some external spiritual authority. For what is really wrong is not action itself, nor any particular kind of action considered by itself, but the intentionality of the ego whereby action is done for purely personal ends, by purely personal motives, to further or expand the separative ego-consciousness. Such actions are binding not because they are actions but because they are done out of the ego and are therefore separative and ultimately destructive in their consequences. It is the intentionality of the ego that is to be given up and not just action as if action in itself were evil. When we teach the mere rejection of action or of particular actions as if they were in themselves the real problem we are being psychologically naive. For such dogmatism will breed resistance in those who are open-minded and seeking understanding, while those who accept it will do so out of intimidation not understanding and will be led to mistake a superficial renunciation of action for a real change of intentionality, and for everyone these particular actions positively or negatively will be the focus of their attention binding the mind positively or negatively. The ancient seers were psychological realists. They realized that what was required was a real change of intentionality, action always being secondary to that. They realized that to make an issue of particular actions was only to create obstacles at the surface and not to directly handle the real problem. They saw that changing the intentionality would eventually bring about right action but that merely giving up action would just cloud the real issue of intentionality.

The entire universe is a vast ritual action. The rhythms of nature, day and night, the seasons, the movements of the planets around the stars, of stars around other stars, galaxies around galaxies, are all parts of the ritual dance of creation. All are part of the interlocking harmony of the unitary movement of life. This is the ritual of reality which the Vedic rituals were meant to help us enter into. For this creative ritual is transformation and to enter into it fully is to be spiritually transformed. For in the ignorance which is the ego we create our own artificial actions apart from the cosmic movement for purely personal ends. That is not only a fall from knowledge but a fall from action, not only a fall from God but a fall from creation. We isolate ourselves from the energy of creation and fall under the rule of inertia and repetition. Similarly if we give up this separative intentionality and learn to flow with life and move according to the laws and rites of the cosmos the whole energy of the universe will begin to enter into us and transform us. This universal creative ritual does not bind the cosmic spirit but manifests it. So too if we enter into it it will cause the spirit to manifest in us also. This whole question of knowledge and action, of ritual, has many sides and subtleties. Truth can be called action as well as knowledge. It all depends upon the language and intentionality. In the Veda where many terminologies are used of a very subtle nature, dogmatic or rational conclusions are misleading. The black and white conclusions of the rational mind have no authority in the intuitive realm of the Veda with all its myriad radiances, subtle



tones, hues and shades. For understanding has color and comprehends the *whole spectrum* a delicacy which alone can deal with the very subtle problems of our psyche. The color-blind rational mind can scarcely appreciate the Veda and is apt to mistake deep tones for darkness. So too in dealing with the rational mind a language of black and white must be employed, a language of either-or, knowledge or action. While this may serve to set things forth in a general sense it is too simplistic to deal with particular issues. The modern age demands a more subtle and comprehensive expression as the dogmatic assertions of the past have long since reached their limits. Ritual can again be looked at creatively and symbolically thus reclaiming another effective way to truth.

It is said that non-violence, vegetarianism and worship of the cow were not part of Vedic culture, because animals including the cow were sacrificed. We would say that the Vedic sacrifice of animals on the contrary is evidence of these practises. For the seers, realizing that the human tendency to violence could not just be repressed, instituted an occasional ritual sacrifice of animals to maintain a more general state of non-violence. For they taught the people that the sacrifice of animals could only be done for religious purposes, that animals were symbolic manifestations of the spirit, sacred creatures who belonged to the gods to injure which was to insult the gods. The sacrifice, instead of giving the people the impression that animals could be freely slaughtered and eaten, created an aura of the spiritual around the animal so that it could not be used for purely personal purposes. To the Vedic people animals were not mere commercial items to be used or killed according to human convenience. They were symbols of the gods and their powers. The Rig Veda says, VIII.100.11 : 'Devim vacam ajayanta devas, tam visvarupah pasavo vadanti, meaning the gods generated the Goddess Speech (Vak), her animals of every form speak.' The seers saw animals as the very language of Vak, the Divine Speech. For there is a peculiar numinosity about animals, a psychic power based on their more primal nature, which lends itself better for expressing the Divine in all its beauty, terror, primalness and mystery, which more familiar anthropomorphic gods and goddesses do not have. Animal gods more readily communicate to the depths of the psyche whereas human gods often appeal only to the emotions. With such a spiritual appreciation of the animal we cannot imagine that they were slaughtered with anything but great discretion. For to sacrifice is to make sacred and what is made sacred through sacrifice cannot so easily be used for profane ends. That animals were sacrificed is thus quite in accord with them also being regarded as sacred. We must remember however that as the ancient spiritual cultures declined their rituals, originally done simply and with great reverence, became mere circuses in which the number of animals slaughtered became the main thing. It was this degenerate sacrificial culture that the Buddha and others spoke out so clearly and wisely against. Yet it is no more the measure of the real power of ritual than are all the sectarian disputes of the philosophers the measure of the real power of philosophy. Even so the actual slaughter of animals belonged only to the outer religion, for the common people not for the wise. It is no more the real Aryan sacrifice than were the ordinary heavens of later times, the goal of the outer religion, the same as liberation, the goal of the inner religion.

The following hymn, perhaps the most significant statement in all the Vedas on the real meaning of the Horse-Sacrifice, is concerned only with the inner, symbolic sacrifice. It shows

quite clearly that in Vedic times the outer sacrifice always had an inner sacrifice which was the real teaching. The Upanishads did not internalize the Vedic meaning of sacrifice which was merely an outward and ritualistic act. They merely carried on the inner aspect of the Vedic sacrifice as the Brahmanas carried on only the outer aspect. The hymn previous to this, 1.162, deals more with the outer aspect of the sacrifice though even in it many clues to the inner sacrifice are also given. These hymns on the Horse-Sacrifice of Dirghatamas introduce his long hymn no. 164 which is perhaps the most exalted and mystical of all the Vedic hymns and can rightly be called an Upanishad. The Brihadaranyaka Upanishad is indirectly referring to these hymns by the nature of its introduction, starting the inner teaching with the Horse-Sacrifice. This hymn deals also with the ultimate issues of death, transformation and liberation, for the sacrifice is the mystic death and transformation, the mystic birth and liberation.

REFLECTION

When we pause to reflect on our lives, we may become conscious of qualities we once had but have now lost. Innocence and youthful, exuberant enthusiasm may come to mind. It is then we need to remember that life is a process. Some things simply cannot be held on to. In their place, however, there may come a deeper appreciation of life, and a greater awareness of what is true and lasting and beautiful. Let your reflection fill your heart with gratitude for what you have now.

From The WORD

THE PRESENT ILLS OF LIFE & THEIR REMEDY

Jibendra

The definition of civilisation, its signs and characteristics have so often and so thoroughly been gone into in the recent and past history of mankind that they do not need any re-iteration here. If adherence to moral and spiritual values constitutes civilisation, then admittedly we are not living now in a civilised world. This deterioration of moral and spiritual values applies equally to individuals and nations of the whole world as we know it at present. There is hardly any exception. No country or community can claim to be completely civilised in the light of what constitutes real as opposed to faked civilisation barring some hundreds, nay, even thousands of individuals to be found amongst the various nations who constitute the world community to-day.

What are these moral and spiritual values which are the core of civilisation? They are certainly truth, honesty, sincerity, uprightness, kindness, love, compassion and right and just dealings between individuals and between nations. Do we find these among men and nations of the world to-day save a few thousands here and there? But a few thousand people do not constitute a nation; they are to be considered rather as exceptions than rules to the all-round deterioration of moral and spiritual conduct which has unfortunately overwhelmed the bulk of humanity. In international relations hypocrisy, insincerity, dishonesty, falsehood, treachery and suspicion have come to govern the conduct of nations.

A civilised existence would ensure freedom from fear and suspicion in our individual, national and international relations. No treachery or breach of faith should vitiate individual and collective life. Mentally, humanity has progressed beyond imagination from the beginnings of our ancestors, the cavemen, hunters and nomads who lived more or less animal lives though they were far superior to the animals in intelligence. But having once settled to agricultural life, men developed various arts and sciences. A fairly civilised existence commenced with pursuits of higher arts and sciences. Music, poetry, literature, painting, architecture, sculpture were cultivated. A collective life with ideas and ideals of philanthropy, humanitarianism and social services was built up in course of a few centuries. Medical, engineering and other sciences grew. Man began slowly and consciously to master his environment. Navigation developed from its crude beginnings. And the industrial revolution with the discovery of steam power brought about a thorough revolution in men's and nations' external lives.

With the growth of international trade and commerce came the phenomena of colonialism. The use of fire-power enabled the colonial powers to conquer other people's lands and territories and exploit their human and material resources for their own aggrandisement to the infinite misery of the conquered people who were turned into slaves of the conquerors. Thus selfishness, greed, tyranny and exploitation came to take the place of love, sympathy

and understanding of others which formerly characterised the life of a simple and primitive people. Greed, rapacity, treachery and violence took the place of their opposites with the result that men became more and more brutalised in their dealings not only with their inferiors but also with other fellowmen of their own ranks. Two great wars were fought ostensibly to ensure peace but really to entrench the superior powers in their newly acquired territorial possessions. This has continued to this day and international relations have so much deteriorated that double-dealing, duplicity, treachery and spying are no longer counted as something wrong, harmful and uncivilised but are resorted to as a matter of principle which justifies the dictum: Everything is fair in love and war. This is the state at which the so-called civilised human beings of the day have arrived. What farther degeneration awaits humanity is known only to the gods.

The age-long remedy suggested for this downward trend of humanity has been, since the time of the Buddha, to inculcate moral teachings which are universal in principle and applicable to all. But from the results it is clear that no amount of moral teaching and preaching is effective for transformation of the crude human nature however mentally enlightened. So, Buddha's teaching of *ahimsa*, non-violence, love and compassion has come to naught. Latterly, in our days, it was sought to be revived by Gandhi but his powerful advocacy of truth and non-violence has also become ineffective in the life not only of humanity in general but of his own countrymen in particular and he had to acquiesce in the outburst of violence that overtook the whole country following his Quit India slogan in the early forties of this century.

It is a tragic irony of fate that the apostle of non-violence should himself fall a victim to the bullet of an assassin. Political murder and violence have since become a common-place all over the world. Only this year there have been attempts on the lives of President Reagan, Prime Minister Indira Gandhi and the assassination of President Sadat.

Lying, violence, insincerity, hypocrisy and dishonesty have become rampant in the whole world and have almost turned into a way of daily life of mankind. Commercialism is the bane of the day. And profit-making being the sole motive behind commercialism, it is to earn money any how, by hook or crook, by means fair or foul that has become the order of the day. More than 200 years ago, the Irish poet wrote in an inspired vein: Ill fairs the land to hastening ills a prey/Where wealth accumulated, men decay. This truth is more than amply borne out by the insane craze for accumulation of wealth both individually and nationally and the inevitable result is the decadence of all moral and spiritual values which is sure to lead men and nations to utter and absolute ruin.

What, then, is the remedy to arrest this downward trend of human mentality which claims to have reached the acme of civilisation because of its scientific and technological achievements? A journey to the moon or space shuttles has certainly not solved the many complex, subtle and intriguing problems of human life. The many mechanical and electrical gadgets may have added to the comforts and luxuries of physical existence and instant communication by means of radio and television may have brought humanity closer but they have not certainly solved the basic problems of selfishness and ego. For the ego is a falsification of our true individuality by a limiting self identification of it with one mind, one body and one life which are constantly changing from birth to death. What then is the true being



which animates us and is changeless, eternal and infinite? A little reflection will convince us that it is not the mind much less our life and body which is eternal and imperishable, and makes us one with all and with God who is the One and Unique source of this manifested creation rich and varied and manifold in nature. This is the Spirit, Atman or Brahman and it is to the discovery of this secret entity in us that all our human life and effort have to turn to make our lives happy, peaceful and blissful with the antecedent omniscience and omnipotence (knowledge and power) which are lacking in us at the present. To rise above our ignorant, narrow and selfish mentality which is the creation of the ego-principle in us which sees and acts in division, separation and distinction is then, the first and foremost task of a really enlightened and civilised humanity. The rest are only ancillary and secondary to this principal object of our life which is to discover the divine Reality in us in place of the Ego. A new orientation of our life from the ignorant mental to spiritual and supramental consciousness is the call of the Spirit in us and to ignore this call is to invite certain defeat, death and disaster both for men and nations. It is the heightening, widening and deepening of the ignorant mental to the spiritual and supramental or truth consciousness that is the need of the hour. The task is no doubt difficult and arduous but this is the only remedy for the present ills of life. There is no other way.

A PHILOSOPHY OF LIFE

Here, we are *all* born to pay our nature's debts—
Ignorance, folly, disease and sundry other states.
These are the high ransom the soul must pay
To free itself from nature's evil and intricate way.
Therefore,
Our reliance must be on God and not on men
However great, good and powerful they may be.
Death, desire and incapacity—these three
Are still on earth the reigning sovereign.

EXPRESSION

The opposite of expression is repression. When we repress our honest feelings, it may cause complications. We are not, however, free to express all our feelings; so the question of which feelings to express is constantly with us. There is no easy answer to that, but it is helpful for us to realize that the greatest creation of man is a loving expression of self. Personality and character are our gifts to the world. Learning to express our feelings in a positive manner is a worthy goal.

From the WORD

THE SECULAR HUMANISTS DECLARATION OF 1980

A CONSIDERATION

Desmond Tarrant

A new journal has just been published in New York called *Free Inquiry*. The editor is Paul Kurtz and he has written with the first issue a declaration on behalf of secular humanism.

This was reviewed in *The New York Times* on October 15th, 1980, by Kenneth A. Briggs, who shows that secular humanism has many scientific and intellectual supporters all over the world. Sir Julian Huxley was a founder member of evolutionary humanism; humanism seems to think that man must be self-sufficient in a godless universe that has no care for, or interest in him, one way or the other—that man is a chance product or accident of nature.

Among the American signers are Dr. B.F. Skinner, the Harvard psychologist and Isaac Asimov, the scientific writer; European signers include Francis Crick, who won the Nobel prize for his work on D.N.A.; Barbara Wootton, deputy speaker of the British House of Lords, and Dora Russell, wife of the late Bertrand Russell. It is a formidable array.

Let us look at this document and see if it seems to tell the whole truth or merely a half-truth.

The editor claims that countless millions of thoughtful people have accepted secular humanist ideals, have lived significant lives, and contributed to a more humane and democratic world, helping to apply science and technology to improve the human condition. He adds that hundreds of millions have been released from blind faith and superstition encouraging them to develop intelligence and apply it to man's many problems.

The ideals he sets out are:-

1. *Free Inquiry* This is a first commitment. Dr. Kurtz apposes all tyranny by 'ecclesiastical, political, ideological or social institutions to prevent free thought.' Most thinking people in the twentieth century would agree with this requirement, although both communists and capitalists, who control the major channels of communication, seem hostile to the truth if it undermines their authority and makes for change, however much this change may be needed.
2. *Separation of Church and State.* History, it is claimed, shows that minority opinions are in danger with an established church. 'Clerical authorities should not be permitted to legislate their own parochial views—whether moral, philosophical, political, educational or social—for the rest of society.' Most of us would now go along with that.
3. *The ideal of Freedom.* The movement is directly opposed to the many forms of totali-

tarianism in the world. They want freedom of conscience and belief and political liberty with majority rule. They want freedom from 'jingoistic government control'. They want people to be free to compete in the market place, free trade unions, and the right to private property. All these should be basic human rights and, again, most enlightened people would agree although these basic rights are frequently absent in actual fact whatever the surface claims.

4. *Ethics based on Critical Intelligence.* The movement disagrees with basing moral systems on divine authority; it prefers ethical conduct to be subject to critical reason, the aim being to develop autonomous and responsible people able to make choices based on the understanding of human behaviour. Dr. Kurtz states: 'Morality that is not God-based need not be anti-social, subjective, or promiscuous, nor need it lead to the break-down of moral standards.'

However, they claim that it is possible to lead "meaningful" lives without religion. One of the names the editor quotes as a secularist is Albert Einstein, but Einstein was a profoundly religious man who said: 'Science without religion is lame, and religion without science is blind.' This seems more like it. If there is no hypothesis stating as a foundation that life is so complex that it needs a Prime Mover to give it meaning, irresponsibility tends to follow, and this leads to anarchy and chaos, to social breakdown as a matter of historical fact.

5. *Moral Education.* Humanists want moral education for young people but not indoctrination in a faith before they are capable of thinking for themselves. Humanism is presented as a method for the explanation and discovery of rational moral principles. They wish to encourage moral virtues, intelligence, character, moral awareness, free choice and an understanding of the consequences of choice. They do not think it moral to baptize infants, to confirm adolescents, or to impose a religious creed on young people prematurely.

6. *Religious Skepticism.* Humanists are generally skeptical about supernatural claims while recognising the importance of religious experience, "that experience that redirects and gives meaning to the lives of human beings." But what is this if it is not an acknowledgement of a Creator operating immanently throughout his creation?

It is stated that Symbolic and mythological interpretations of religion often act as rationalisations for a sophisticated minority, leaving the majority of people to flounder in confusion. Surely then the aim should be to simplify, to clarify and to publicise as widely as possible, rather than simply deny these interpretations. Man's myths have been fundamental in his evolution; they may well have been dictated to him (like Joan of Arc's "voices") in his primitive state (through the right half of his early "brain") as the Creator worked his will with his creation. Myths need to be kept up to date and the values they enshrine carefully kept and disseminated to avoid psychic and social breakdown.

Dr. Kurtz considers that the universe is a dynamic scene of natural forces that are most effectively understood by scientific enquiry. This may well be true, but science can tell only part of the story; it does not tell the whole story while today providing an essential anchor to valid objective speculation. He adds: "... we find that traditional views of the existence of God either are meaningless, have not yet been demonstrated to be true, or are tyrannically

exploitive.' Humanists reject the idea that God has intervened directly into history but we can have no objection to that if the Creator is writing the History from cell to exploding supernova. But they also reject the idea that God has revealed himself to a chosen few. Here is where we should perhaps pin-point genuine mysticism as a form of revelation (e.g. Jung's meaningful coincidences) which seem to give glimpses of the Artist at work. When it is accompanied by feelings of ecstasy implying heightened responses which could represent another form of existence far and away better than that on earth the person who has experienced this is justified in using this in part verification of the fundamental hypothesis that where something has been made there must be a Maker and this Maker can reveal himself. This is very different from the claims of emotional hysteria.

Humanists believe man is free and responsible for his own destiny; they deny the divinity of Jesus. But it is beginning to look as if it is the gene complex interacting with the environment that is making our destiny and if the Creator is immanently occupying all, then all are, for good or evil, "divine" or potentially so when they wake up and come to their better Selves.

7. *Reason.* Dr. Kurtz says that Humanists know of no better substitute for the cultivation of human intelligence than Reason. But we should remember that aids to reason can come from the illuminating flash of intuition. In a way, intuition can be a form of speeded up reason when long periods of thought suddenly produce an answer, quite apart from the value of E.G. dreams as a source of that understanding towards which Reason is striving. So here again, Humanists seem to need to broaden the base of their thinking and ideals; willy nilly this demands room for religion and spiritual and artistic vision. Reason alone is not enough.

8. *Science & Technology.* The scientific method of enquiry, though imperfect, is regarded as the most reliable way of understanding the world. If it is used as a foundation on which all the departments of man's awareness can build, this seems quite acceptable. Dr. Kurtz writes that he recognises the need to balance scientific and technological advances with cultural exploration in art, music, and literature. It should be stressed, perhaps, that all these departments of experience need to be fused together to understand as much of the whole as possible. In the twentieth century most of our imagination has gone into science leaving the arts virtually destitute, limiting them largely to the representational instead of rounding out experience in the interest of synthesis and the tranquility of understanding and peace, which is the chief justification of both the cause and effect of Art.

9. *Evolution.* It is pointed out that in 1980 this theory is being attacked again by religious fundamentalists. While it may not be in its final form or perfect in all its past, this theory is now generally accepted as established and this should be made clear in the classrooms. Most would agree with this.

10. *Education.* Dr. Kurtz believes that the popular channels of communication 'cater to the lowest common denominator and have become banal wastelands.' There is an urgent

need to raise standards and do away with the pro-religious bias. If by this is meant the reduction on television, etc., of cant and hypocrisy, no one would disagree while remembering the need to present and explain genuine religious experience in a society worshipping Mammon as never before.

Conclusion. Secular humanism looks forward with hope, committed to the ideals of reason, freedom, individual and collective freedom, and democracy throughout the world.

This is fine, and would be supported by all well-intentioned people of both sexes and all colours. But without a Prime Mover it has a vacuum at its centre. This can lead to loss of impetus because of the lack of ultimate purpose. Edmund Burke in *Reflections on the Revolution in France* called man the Religious animal. Man wants to know what made him, why he is here, and what is going to happen when his bodily machinery wears out.

Humanism is, thus, really just a half-truth, a starting point not a culmination. However, we seem to be so made that if we embody these principles of humanism long enough, acting them out in our daily lives, eventually our biochemistry changes the metabolism so that we acquire religious awareness and understanding and the dangerous vacuum is filled. So it is, perhaps, worthy of support.

Dr. Kurtz concludes by saying he thinks it possible to bring about a more humane world based on reason, tolerance, compromise, and negotiation with revision in the light of criticism. This, surely, is all that anyone could ask for bearing in mind that out of the vicious cruelty of natural selection slowly but surely is evolving more and more Intelligence. The higher the Intelligence, the higher the Purpose.

Thus, finally, we should all join hands with the Supreme Intelligence behind it all.

ABSTRACTION

Have you ever been introduced to "Mister Unreal"? He is the one who seems to deal with abstractions and never faces the reality of life. Let's not allow such a person to make us think that all abstractions are bad. Einstein dealt with abstractions constantly, but he set about to prove that they were real. You may say, "But I am not Einstein." Let's look at a practical example: If you say, "I know there are ways in which I can improve my state of physical well-being," what you say is an abstraction; if you find out what these ways are, and then do them, that is practical action.

From The WORD

LET US BE HELPFUL IN CHILDREN'S DEVELOPMENT

Keshavji

In the year 1953 when The Mother's little booklet "Ideal Child" was published on its cover was printed '*Let this book reach every child*'.

All that we have not been able to do shall be done by the child of tomorrow; only let us respect him as "the father of the man" instead of what we have been doing so far—ignoring him as a mere child—and give him opportunities for development.

It does not matter that to-day we are passing through periods of heaviest storm or that we are lost in the deepest darkness. Remember that we are also beholding the shining glimmer of the morning sun and that there is no doubt about the sparkling and scintillating invigorating brightness this shall produce now in no time.

To-date this little booklet has been translated in 14 Indian languages (Gujarati, Hindi, Sanskrit, Sindhi, Marathi, Urdu, Panjabi, Bengali, Oriya, Assamese, Tamil, Telegu, Malayalam and Kannada) and 6 European languages (English, French, German, Italian, Spanish and Flemish). It is still being translated in other languages.

About 9,00,000 copies have been distributed free to children of various countries of the world and orders and letters for the same have been received from almost all the 24 States of India, also the States around India namely, Nepal, Bhutan, Pakistan, Bangladesh, Sri Lanka, Singapore, Maleyasia, Fiji Islands, countries of Europe namely United Kingdom, Germany, France, Belgium, Switzerland, Italy, Gibraltar, Denmark, Sweden, and Soviet Russia; countries of Africa namely Nigeria, Kenya etc; Australia and countries of America namely New York State, the States of Michigan, Wisconsin, Illinois, Virginia, California, Maryland, Florida, Argentina, Mexico, Cuba, Columbia, Peru, Panama, Bolivia etc. and world organisations such as the United Nations, Rotary International, Jaycees International, Universal Children's Garden, Unity in Diversity Council and Goodman Counselling centre etc. . .

Following is a portion of a letter received from Argentina, South America:

"We have received your letter of 27-7. If you will invite us to join in the distribution of the book "Ideal Child", let us say that we are conscious of the importance and the responsibility thereof. We shall deem it our good fortune that Divine Mother gave us such an opportunity and if we shall fulfil her wish we shall not only develop ourselves but shall come closer to The Mother spiritually. In that booklet is contained the essence of the Mother's message. If we can plant this divine seed in the minds of the children, we shall be making a small contributory offering in the evolution of the future Man."

In India there are about five crores or more of children and to distribute one copy each free to them, a minimum sum of one and a half crore rupees is required.

Any individual wishing to cooperate in this work can do so by sending us a contribution of Rs. 300/- for 1000 copies or Rs. 150/- for 500 copies for free distribution anywhere

in India and if he wishes us to despatch them in India or anywhere in the world arrangements will be made to do so on his behalf on letting us know the name and address together with the contribution. All payments made will be issued with receipts which are Income-tax free.

All cheques or Bank Drafts may kindly be made payable to "Sri Aurobindo Ashram" Pondicherry and sent to Keshavji, Sri Aurobindo Ashram, Pondicherry-605002, India. For overseas orders the contribution for 1000 copies despatch by surface mail is Rs. 600/- or \$ 80 should be made payable to "SABDA, Pondicherry", in U. S. Dollars payable in India or in U. S. A.

The present scheme outlined here is to enable all children of the world to have each a copy of the booklet "Ideal child" by The Mother. We invite everyone who sincerely wish to do this work to cooperate with us and help us. Once more we remind you for an offering in this sacrifice being performed for the development of the children of the world.

PRAYER OF THE STUDENTS

The Mother

"Make of us the hero warriors we aspire to become. May we fight successfully the great battle of the future that is to be born against the past that seeks to endure; so that the new things may manifest and we be ready to receive them."

ESTEEM

Self-esteem is a basic need that we all have to fill in order to live life in a positive manner. It has nothing to do with arrogance or egotism, and it is not acquired in a day. Self-esteem accumulates over a long period of time, and it includes knowledge of our failures and successes, right decisions and wrong ones, weakness and strength. Over this period of time we learn of the inner powers and resources we have to help us meet challenges. Knowing self-esteem through this process serves to add success to our life.

From the WORD

STUDENT'S PAGE

EDUCATION (3)

I can go on and on talking about Education, pouring out my indignation about today's rotten system; and similarly I can go on telling about the school to be. The future school will be a place where nature will teach, where wisdom will be kindled like a fire in each individual, where each will be sacred, and love and dedication will be prized above all.

This may seem impossible to those pessimistic grown ups who have forgotten that they too were once children, that they too had conjured up a world of perfection, beauty and love once; but this has to be and will be. There is no doubt about it. It is now in our hands, in the hands of the children of the Future to bring about a change, and hasten the arrival of Paradise on earth.

Already there is a global aspiration and a new deluge is coming upon us, not to drown us but to cleanse us, not to finish life but to create a new life. It is not uselessly that for so many centuries man has looked forward and aspired for a new world; it is not uselessly that we dream and plan for as Anatole France once said:

To accomplish great things,
we must not only act but also dream,
not only plan but also believe

(Concluded)

LUNA (15yrs.)

God cannot cease from leaning down towards Nature, nor from aspiring towards the Godhead. It is the eternal relation of the finite to the infinite. When they seem to turn from each other, it is to recoil for a more intimate meeting.

SRI AUROBINDO

REVIEWS

GREATNESS & LIMITATIONS OF FREUD'S THOUGHT by *Erich Fromm*
Jonathan Cape, 1980, 147 pages, £ 4.95.

Erich Fromm died at his home in Switzerland in March, 1980. He had lived a full and useful life becoming psychoanalyst, moral philosopher, and social critic. He emigrated from a Nazi dominated Germany in 1934, and became an American; he held posts at numerous universities after receiving his doctorate from Heidelberg at the age of 22. He lectured all over the world and gave us the concept of alienation that is now part of our general psychological understanding.

In contrast to the biological pessimism of Freud, Erich Fromm believed more in the great potential within us all, using imagination, reason, and will to overcome unconscious forces.

To begin with, the author deals with some of Freud's most important concepts, and shows how they are rooted in Freud's bourgeois hierarchical background. A chief aim was control of the instinctual drives of the id by the ego and superego if the individual and his environment are to remain in harmony and balance. This involves "control". The psyche is supposed to be controlled by the authority of the ego and superego as society is controlled by a ruling minority. Fromm notes (P.7): 'The danger of the breakthrough of the unconscious carries with it the danger of a social revolution.' It seems to be what is happening in many places today especially with the collapse of religious belief.

Erich Fromm is very hard on Freud's tendency to regard women as inferior to men. Freud seemed to think that once the male had "conquered" the woman she was fit only for doing the housework and looking after the children. Freud is considered to be trapped in the bourgeois view that the "love object" is simply another possession. Only possessing the "love object" can preserve the self-regard (or self-conceit?) of the lover according to Fromm's interpretation of Freud's view of love between the sexes. By controlling the female, Freud is able to overlook his dependence on her, an attitude very typical of nineteenth century Europe and Victorian England.

Next, Fromm examines what constitutes the genuine scientific method of enquiry and he concludes that Freud fulfilled all the necessary requirements of the true scientific approach. He says (P.15): 'If we understand by the scientific method a method based on the belief in the potency of reason optimally free from subjective prejudices, detailed observation of facts, formation of hypotheses, revision of the hypotheses by the discovery of new facts, etc. we can see that Freud certainly was a scientist.' He says Freud offered one of the earliest examples of System Theory. It is necessary to understand the whole to understand the part and this is what Freud tried to do.

The author deals next with the greatness and limitations of Freud's discoveries, the

first being the unconscious itself. Erich Fromm notes (P.23): 'Freud's discovery was that what we think is not necessarily identical with what we are; that what a person thinks of himself may be, and usually is, quite different or even completely in contradiction to what he really is, that most of us live in a world of self-deception in which we take our thoughts as representing reality.' Freud reduced much thought to the rationalisation of drives. All this had far reaching effects on western thought, philosophy, and ethics.

Erich Fromm stresses (P.25) that it was a blind spot of Freud that bourgeois society was identical with civilised society; materialistic philosophy and the widespread repression of the awareness of sexual desires were the basis from which Freud constructed the contents of the unconscious. Fromm believes this is a limitation as there are more sources of conflict in *homo consumens* than Freud allowed for.

The author states that Freud discovered the Oedipus complex, and considered it to be behind every neurosis. He examines this myth closely to consider that incest is not the real conflict in the situation but the clash between the matriarchal principle of equality and democracy represented by Oedipus and the principle of patriarchal dictatorship.

Next is examined the crucial concept of Transference whereby the patient transfers an earlier attachment for one of his or her parents to the analyst. Fromm considers this insight of Freud to be part of Freud's genius as an analyst and he deals with group transference towards figures regarded as saviours no matter what the real truth is, thus unearthing an important part of the unconscious mechanism of societies.

Similarly he examines Freud's concept of Narcissism, which can wear many masks. 'To inflict a wound on a person's narcissism may either produce a depression or an unforgiving hate.' (P. 51). Again with the mass worship of a politician for example, we see how important it is to understand the nature of genuine leadership. Fromm notes that group narcissism is a phenomenon of the greatest political significance; '... group narcissism can be produced by the basic structure of society ...' (P. 53). He examines this and its consequences. He notes about personal antagonism that it is a necessary effect of an economic system that is built on ruthless selfishness and on the principle of seeking advantages at the expense of others and the worship of industrial production.

The author next examines Freud's concept of character. He had 4 types of character structure which the average person develops through although he can be arrested in any one. These are oral-receptive, oral-sadistic, the anal-sadistic and the genital or mature person. Erich Fromm explains Freud's meanings of these types and reckons that the study of character as pioneered by Freud has hardly begun. All these characters are rooted in the libido or sexual drive. The author discusses Freud's concept of character, and broadens it into social psychology whereby we can see how character can be moulded by external social forces.

In dealing with Freud's great discovery of the effects of early childhood, Erich Fromm believes Freud did not give enough emphasis to the influence of the genes in the formation of character; for Freud it was the family which was the chief factor.

For Freudians the character was more or less formed by the age of 7 or 8, but Fromm believes the empirical data does not entirely support this (P.66). New experiences in later life can change a person's attitudes completely.

Fromm said that Freud was the first to give the interpretation of dreams such a systematic

and scientific basis. Freud called this the royal road to the understanding of the unconscious. 'Dreams were for Freud the disguised expression of fulfillment of sexual wishes' and this was the 'fundamental insight which Freud brought to the field of dream interpretation.' (p.71).

Fromm broadens this basis of interpretation to make the dream include any wish, fear, or thought or insight into one's own situation or into the personality of others. He deals with what he regards as certain limitations or narrowness on Freud's part which limit his scope as an interpreter of symbols, and he deals with the symbolic language of dreams. He concludes that, 'We are not only less reasonable and less decent in our dreams but that we are also more intelligent, wiser and capable of better judgment when we are asleep...' This is why he believes that dreams contain not only irrational desires but deep insights.

Towards the end of the book Fromm deals with and examines Freud's theories on the life and death wishes or instincts. The author discusses the difficulties, the anomalies, Freud had in presenting these instincts. He states (p.122), 'Freud was a prisoner of the feelings and thought habits of his society, which he was unable to transcend.' As a result Freud was trapped in a dilemma between himself as a theoretician and as a humanist. This can be seen in a number of Freud's later postulates including the strict conscience or super-ego as a manifestation of the death instinct.

Freud's hope for civilisation was in countering the all pervasive death or destructive instinct by Eros or the constructive instinct embodying love both sexual and non-sexual. Fromm goes into detail in examining these arguments and shows certain contradictions in Freud's views. Freud seemed to think that civilisation itself produced constitutional and hereditary repressions, and Fromm illustrates certain difficulties in accepting this. Primitive or pre-historic man was not more but less aggressive than civilised man. Fromm thought it an important part of the task of research to clarify these matters.

Erich Fromm concludes his book with a brief treatment headed, 'Why was Psychoanalysis Transformed from a Radical Theory to One of Adaptation?' He points out that Freud discovered that a great deal of our conscious thinking only veils our real thoughts and hides the truth. He wrote that Freud's discovery could have led people to see society for what it is and to change it in the interest of the majority. He explains why this was not to be and how Freud's psychology became tamed into a liberal theory of adjustment.

However, perhaps all is not lost and as we come closer to our real selves through inexorable evolution even these "adjustments" may be sufficiently for the better. The alternative involving the hydrogen bomb is horrible to contemplate.

Desmond Tarrant

**A TREASURY OF FABLES—By A. N. Bhat. Part I, Pages: 106. Price: Rs. 9/-
Published by the author at Bristol Photo Stores, Sir P. M. Road; Fort,
Bombay-400 001.**

The art of writing fables, scholars believe, is dead with the great fabulists whose names are not as popular as their works. Those tellers of fables who ventured later didn't write fables on a large scale. A. N. Bhat through this book, has infused life into the dead or dying art of writing fables. These original fables, like the traditional ones, convey a principle of behaviour through the transparent analogy of frankly fictitious, though plausible, actions of animals, men, gods or inanimate things. All characters here act according to their natures, the only exception being the animals who have the gift of speech. These tiny tales themselves are compressed, dramatic and humorous. Sometimes witty, sometimes funny and most of the times wise, the morals appended in the form of proverbs are sound.

The term 'fable', in the earliest sense, merely meant 'plot'. Perhaps it is because of this, writers quite often lift these plots for their stories. Surely this treasure house of fables will enjoy such a privilege of being a work of reference and A. N. Bhat deserves to be classed among the best fabulists of the world like La Fontaine, Lessing and Ivan Krylov.

P. Raja

Possession in oneness and not loss in oneness is the secret. God and Man, World and Beyond-world become one when they know each other. Their division is the cause of ignorance as ignorance is the cause of suffering.

SRI AUROBINDO

Man is God hiding himself from Nature so that he may possess her by struggle, insistence, violence and surprise. God is universal and transcendent Man hiding himself from his own individuality in the human being.

SRI AUROBINDO



RESPONSIBILITY OF WORLD AND NATIONAL LEADERS

Present world institutions, including the United Nations and its Allied Agencies and non-governmental organisations working for the emergence of a workable world order, world government, world community, global civilization, International understanding and cooperation, prevention of arms race and war, disarmament, are not unfortunately adequate instruments to meet the challenges of world problems facing humanity in increased numbers and which are, without doubt, becoming more difficult of solutions. The world is passing through an unprecedented crisis and looks to be drifting towards a disaster.

TO OUR MEMBERS AND FRIENDS

Problems Facing World Community:

World conditions are obviously very different today from those of any former age. Modern transport and communications have made this world small and physically one. The outer life of man has changed immensely and there are indications that the changes will be more rapid and radical within the next two decades. Formerly it took several centuries for the population to double itself, but now it is likely to double in two or three decades. The industrial and agricultural production has increased manifold and is continuing to increase. Man landed on the moon, and is dreaming of space travel, building cities in space and the colonisation of other planets. There are great upheavals around the world for justice, fair-play and readjustments of human relations and for making all human beings free from discrimination on the basis of race, religion, sex, or otherwise and free from exploitation of the weaker sections of the population. The common man, as never before, is aspiring to participate in the processes, procedures and fruits of civilisation. The world has reached a stage when the actions of each nation, and to some degree of each individual, affect our collective destiny.

All these changes and developments have created many world problems, some of which can hardly be solved by a single nation, however affluent or powerful, and the need for cooperation and collaboration, instead of competition and confrontation has become imperative. To enumerate only a few of the many problems which the world faces:

there is a danger of a nuclear or biological and chemical warfare and consequent large scale destruction of life and crash of civilisation. Population is increasing at such terrific speed that the present rate of the economic growth is definitely insufficient to abolish poverty, hunger and diseases in the major part of the world. There is a serious danger of the pollution of land, air and water and the reckless use of the resources of the earth. There is an urgent need for law to regulate space exploration, particularly to prevent use of space for military purposes. It is also essential to use sea-beds for the common good of humanity, for which purpose the U. S. A. has to be persuaded to fall in line with the world public good and opinion. Steps must be taken to narrow down, as quickly as possible, the gap between the rich and the poor within nations and also the gap between the rich and poor nations. The dialogue between the developed and developing nations must continue to reach the goal of International Equitable Economic Order. It is essential to evolve reasonable international monetary system and a just and fair international system of trade for the benefit of all the peoples of the world. It is also essential that the thefts of articles of art are prevented and old cultural monuments are preserved. Hijacking and violence on national or international scale must be firmly dealt with and prevented. These and many other problems require proper international collaboration and cooperation and some form of world order or world union, preferably Democratic Federal World Government, so that effective action becomes possible for the solution of these difficult world problems.

With a variety of human activities we have writers, poets, philosophers, teachers, businessmen, industrialists, agriculturists, educationalists, social reformers, scientists, politicians, workers and many others. The level, the standard, the quality of human activities and their results and repercussions depend on the state of human consciousness, individual and collective, and the motives and attitudes with which these activities are carried on. If the level of all these activities has to rise higher, and motives and attitudes in the conduct of these activities have to be nobler, so that they would promote human welfare, education must play an important and prominent role in the reorientation of all these activities. Education must in the modern age endeavour to create world consciousness. The students must realise that the human race, as co-passengers, are travelling in space ship Planet Earth.

Present civilization and cultures harbour many imperfect and even damaging elements and activities. Broadly speaking, though all the human activities influence world evolutionary process, individual and collective, politics and economics dominate the world at present. Even science and technology are mostly used to serve political and economic aims, the two activities in which man's consciousness works mostly at a low level. Profit motive, competition, exploitation of others and exploitation even of Nature and earth's resources are dominant, and these in turn promote violence. These have to give place to the ideals of service, cooperation, goodwill and a sense of unity. In international affairs peaceful co-existence between nations and cooperation among all nations for the common good of humanity and for the solution of world problems have to replace conflict, combative spirit and desire for domination. But this is difficult of realisation unless some global machinery is created for the purpose, preferably Democratic Federal World Government.

It is no credit to the present national and international orders and systems that these have to be maintained by military, armaments, police, prisons, distortion of history, false

propaganda and above all often by suppression of human rights. This has to change and no real change is possible until the child is educated in these matters from very young age.

Happily there are many signs that man may be undertaking a systematic exploration of the vast and imperfectly known universe of his own being, which will be a step as epochal as his construction of the science of galaxies. There are indications that the potentialities of the individual human being are far greater in extent and diversity than we imagine ordinarily, indeed far greater than we currently believe when judging mankind.

The Time-Spirit demands that the human race should awaken to the mighty winds of change which are in the atmosphere and endeavour to recognise the forces which are shaping, however slowly, international understanding, the emergence of a world community, a global civilisation and a world order or world government for the progressive future of humanity. These are times when one has to face the future with complete freedom from old ideas, habits, traditions and conventions which limit our vision and which prevent us from abandoning prejudices based on race, religion, nationality, ideology or social status and from permitting us to treat everybody as a human being.

It is essential that our inner growth must now match our outer achievements and control our complex social, political and economic structures we have built. The leaders of the human race have to learn to take a world view of problems and to come out of their regional, national and parochial attitudes in order to solve national and world problems adequately. Otherwise the future generations will rightly blame them for their failure in meeting the challenges of a New World which is taking shape, inspite of limited visions of the leaders of national and world affairs.

ORGANIZATIONAL ACTIVITY

World Union Centres:

Bombay: Under the joint auspices of Khar, Bombay and Sion Centres of the World Union International as well as of Sri Aurobindo Peddar Road Centre, Bombay, a meeting was held on 24th October 1981 at Sangam, Peddar Road, Bombay to celebrate United Nations Day as well as the Foundation Day of the Peddar Road Centre (Sangam).

The meeting commenced with silent meditation for ten minutes. Sri N. S. Amin, Coordinator, referred to the vision of human unity of Sri Aurobindo as set out in his monumental book "The Ideal of Human Unity". Sri Amin affirmed faith in the inevitability in the evolution of nature of a World Union based on the fact of human unity realising the truth of the Spirit. He referred to the formation of the first World Council on 20th August 1964, when the Mother was elected as President of the Organisation. He also referred to the various activities of the Organisation and its affiliation and collaboration with the World Constitution and Parliament Association, USA. It was announced that the 7th Triennial International Conference of World Union will be held in Bombay in November 1982 and the main theme of the

Conference will be "Earth is One". Sri Amin invited the members to actively participate in the proposed Conference.

Sri Amin also referred to the birth and the growth of the United Nations Organisation and the work done by its specialised agencies like the F.A.O. and W.H.O. in alleviating human misery and deprivation and promoting the approach of tackling world problems from global view point. Sri G.N. Sadhu, Coordinator, referred to the role of the U.N.O. in stressing the rights of children of the women of the crippled and handicapped and of people still under bondage. Despite the handicaps under which the U.N.O. was working at present on account of the pressures by the National Governments, the U.N.O. still remained the only hope of a world facing total annihilation from hydrogen and neutron bombs.

Thereafter a resolution was adopted urging the Secretary General of the U.N.O. to declare 24th October every year as a World Holiday.

At the end, light refreshment was served and five minutes silence was observed.

Baroda: Sri Samar Basu and his wife Smt. Kamlaben visited Baroda and stayed from the 18th to 20th October 1981. During their stay Sri Samar Basu delivered a lecture on "World Union and the Goal of Human Life" on 19th October 1981. This was very well received and appreciated.

Mysore: The monthly meeting of this Centre was held on 31.10.81 when the United Nations Organization Day was observed. After a minute's silent prayer for world peace, the Chairman, Sri B. V. Balasubrahmanyam, welcomed the gathering and also introduced the Chief Guest Sri G. A. Krishnamurthy, Chief Engineer, Karnataka Urban Water Supply and Drainage Board. Sri S. R. Subba Rao, Vice-Chairman, read out the messages received from Justice Nittoor Sreenivasa Rau and Dr. H. S. Lakshminarayana, President and Secretary of the National Centre.

The Speaker, Sri G.A. Krishnamurthy gave an address on "Meditation and World Peace" reading out excerpts from the book "Awakening of Intelligence" authored by Sri J. Krishnamurthy. The talk was so impressive and effective that the audience was not only spell bound but experienced an hypnotic effect. All those who heard him wished that such opportunities are made more frequently available. "God plus friction is man. Man minus friction is God. The dearest person to you is yourself. You are the mind. Mind is the thought. Observe and understand yourself. You will be happy. Total understanding of oneself is the beginning of meditation. Be observing your mind while you are working in the world. Pay attention to your mind. It improves. I am a Hindu, I am a Muslim, I am an American are all neuroses. All are one. Meditation means not only body being still but mind quiet. All are connected in silence. Silence itself is meditation. Noise breaks the connection. Silence is God. Noise is man. Meditation is removing the resistance 'I' "... thus spoke Sri G.A. Krishnamurthy for 90 minutes. The questions raised by the listeners were answered to their entire satisfaction.

Sri S.k. Lakshminarayana expressed a vote of thanks.

The 'Group Discussion' at the next meeting will be moderated by Sri S.K. Lakshminarayana, Member.

New Alipur: The monthly meeting on 6th November started with a devotional song by Smt. Neela Roy. Mira Mukherjee recited a poem from Nishikanta's "Diner Surya". Dr. Sukumar Mukherjee described his fruitful experiences of the Seminar on World Union recently held at Jwalapur, Hardwar. He also described the romantic experience of the group of devotees in the journey to Kedar and Badrinath in this connection. It was a thrilling journey through the series of tall mountains and innumerable lively springs along the side of rivers Mandakini and Alakananda. A spiritual atmosphere was all around with the members, with fruitful discussions, devotional songs, hearty exchanges, as if all belonging to a spiritual family. Dr. Mukherjee also discussed, in this connection, religion and spirituality. Religion consists of two parts, the exoteric or ritualistic and esoteric. The former is the so called orthodox religion and purely objective and people, mostly, are busy with that. But it is the esoteric or subjective religion, which widens the heart and leads one to spirituality. Sri Ramkrishna was cited as an example—how he turned religion into spirituality. Sri Aurobindo told us about religion of humanity in connection with human unity, the essential part of which is awakening of the soul to establish fraternity.

Uttarpara: The Vijaya Sammillani was observed on Saturday the 10th October 1981 at the residence of Sri Samar Basu at 6:30 P.M. This 97th monthly Seminar was held as Vijaya Sammillani of the Centre as it was held immediately after Durga Puja. Sri N.B. Nandi presided. The meeting started with three minutes silence and devotional songs by Sri Sanat Bodak. Sri Tarak Das Mitra, an eminent scholar of the locality was specially invited to speak on the different aspects of "Vijaya" — the victory celebration to commemorate the victory of Sri Rama over Ravana—as symbol of victory of Divine over Asuric Forces.

Sri Tarak Das Mitra discussed the different aspects of Vijaya particularly the present day problems of the Society and its apparent domination by Asuric Forces. He emphasised the need of the Divine Forces in the society to combine and to effect the necessary changes in the society to defeat the Asuric influence. Sri Samar Basu explained the present situation from the point of view of Sri Aurobindo as a natural upsurge of Asuric Forces under the pressure of the Divine influence which is trying to hasten to effect change. Prof. Budhadev Chakravorty, an invited guest, spoke very nicely about the social aspect of Durga Puja which was appreciated very much by the members.

After the closing song and distribution of sweets the meeting ended with "Vijaya Greetings" and "Kolakuli" (embracing each other) at about 8:00 P.M.

Delhi: 20th August 1981 was observed as "World Union Day" at Sri Aurobindo Ashram and Mother's International school, New Delhi. In the morning at the school Assembly at 7:15 A.M. Dr. Prem Kripal, eminent educationist was the Chief Guest. Shri Chhedi Lal, Chairman, World Union Delhi Centre, introduced the subject and welcomed the Chief Guest to the audience comprising of Teachers and Students of the Mother's school and members of the Ashram community. Shri Chhedi Lal quoted from Sri Aurobindo to show how he had envisaged that the hope of the future lay in a spiritual religion of humanity, "in which Oneness with one's fellow men will become the leading principle of life".

Dr. Prem Kripal observed that science and technology had brought humanity closer and

so, whatever the sceptics may say, mankind was inevitably moving towards a complete and real human unity through spiritual oneness. If mankind were not to perish by its own folly, there was no other way. A higher type of human existence was the path, nature was preparing for him. Hence, inspite of the dangerous trends, the inevitability of an ultimate world union cannot be stated that the purpose of education was "To Be" and "To Become." He concluded his talk with a positive note and hope that growth of mankind from within will ultimately bind people together into Oneness and he suggested that children, teachers, parents and educators can accelerate the pace for this Oneness of mankind.

Second Session of the World Union Day celebration was held in the evening in the Meditation Hall of the Ashram. (Dr.) Shri Kirpa Narayan, former Health Secretary, Government of India was the Chief Guest and the main speaker. He spoke on the concept of World Union, unity and its need in the world today. He exhorted that either we progress towards a real human unity or we perish. He spoke at length on the path shown by Sri Aurobindo and the Mother in this direction and advised the youth in particular to follow the same. He told the audience that the concept of human unity might seem still utopian, but it had been part of our heritage as even the ancient mankind had conceived of one world and he drew our attention to "Vasudhaiva Kutumbakam" found in our scriptures. That concept gave us guidelines for life by following which, the ideal of human unity and brotherhood was actually brought into practice in those good old days. He concluded his talk by emphasising the need for dedicating ourselves to the greater need for human unity by cultivating the values of the spirit and subordinating them to the material values which divide man from man and takes him from spiritual path to material world.

October 3rd to 11th — Sri J.N. Puri, Secretary, World Union Delhi Centre and Dr. Helen K. Billings, world famous educationist, visited Pondicherry, Madras, Bangalore and Mysore and met number of persons belonging to World Union. At Pondicherry Dr. Billings celebrated her 80th birthday by observing silence, meditating in Sri Aurobindo's room. They visited Auroville and met many interesting persons there and shared the good work being done by many individuals with creative ideas in the fields of art, culture, education and ecology. At Bangalore Dr. H.S. Lakshminarayana and his family called at Dr. Billings and briefly explained to her the work of World Union and the India Centre at Bangalore.

On the 17th and 18th October 1981 an Educational Workshop was organized at Delhi Public School, Mathura Road and the themes of the Conference were: (1) Are Schools Destroying Our Children? (2) Is Punishment Relevant to Education? and (3) Human Unity for World Peace. The Educational Workshop was a great success in the sense that it was largely attended by teachers, educators and educationists and housewives of Delhi. The distinguished speakers who addressed the participants were Dr. Helen K. Billings (who gave her key-note address); Dr. G.P.S. Waraich, Principal, DPS; Father T.V. Kunnunkal; Mrs. Savitri Nigam; Dr. R.K. Bhan; Dr. D.P. Pandey; Dr. (Mrs.) Sunita Dutt and Dr. K. K. Ghosh. Representatives from more than 20 schools participated in the Workshop and the Workshop got its international look because friends from overseas also participated. Notable among the participants from overseas countries were Dr. Leo Elison, Professor from Colgate University, USA; Mrs. Yoshiko Tomiyasu and Mrs. Modore Sihimra two Representatives from Interna-

tional Women's Education Association of Japan. The Workshop for two days was an interesting educative and informative programme where all the participants had a real exchange of ideas and shared their experience in their respective schools, fields and countries and appreciated the leading role played by Dr. Billings who made untiring efforts to listen to every one and share her long life experiences with all. Papers were contributed for this Workshop by Dr. Helen K. Billings, Dr. K. K. Ghosh, Sri A. B. Patel, Dr. G. P. S. Waraich and Mrs. Sunita Dutt.

Sri J. N. Puri represented World Union and attended two talks given at two different places by Prof. Adam Curle, Professor of Peace Studies, Bradford University. Prof. Adam Curle was also at Harvard University and was then running research programme in comparative study of education all over the world.

On 23rd October 1981 Prof. Adam Curle spoke at India International Centre and called for change in educational concept. He emphasised the need for change to promote Society's development as the world as a whole was changing at a greater speed. He said that education in the Latin sense of the term, meant "Lead out" and that aspect of the world should gain primacy, for a society could develop only if the people were encouraged to develop to their fullest. He pointed out that the notion that widespread education was necessary for development was based on the western model and was not suited to the development of the world. Often educational facilities at the university level were vastly expanded and stress was being laid on grooming specialists in science, technology and other fields. Grooming of specialists in one field or the other created difficulties for finding manpower for labour intensive jobs in the world. He cited the example of Europe and Germany where people from Turkey and Yugoslavia had to be imported for certain kind of jobs. He cited the case of many Asians being taken in the Western Asia now for labour intensive jobs.

On the 31st October Prof. Curle spoke under the aegis of Quaker International Affairs Programme in South Asia on "True Justice-Quaker Peace Makers and Peace Making". This subject was based on the Swarthmore Lecture 1981 delivered by Prof. Curle in England. In view of the importance of the subject there was lot of interest generated by the talk delivered by the speaker and it was later followed by questions and answers and even very important comments from members of the audience. Many research scholars and Professors were present at the discussion.

United Nations Day was celebrated jointly by World Union and Sri Aurobindo Ashram and Mother's International School Delhi on the morning of 25th October at the Meditation Hall of the Ashram. On this occasion Sri Samar Basu delivered a very interesting and educative talk on "What is Man and why is he so according to Sri Aurobindo's Philosophy?" In his long talk Sri Samar Basu profusely quoted from the various books written by Sri Aurobindo notable among them were Savitri, The Life Divine, The Ideal of Human Unity, The Human Cycle and The Hour of God. He dealt with the various philosophical comments on the various aspects of human existence and told the audience that according to Sri Aurobindo "Man is a transitional being; he is not final". He traced the historical development of man from the animal life to the modern life and suggested that the goal of man must be to lead a Divine Life so that the task assigned to man should be fulfilled sooner. Sri Samar Basu stated that man has travelled a long way from animal life, life of discontentment and dissatisfaction

and has now reached the stage of summit of great civilization based on science and technology—visiting moon and landing on other planets—and suggested that the time has been reached when his survival is at stake. He, in depth, explained the concepts of "involution" and "evolution" as expressed in the various writings of Sri Aurobindo in general but in "The Hour of God" in particular. The meeting was largely attended by Ashram community and members of the World Union and Shri Chhedi Lal presided over the same.

On 26th October 1981, Dr. Helen K. Billings returned from her trip to Kashmir and immediately on her arrival inaugurated "Esperanto Club" at Vishwa Yuvak Kendra. It was attended by about 100 persons and all agreed on the need for promoting Esperanto as a Universal Language for global links and communications. Dr. Billings explained the great potentialities that the new language offers by way of numerous jobs for the unemployed. She advised the audience to take the challenge of this universal language as seriously as population and nuclear explosions, because the human unity and international brotherhood needs common language and link for communication.

November 7th 1981 Sri Puri attended the function organised by Tushita Mahayana Meditation Centre. It was a function of Dharma Celebration held at Hotel Uberoi with Shri Giani Zail Singh, Home Minister, as the Chief Guest and Lama Thubten Yeshe and Lama Thubten Lopa Rinpoche as the spiritual teachers on Tushita Mahayana Spiritual Teachings.

On 7th, 8th and 11th November 1981, Sri Puri attended the Asian Conference on *Religion and Peace* held at Vigyan Bhavan. The Conference was inaugurated in the main auditorium of the Vigyan Bhavan by Mother Teresa and Shri Giani Zail Singh. It was a very largely attended Conference with religious leaders and representatives from all the religions. It was an effort for the religions of the world to unite in action for Peace, Prosperity and Justice and the deliberations of the Conference lasted for several days in Planning Action Programme for the immediate achievements of the long cherished goals of humanity. At the concluding session the need for unity and universal consciousness were emphasised so that we can make contribution for better humanity with health, happiness and prosperity of all kinds all over the globe. It was emphasised that despite the various differences, in races, religions, countries and their cultures all the people all over the world are now sincerely struggling for human brotherhood. It is time that we take the time by the forelock and join hands for the human unity with proper dialogues of hearts. The need for action, sharing, cooperation, follow up and change in the people's attitudes was stressed. All those who had spent five days together felt they were parting from the family members.

Chandernagore: The Centre regularly held its monthly meetings on 19-7-81, 16-8-81, 13-9-81 and 18-10-81 respectively. The matters of discussion were "World Union Movement of Today and its Future", "Sri Aurobindo and our Duty", Human and Divine Love", celebration of Sri Aurobindo birthday in collaboration with Sri Aurobindo Culture Centre and Vijaya Sammilani—the Speakers on these occasions were Dr. B.N. Baral, Dr. Sukumar Mukherjee, Prof. Santosh Kr. Bhattacharya

In his speech on "World Union Movement of Today and its Future" Dr. Baral emphasised on two aspects—first the threat of super-powers to the Third World for a global war makes them to come closer to reduce their own differences and, secondly the super-power

nations are forced to sit together to know each other for better technical and economical cooperations irrespective of ideological differences by the internal pressure coming from the people themselves. Dr. Sukumar Mukherjee, on 16th August, paid tribute to Sri Aurobindo saying that in this tension ridden world, Sri Aurobindo is the only sage who directs us to the paths of spiritual unity and peace. Prof. S.K. Bhattacharya told on the last meeting of Vijaya Sammilani day the significance of Vijaya which is nothing but conquering all sorts of evil forces within us. Madhudaitya (demon) which is symbolised by Mahisasura was perished by Devi Durga who came out victorious and relieved her bhaktas from all evils.

In all these sections nice devotional songs were sung by Smt. M. Das Gupta, Km. Suparna Sarkar, Km. Swarupa Bannerjee and Sm. Shanti Bannerjee, the Principal, 'Swaralipi' Music College.

In the last monthly meeting of the Centre, the Secretary, Sri Baral proposed to start a project on Mentally Handicapped Children of age groups 11-16 years from December 1981. As such, a Committee of five has already been formed to execute that project with the following members: (1) Dr. S. P. Mukherjee, Senior Reader, Department of Statistics, Calcutta University-Director; (2) Dr. B. N. Bhor, Ex. C. M. O., Guest Keen & Williams-Chairman; (3) Dr. B. N. Baral-Member-Secretary; (4) Prof H. N. Bhattacharya-Treasurer and (5) Prof. B. Mandal-Member. The name of this unit is given as "Sri Aurobindo Child Guidance & Parent Counselling Centre". It will run under the affiliation of World Union Chandernagore Centre. Many doctors and experts gave active support to the scheme. The Centre approved the project unanimously and blessings and support is expected also from Sri A.B. Patel, General Secretary, World Union International.

Rishra: 30th September 1981—In the evening of Wednesday, prayers with group concentration and discussions were held at Luxmi Narayan Cotton Mills' Staff Club, Rishra (Hooghly). Sri D. N. Bhattacharjee, (Personnel Officer of L. N. C. Mills) was in the Chair. Sri B. Chakraborty (General Secretary) took lead in the discussions on various subjects, including: Virtue, Reality, Entity, Feeling, Realisation, Matter etc.

Sri D. K. Das discussed about the various ways and means for exposing the ideals of human unity amidst the general people and the ideals of World Union to bring home to each member their implications. At the end the Chairman, Sri D. N. Bhattacharjee expressed his opinions regarding the essentials for enlightenment of the ideals of World Union Movement—"Unity, Oneness and Love" for mankind through such group concentration, study circle for self preparation and Seminars etc.

The meeting ended with a vote of thanks to the Chair and the participants.

New Life Member:

435. Renata Mazella

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